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unfoldingWord® Translation Notes

Ezekiel

Introduction to Ezekiel

Part 1: General Introduction

Outline of Ezekiel

Yahweh calls Ezekiel to speak his words (1:1–3:27)
Yahweh judges Judah and Jerusalem (4:1–24:27)
Ezekiel prophesies against nearby nations (25:1–32:32)
Yahweh explains the fall of Jerusalem (33:1–33)
Ezekiel brings messages of hope (34:1–48:35)
A new shepherd (34:1–31)
Edom destroyed (35:1–15)
Israel restored (36:1–37:28)
Gog and Magog (38:1–39:29)
Jerusalem and the temple restored (40:1–48:35)

What is Ezekiel about?

The Book of Ezekiel contains words that Ezekiel prophesied between 592 B.C. and 573 B.C. The Jewish people were exiled in Babylonia. Ezekiel told them that God had punished them because they sinned against him. However, Ezekiel assured them that God would restore them. God was using Babylon to punish them. But eventually another nation would defeat the Babylonians. Ezekiel also prophesied about how God will restore Jerusalem and the temple so that the people can worship and sacrifice to him again. Ezekiel then described how the land will be divided again among the tribes of Israel.

How should the title of this book be translated?

“Ezekiel” or “The Book of Ezekiel” is the traditional name for this book. Translators may also call it “The Messages from God Brought by Ezekiel.” (See: [How to Translate Names](#))

Who wrote the Book of Ezekiel?

Ezekiel wrote the prophecies in the Book of Ezekiel. He was a prophet and priest who lived near Babylon in the time of the exile.

Part 2: Important Religious and Cultural Concepts

What was Ezekiel’s temple?

Several chapters of the Book of Ezekiel give instructions about building a new temple. However, this temple is not the same as the temple the people would build after going back to Jerusalem. Because Ezekiel’s temple has never been built, some scholars think that this temple is to be built in the future. Other scholars think that Ezekiel’s temple is symbolic of the Church.

Do the sacrifices in Ezekiel follow the law of Moses?

The sacrifices in Ezekiel 46 are somewhat different than the required sacrifices in Numbers 28. This may be because Ezekiel prophesied about a new temple with new sacrifices.

Part 3: Important Translation Issues

How should one represent Ezekiel's visions in translation?

The Book of Ezekiel has many complicated visions. Some are similar to passages in other Scripture books that describe future events. Some of these visions are about God rescuing Israel in the distant future. (See: [Symbolic Prophecy](#))

It is unclear whether Ezekiel actually traveled to the particular places named in the visions, or whether what he described were mental ideas. For this reason, Ezekiel's viewpoint is sometimes difficult to understand, even though the meanings of the visions may be clear.

Translators should avoid trying to explain these visions in their translations. Instead, they should present the visions just as they are in the source text.

What does "and you will know that I am Yahweh" mean?

This is a common phrase in the Book of Ezekiel. It is meant to assure the reader that these messages truly came from God, and that he will do what he has promised. The translator may also use the phrase "and you will understand that I am Yahweh and what I say will happen." The UST translates it as "then you will know that I, Yahweh, have the power to do what I say that I will do."

Ezekiel 1

Ezekiel 1 General Notes

Structure and formatting

Ezekiel's call

Ezekiel had a vision of God calling him to prophetic ministry. (See: [call](#), [call out](#) and [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Ezekiel 1:1

In the thirtieth year

This is the thirtieth year of Ezekiel's life. (See: [Ordinal Numbers](#))

the fourth month, and the fifth day of the month

"the fifth day of the fourth month." This is the fourth month of the Hebrew calendar. The fifth day is around the end of June on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

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.

I was living among the captives

The word "I" refers to Ezekiel. "I was one of the captives"

I saw visions of God

"God showed me unusual things"

the Kebar Canal

This is a river that people in Chaldea had dug to give water to their gardens. "the Kebar River"

ULT

¹ In the thirtieth year, the fourth month, and the fifth day of the month, it came about that I was living among the captives by the Kebar Canal. The heavens opened, and I saw visions of God.

Ezekiel 1:2

(There are no notes for this verse.)

ULT

² On the fifth day of that month—it was the fifth year of the exile of King Jehoiachin—

Ezekiel 1:3

to Ezekiel ... upon him there

Ezekiel speaks of himself as if he were another person. Alternate translation: “to me, Ezekiel ... upon me there” (See: [Pronouns](#))

the word of Yahweh came to Ezekiel

The idiom “the word of Yahweh came to” is used to introduce a special message from God. Alternate translation: “Yahweh gave a message to Ezekiel” (See: [Idiom](#))

ULT

³ the word of Yahweh came to Ezekiel son of Buzi the priest, in the land of the Chaldeans by the Kebar Canal, and the hand of Yahweh was upon him there.

Buzi

This is a man’s name. (See: [How to Translate Names](#))

the hand of Yahweh was upon him

The word “hand” is often used to refer to someone’s power or action. A person with his hand on another person has power over that other person. Alternate translation: “Yahweh was controlling him” (See: [Metonymy](#))

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.

Ezekiel 1:4

Connecting Statement:

Ezekiel continues to describe his vision.

a windstorm

This is a storm that has a lot of wind.

coming from the north

North is the direction to your left when you look toward the sun while it is rising.

a great cloud with fire flashing within it

This can be translated as a new sentence: "The storm had a very large cloud with fire flashing in it"

fire flashing

This could mean: (1) "flashing lightning" or (2) "constant lightning."

brightness surrounding it and inside of it

"a very bright light was around the cloud and inside of it"

the color of amber

"bright yellow like amber" or "bright yellow" or "glowing yellow"

amber

a hard yellow resin that is used as a beautiful decoration on jewelry

ULT

⁴ Then I looked, and there was a windstorm coming from the north; a great cloud with fire flashing within it and brightness surrounding it and inside of it, and the fire was the color of amber inside the cloud.

Ezekiel 1:5

In the middle

“Inside the storm”

the likeness of four living creatures

Here the abstract noun “likeness” means that what Ezekiel saw looked like these things. The word can be translated with a verbal phrase. Alternate translation: “what looked like four living creatures” (See: [Abstract Nouns](#))

This was their appearance

The abstract noun “appearance” can be translated as a verbal phrase. Alternate translation: “This is what they looked like” (See: [Abstract Nouns](#))

They had the likeness of a man

The abstract noun “appearance” can be translated as a verbal phrase. Alternate translation: “The four creatures looked like people” (See: [Abstract Nouns](#))

ULT

⁵ In the middle was the likeness of four living creatures. This was their appearance: They had the likeness of a man,

Ezekiel 1:6

but they had four faces each, and each of the creatures had four wings

“but each of them had four different faces and four wings.” Each creature had a face on the front, a face on the back, and a face on each side of its head.

ULT

⁶ but they had four faces each, and each of the creatures had four wings.

Ezekiel 1:7

Connecting Statement:

Ezekiel continues to describe his vision.

but the soles of their feet were like the hooves of a calf

“but their feet looked like calf hooves” or “but their feet looked like the feet of calves”

hooves of a calf

the hard part of a calf’s foot

that shone like polished bronze

“that were shiny like bronze that has been polished.” This describes the feet of the creatures. Alternate translation: “and they shone like polished bronze” (See: [Simile](#))

ULT

⁷ Their legs were straight, but the soles of their feet were like the hooves of a calf that shone like polished bronze.

Ezekiel 1:8

on all four sides

“on all four sides of their bodies”

For all four, their faces and wings were like this

“For all four of the creatures, their wings and their faces were like this”

ULT

⁸ Yet they had human hands under their wings on all four sides. For all four, their faces and wings were like this:

Ezekiel 1:9

they did not turn as they went

“the creatures did not turn as they moved”

ULT

⁹ their wings were touching the wings of the next creature, and they did not turn as they went; instead, each one went straight forward.

Ezekiel 1:10

Connecting Statement:

Ezekiel continues to describe his vision.

The likeness of their faces was like the face of a man

Ezekiel is describing the faces of the creatures on their front side. The abstract noun “likeness” means that what Ezekiel saw looked like a man’s face. The word can be translated with a verbal phrase. Alternate translation: “The face of each creature looked like the face of a man” (See: [Abstract Nouns](#))

ULT

10 The likeness of their faces was like the face of a man. The four of them had the face of a lion to the right side, and the four of them had the face of an ox on the left side. They four had also the face of an eagle.

The four of them had the face of a lion to the right side

“The face on the right side of each one’s head looked like the face of a lion”

the four of them had the face of an ox on the left side

“the face on the left side of the head of each one looked like the face of an ox”

They four had also the face of an eagle

“The face on the back of the head of each one looked like the face of an eagle”

Ezekiel 1:11

their wings were spread out above, so that each creature had a pair of wings that touched another creature's wing

"each creature held up two of his wings so that one wing touched the wing of the creature on one side of him, and the other wing touched the wing of the creature on the other side of him"

and also a pair of wings that covered their bodies

This can be translated as a new sentence: "The other two wings of each creature covered its body"

ULT

¹¹ Their faces were like that, and their wings were spread out above, so that each creature had a pair of wings that touched another creature's wing, and also a pair of wings that covered their bodies.

Ezekiel 1:12

Each went straight forward

“Each creature moved with a face looking forward”

ULT

¹² Each went straight forward, so that wherever the Spirit directed them to go, they went without turning.

Ezekiel 1:13

Connecting Statement:

Ezekiel continues to describe his vision.

As for the likeness of the living creatures, their appearance was like burning coals

Here the abstract noun “likeness” means that what Ezekiel saw looked like these things. Both “likeness” and “appearance” are abstract nouns that can be translated as verbs. Alternate translation: “As for what the living creatures looked like, they were similar to burning coals” (See: [Abstract Nouns](#))

there were flashes of lightning

“lightning came out from the fire.”

ULT

13 As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; bright fire also moved about among the creatures, and there were flashes of lightning.

Ezekiel 1:14

The living creatures were moving swiftly back and forth, and they had the appearance of lightning

Lightning flashes and then disappears quickly, and the creatures moved from one place to another quickly. The abstract noun

“appearance” can be translated as a verb. Alternate translation: “The living creatures were moving swiftly back and forth, and they looked like lightning” (See: [Simile](#) and [Abstract Nouns](#))

ULT

¹⁴ The living creatures were moving swiftly back and forth, and they had the appearance of lightning!

Ezekiel 1:15

Connecting Statement:

Ezekiel continues to tell about his vision.

ULT

15 Then I looked at the living creatures;
and I saw one wheel on the ground
beside each of living creatures with its
four faces.

Ezekiel 1:16

This was the appearance and structure of the wheels

“This is what the wheels looked like and how they were made”

like beryl

Beryl is a kind of clear, valuable stone, often of yellow or golden color. “clear and yellow like a beryl stone” or “clear and yellow like a precious stone”

the four had the same likeness

Here the abstract noun “likeness” refers to what the four wheels looked like. The word can be translated with a verbal phrase. Alternate translation: “all four of the wheels looked the same” (See: [Abstract Nouns](#))

their appearance and structure was like a wheel intersecting another wheel

The abstract nouns “appearance” and “structure” can be translated as verbs. Alternate translation: “they appeared to be made with one wheel going through another wheel” (See: [Abstract Nouns](#))

ULT

¹⁶ This was the appearance and structure of the wheels: Each wheel was like beryl, and the four had the same likeness; their appearance and structure was like a wheel intersecting another wheel.

Ezekiel 1:17

Connecting Statement:

Ezekiel continues to describe his vision.

they went in any of their four directions

This could mean: (1) “their” refers to the creatures. Alternate translation: “they would go straight in any one of the four directions that the creatures looked towards” or (2) “their” refers to the wheels.

ULT

17 As they moved, they went in any of their four directions, without turning as they went.

Ezekiel 1:18

As for their rims

“This is what the rims of the wheels looked like”

they were high and fearsome

“the rims were very tall and awe-inspiring” or “the rims where tall and frightening”

for the rims were full of eyes round about

“because the rims had very many eyes around all four of the wheels”

ULT

18 As for their rims, they were high and fearsome, for the rims were full of eyes round about.

Ezekiel 1:19

When the living creatures rose up from the earth

The creatures were flying in the air after they left the ground.
Alternate translation: "So when the creatures left the ground and went up into the air" (See: [Assumed Knowledge and Implicit Information](#))

the wheels also rose up

"the wheels also left the ground and went into the air"

ULT

¹⁹ Whenever the living creatures moved, the wheels moved beside them. When the living creatures rose up from the earth, the wheels also rose up.

Ezekiel 1:20

Wherever the Spirit would go, they went

The word “they” refers to the creatures.

the wheels rose up beside them

“the wheels went up into the air with the living creatures”

the spirit of the living creature was in the wheels

This could mean: (1) Ezekiel is speaking of the “creatures” of verse 19 as if they were one creature. Alternate translation: “the spirit of the living creatures was in the wheels” or (2) Ezekiel is using an idiom. Alternate translation: “the spirit of life was in the wheels” or “the living spirit was in the wheels” or (3) the spirit in the creatures and in the wheels is the same. Alternate translation: “the same spirit that gave life to the creatures also gave life to the wheels” (See: [Idiom](#))

ULT

²⁰ Wherever the Spirit would go, they went, and the wheels rose up beside them, for the spirit of the living creature was in the wheels.

Ezekiel 1:21

(There are no notes for this verse.)

ULT

²¹ Whenever the creatures moved, the wheels also moved; and when the creatures stood still, the wheels stood still; when the creatures rose up from the earth, the wheels rose up beside them, because the spirit of the living creature was in the wheels.

Ezekiel 1:22

the likeness of an expansive dome

Here the abstract noun “likeness” means that what Ezekiel saw looked like “an expansive dome.” The word can be translated with a verbal phrase. Alternate translation: “what looked like an expansive dome” (See: [Abstract Nouns](#))

ULT

²² Over the heads of the living creatures was the likeness of an expansive dome; it looked like awe-inspiring crystal stretched out over their heads above.

an expansive dome

A dome looks like a hollow ball that is cut in half. “Expansive” means very large. “a huge upside-down bowl”

awe-inspiring crystal

“awe-inspiring ice” or “crystal that makes people marvel when they look at it”

stretched out over their heads above

“and the expansive dome was spread out above the heads of the creatures” or “and the expansive dome took up a lot of space over the heads of the creatures”

Ezekiel 1:23

Beneath the dome

“under the dome”

Each of the living creatures also had a pair to cover themselves; each had a pair to cover his own body

“Each of the living creatures also had two other wings, which they used to cover their bodies”

ULT

²³ Beneath the dome, each one of the creature’s wings stretched out straight and touched another creature’s wings. Each of the living creatures also had a pair to cover themselves; each had a pair to cover his own body.

Ezekiel 1:24

General Information:

Ezekiel continues to tell about his vision of the living creatures.

Then I heard the sound of their wings. Like the noise of many waters. Like the voice of the Almighty whenever they moved. Like

The words **whenever they moved** could mean: (1) all the words before them in this verse, "Whenever they moved, I heard the sound of their wings. Like the noise of rushing water. Like the voice of the Almighty. Like" or (2) to the words that follow, "wings. Like the noise of rushing water. Like the voice of the Almighty. Whenever they moved, it sounded like."

ULT

24 Then I heard the sound of their wings. Like the noise of many waters. Like the voice of the Almighty whenever they moved. Like the sound of a rainstorm. Like the sound of an army. Whenever they stood still, they lowered their wings.

Like ... waters. Like ... moved. Like ... rainstorm. Like ... army.

These sentences are not complete because Ezekiel was showing that he was excited about what he saw. They can be translated as complete sentences: "The wings sounded like ... water. They sounded like ... moved. They sounded like ... rainstorm. They sounded like ... army." (See: [Simile](#))

many waters

This simply means "a lot of water." It could refer to a loud river or a large waterfall or the waves crashing at the ocean. All of these are very loud.

Like the voice of the Almighty

The Bible sometimes refers to thunder as "the voice of the Almighty." Alternate translation: "It sounded like the voice of the Almighty God" or "It sounded like the thunder of the Almighty" (See: [Metonymy](#))

Like the sound of a rainstorm

Possible meanings are: (1) "Like the sound of very big storm" or (2) "Like the sound of a very large crowd of people" Alternate translation: "There was a sound that was loud like a big storm" or "There was a sound that was loud like a very large crowd of people" (See: [Simile](#))

Whenever they stood still

"Whenever the creatures stopped moving"

they lowered their wings

"the creatures let their wings hang down by their sides." They did this when they were not using their wings to fly.

Ezekiel 1:25

A voice came from above the dome

“Someone who was above the dome spoke.” If you need to tell whose voice this is, you should probably identify it as the voice of Yahweh ([Ezekiel 1:3](#)).

the dome over their heads

“the dome that was over the heads of the creatures”

the dome

See how you translated this in [Ezekiel 1:23](#).

ULT

²⁵ A voice came from above the dome over their heads whenever they stood still and lowered their wings.

Ezekiel 1:26

over their heads

“over the heads of the living creatures”

was the likeness of a throne

Here the abstract noun “likeness” means that what Ezekiel saw looked like a throne. The word can be translated with a verbal phrase. Alternate translation: “was something that looked like a throne” (See: [Abstract Nouns](#))

ULT

²⁶ Above the dome over their heads was the likeness of a throne that was like the appearance of a sapphire stone, and on the likeness of the throne was a likeness like the appearance of a man.

sapphire

a very valuable stone that is clear blue and very shiny

on the likeness of the throne was

The abstract noun “likeness” can be translated with a verbal phrase. Alternate translation: “on what looked like a throne there was” (See: [Abstract Nouns](#))

a likeness like the appearance of a man

The abstract nouns “likeness” and “appearance” can be translated with verbal phrases. If you need to tell who this is, you should probably identify him as Yahweh ([Ezekiel 1:3](#)). Alternate translation: “something that looked similar to what appeared to be a man” (See: [Abstract Nouns](#))

Ezekiel 1:27

General Information:

Ezekiel continues to tell about the vision.

from the appearance of his hips up

The person's body above the hips looked like glowing metal that had fire in it. The abstract noun "appearance" can be translated as a verb. Alternate translation: "from what appeared to be his hips up" (See: [Abstract Nouns](#))

ULT

²⁷ I saw a figure with the appearance of glowing metal with fire in it from the appearance of his hips up; I saw from the appearance of his hips downward the appearance of fire and brightness all around.

from the appearance of his hips downward the appearance of fire and brightness all around

The abstract noun "appearance" can be translated as a verb. Alternate translation: "all around him below what appeared to be his hips, I saw what looked like fire and a bright light" (See: [Abstract Nouns](#))

Ezekiel 1:28

Like the appearance of a rainbow in the clouds on a rainy day was the appearance of the bright light surrounding it

The abstract noun “appearance” can be translated as a verb.
Alternate translation: “The brightness surrounding it appeared to be like the way a rainbow appears in the clouds on a rainy day” (See: [Abstract Nouns](#))

rainbow

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

It was the appearance of the likeness of the glory of Yahweh

The abstract noun “likeness” means that what Ezekiel saw looked like the glory of Yahweh. Both “appearance” and “likeness” can be translated as with a verbal phrase. Alternate translation: “It appeared to be what looked like the glory of Yahweh” (See: [Abstract Nouns](#))

I fell on my face

“I bowed down to the ground” or “I lay on the ground.” Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh. (See: [Idiom](#))

I heard a voice speaking

The word “voice” is a metonym for the person. Alternate translation: “I heard someone speaking” or “Someone spoke, and I heard his voice” (See: [Metonymy](#))

ULT

²⁸ Like the appearance of a rainbow in the clouds on a rainy day was the appearance of the bright light surrounding it. It was the appearance of the likeness of the glory of Yahweh. When I saw it, I fell on my face, and I heard a voice speaking.

Ezekiel 2

Ezekiel 2 General Notes

Structure and formatting

Ezekiel's call continues in this chapter. God appointed Ezekiel to be a prophet but warned him that the people were very rebellious and would not listen to him. (See: [call](#), [call out](#) and [appoint](#), [appointed](#) and [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Ezekiel 2:1

General Information:

Ezekiel continues to tell about the vision that he saw.

He said to me

If your language has to identify the one speaking, it would be best to identify the speaker as the “one who looked like a man” ([Ezekiel 1:26](#)). It was not “the Spirit.”

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: “Mortal person” or “Human”

ULT

¹ He said to me, “Son of man, stand up on your feet; then I will speak to you.”

Ezekiel 2:2

the Spirit

Other This could mean: (1) “a spirit” or (2) “a wind.”

ULT

² Then, as he spoke to me, the Spirit entered into me and set me on my feet, and I heard him speaking to me.

Ezekiel 2:3

up to this very day

“even now” or “even today.” This means that the people of Israel were continuing to disobey God.

ULT

³ He said to me, “Son of man, I am sending you to the people of Israel, to rebellious nations that have rebelled against me—both they and their ancestors have sinned against me up to this very day!”

Ezekiel 2:4

General Information:

God continues to speak to Ezekiel.

Their descendants

the descendants of the past generations of Israel who had rebelled against God, referring to the people living in Israel at the time Ezekiel writes

ULT

⁴ Their descendants have stubborn faces and hard hearts. I am sending you to them, and you will say to them, 'This is what the Lord Yahweh says.'

have stubborn faces

"have expression on their faces that show that they are stubborn"

stubborn faces and hard hearts

The words "stubborn faces" refer to the way they act on the outside, and the words "hard hearts" refer to the way they think and feel. Together they emphasize that the people of Israel would not change how they lived in order to obey God. (See: [Doublet](#))

stubborn

This describes a person who refuses to change what he thinks or what he is doing.

hard hearts

Rocks never change and become soft, and these people never change and become sorry when they do evil things. (See: [Metaphor](#))

Ezekiel 2:5

house

This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. Alternate translation: “people group” (See: [Metonymy](#))

a prophet has been among them

“the one whom they have refused to listen to was a prophet”

ULT

⁵ Either they will listen or they will not listen. They are a rebellious house, but they will at least know that a prophet has been among them.

Ezekiel 2:6

General Information:

God continues to speak to Ezekiel

son of man

“son of a human being” or “son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “mortal person” or “human”

ULT

⁶ You, son of man, do not be afraid of them or their words. Do not be afraid, although you are with briers and thorns and although you live with scorpions. Do not fear their words or be dismayed by their faces, since they are a rebellious house.

briers and thorns and ... scorpions

These words describe the people of Israel who will not treat Ezekiel kindly when he tells them what God says. (See: [Metaphor](#))

briers and thorns

Briers are bushes with sharp points on the branches. The sharp points on the branches are called thorns.

scorpions

A scorpion is a small animal with two front claws, six legs, and a large tail with a poisonous stinger. Its sting is very painful.

Do not fear their words

“Do not be afraid of what they say.”

be dismayed by their faces

The words “their faces” are a metonym for the message the people express with their faces. Alternate translation: “lose your desire to serve me because of the way they look at you” (See: [Metonymy](#))

Ezekiel 2:7

General Information:

God continues to speak to Ezekiel.

are most rebellious

“are very rebellious” or “totally rebel against me”

ULT

⁷ But you will speak my words to them, whether they listen or not, because they are most rebellious.

Ezekiel 2:8

house

This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5](#). Alternate translation: “people group” (See: [Metonymy](#))

ULT

⁸ But you, son of man, listen to what I am saying to you. Do not be rebellious like that rebellious house. Open your mouth and eat what I am about to give to you!”

Ezekiel 2:9

a hand was extended out to me

This could mean: (1) a person in the heavens had extended his hand out toward Ezekiel and all Ezekiel could see was from the hand to the elbow or shoulder or (2) the “one who looked like a man” ([Ezekiel 1:26](#)) extended his hand.

a written scroll

“a scroll that had writing on it”

ULT

⁹ Then I looked, and a hand was extended out to me; in it was a written scroll.

Ezekiel 2:10

He spread it out

The word “He” refers to the “one who looked like a man” ([Ezekiel 1:26](#)).

it had been written on both its front and back

This can be translated in active form. Alternate translation: “someone had written on both its front and its back” (See: [Active or Passive](#))

written on it were lamentations, mourning, and woe

This can be restated to remove the abstract nouns “lamentations,” “mourning,” and “woe.” Alternate translation: “someone had written on it that these people would lament, be sad the way they would be if someone they loved had died, and have bad things happen to them” (See: [Abstract Nouns](#))

ULT

10 He spread it out before me; it had been written on both its front and back, and written on it were lamentations, mourning, and woe.

Ezekiel 3

Ezekiel 3 General Notes

Structure and formatting

Ezekiel's call concludes in this chapter. God told Ezekiel more about what he should say to the people and how he should say it. (See: [call](#), [call out](#))

Ezekiel 3:1

General Information:

Ezekiel continues to tell about the vision that he saw.

He said to me

The word “He” refers to the “one who looked like a man” ([Ezekiel 1:26](#)).

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

what you have found

This refers to the scroll that God was giving him ([Ezekiel 2:9](#)).

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

ULT

¹ He said to me, “Son of man, what you have found, eat. Eat this scroll, then go speak to the house of Israel.”

Ezekiel 3:2

that scroll

Many versions have “the scroll” or “this scroll.”

ULT

² So I opened my mouth, and he fed me that scroll.

Ezekiel 3:3

feed your belly and fill your stomach with this scroll

The word “belly” refers to the part of the body people can see from the outside. The word “stomach” refers to the internal organs inside the belly.

it was as sweet as honey

Honey tastes sweet, and the scroll tasted sweet.

ULT

³ He said to me, “Son of man, feed your belly and fill your stomach with this scroll that I have given to you!” So I ate it, and it was as sweet as honey in my mouth.

Ezekiel 3:4

General Information:

Ezekiel continues to tell about the vision that he saw.

he said to me

If your language has to identify the one speaking, it would be best to identify the speaker as the “one who looked like a man” ([Ezekiel 1:26](#)). It was not “the Spirit.”

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

ULT

⁴ Then he said to me, “Son of man, go to the house of Israel and speak my words to them.”

Ezekiel 3:5

(There are no notes for this verse.)

ULT

⁵ For you are not being sent to a people of strange speech or difficult language, but to the house of Israel—

Ezekiel 3:6

of strange speech or a difficult language

“who speak a strange or difficult language”

not to many peoples of strange speech

“I am not sending you to a mighty nation whose people speak a strange language”

ULT

⁶ not to many peoples of strange speech or a difficult language, whose words you cannot understand. Surely if I sent you to them, they would have listened to you.

if I sent you to them, they would have listened to you

This is a hypothetical situation that could have happened but did not. Yahweh did not send Ezekiel to people who did not understand his language. (See: [Hypothetical Situations](#))

if I sent you to them

The word “them” refers to a mighty nation other than Israel.

Ezekiel 3:7

strong browed and hard hearted

These mean basically the same thing. Alternate translation: “very rebellious” or “very stubborn” (See: [Doublet](#))

strong browed

This is an idiom. Alternate translation: “unwilling to change” (See: [Idiom](#))

hard hearted

This phrase suggests that the people resist God and are unwilling to obey him. The heart is used to describe the place in the body where a person decides what they want to do. See how you translated this in [Ezekiel 2:4](#). (See: [Metaphor](#))

ULT

⁷ But the house of Israel will not be willing to listen to you, for they are not willing to listen to me. So all the house of Israel is strong browed and hard hearted.

Ezekiel 3:8

General Information:

The Spirit of God continues speaking to Ezekiel.

Behold!

The word “Behold” here alerts Ezekiel to pay attention to the surprising information that follows.

I have made your face as hard as their faces

A hard face is a metaphor for being stubborn. Alternate translation: “I have made you as stubborn as they are” (See: [Metaphor](#))

I have made ... your brow as hard as their brows

The “brow” is the forehead or eyebrow and is a metonym for what the person thinks. Alternate translation: “I have made ... you strong so you will not stop doing what you are doing” (See: [Metonymy](#))

ULT

⁸ Behold! I have made your face as hard as their faces and your brow as hard as their brows.

Ezekiel 3:9

I have made your brow like a diamond, harder than flint

“I have made your brow like the hardest stone, harder than flint”

flint

a stone that is hard enough to start a fire by hitting it with metal or another stone

house

This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5](#). Alternate translation: “people group” (See: [Metonymy](#))

ULT

⁹ I have made your brow like a diamond, harder than flint! Do not fear them or be discouraged by their faces, since they are a rebellious house.”

Ezekiel 3:10

take them into your heart and hear them with your ears

Here “heart” represents a person’s mind. Alternate translation: “remember them and listen carefully” (See: [Metonymy](#))

ULT

¹⁰ Then he said to me, “Son of man, all the words that I announce to you—take them into your heart and hear them with your ears!”

Ezekiel 3:11

Then go to the captives

The word “captives” refers to the people of Israel who were living in Babylon.

your people

“your people group.” Ezekiel had lived in Judah before the Babylonians took him to Babylon.

Lord Yahweh

See how you translated this in [Ezekiel 2:4](#).

ULT

11 Then go to the captives, to your people, and speak to them. Say to them, ‘This is what the Lord Yahweh says,’ whether they will listen or not.”

Ezekiel 3:12

General Information:

Ezekiel continues telling about the vision he saw.

I heard behind me the sound of a great earthquake: “Blessed be the glory of Yahweh from his place!”

Some versions take “Blessed ... place!” as a words that the “great earthquake” spoke: “I heard behind me the sound of a great earthquake, which said, ‘Blessed be the glory of Yahweh from his place!’” Others understand the sound of the earthquake as the sound of the glory of Yahweh leaving his place, “as the glory of Yahweh left its place, I heard behind me the sound of a great earthquake.”

ULT

12 Then the Spirit lifted me up, and I heard behind me the sound of a great earthquake: “Blessed be the glory of Yahweh from his place!”

the sound of a great earthquake

It is not clear if the sound came from an earthquake, from a voice that was loud like an earthquake, or from the wings and wheels. Alternate translation: “a sound like the sound of a great earthquake” or “a voice speaking; the voice sounded like a great earthquake” or “a loud rumbling noise”

the glory of Yahweh

See how you translated this in [Ezekiel 1:28](#).

the sound of a great earthquake

“a loud, deep and powerful rumbling sound like the sound of an earthquake”

Ezekiel 3:13

(There are no notes for this verse.)

ULT

13 It was the sound of the wings of the living creatures as they touched one another, and the sound of the wheels that were with them, and the sound of a great earthquake.

Ezekiel 3:14

General Information:

Ezekiel seems to have been angry because Yahweh had sent him to speak to the Israelite exiles, thus rebelling against Yahweh himself. Though he was supposed to speak to them, he sat in silence for seven days, even though he could feel the anger of Yahweh “powerfully pressing on” him.

ULT

14 The Spirit lifted me up and took me away, and I went with bitterness in my spirit’s rage, for the hand of Yahweh was powerfully pressing on me!

away, and I went with bitterness in my spirit’s rage

The words “bitterness” and “rage” are types of anger. This can be stated as a separate sentence. Alternate translation: “away. I was bitter and my spirit was full of anger” or “away. I was very bitter and angry”

bitterness

Ezekiel speaks of his anger at Yahweh as if there were a bad taste in his mouth because Yahweh had forced him to eat something that tasted bad. (See: [Metaphor](#))

for the hand of Yahweh was powerfully pressing on me

Ezekiel speaks of being sad and tired because Yahweh had commanded him to do things he did not want to do as if Yahweh were pushing him down into the ground. (See: [Metaphor](#))

the hand of Yahweh

This could mean: (1) the word “hand” is often used to refer to someone’s power or action. Alternate translation: “the power of Yahweh” or (2) Ezekiel knew that Yahweh was angry with him because he was not obeying Yahweh by speaking to the Israelite exiles. (See: [Metonymy](#))

Ezekiel 3:15

Tel Aviv

A town in Babylon, about 80 kilometers southeast of the main city, which was also called Babylon. (See: [How to Translate Names](#))

the Kebar Canal

This is a river that people in Chaldea had dug to give water to their gardens. See how you translated this in [Ezekiel 1:1](#).

overwhelmed in amazement

“unable to do anything because I was so amazed”

ULT

15 So I went to the captives at Tel Aviv who lived along the Kebar Canal, and I stayed there among them for seven days, overwhelmed in amazement.

Ezekiel 3:16

General Information:

Ezekiel tells about his experience at Tel-Aviv.

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

16 Then it happened after seven days that the word of Yahweh came to me, saying,

Ezekiel 3:17

watchman

God told Ezekiel to warn the people of Israel just as a watchman would warn the people of a city if enemies were coming, so that they could prepare and be safe. (See: [Metaphor](#))

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

ULT

17 “Son of man, I have made you a watchman for the house of Israel, so listen to the word from my mouth, and give them my warning.

Ezekiel 3:18

the wicked

“wicked people”

require his blood from your hand

This is an idiom for holding someone responsible or guilty of murder. Alternate translation: “treat you as if you had murdered him” (See: [Idiom](#))

ULT

18 When I say to the wicked, ‘You will surely die’ and you do not warn him or speak a warning to the wicked about his evil deeds so he might live—the wicked one will die for his sin, but I will require his blood from your hand.

Ezekiel 3:19

he does not turn from his wickedness or from his wicked deeds

The phrase “wicked deeds” means the same thing as “wickedness.”
Alternate translation: “he does not stop doing wicked things” (See: [Doublet](#))

ULT

¹⁹ But if you warn the wicked, and he does not turn from his wickedness or from his wicked deeds, then he will die for his sin, but you will have rescued your own life.

Ezekiel 3:20

set a stumbling block before him

This could mean: (1) “make something bad happen to him” or (2) “cause him to sin openly.” (See: [Metaphor](#))

he will die in his sin

“he will die as a sinner” or “he will die as a guilty person because he has disobeyed me”

I will require his blood from your hand

This is an idiom for holding someone responsible or guilty of murder. See how you translated this in [Ezekiel 3:18](#). Alternate translation: “I will treat you as if you had murdered him” (See: [Idiom](#))

ULT

20 If a righteous man turns from his righteousness and acts unjustly, and I set a stumbling block before him, he will die. Because you did not warn him, he will die in his sin, and I will not call to mind the righteous deeds that he performed, but I will require his blood from your hand.

Ezekiel 3:21

since he was warned

This can be translated in active form. Alternate translation: “since you warned him” (See: [Active or Passive](#))

ULT

21 But if you warn the righteous man to stop sinning so that he no longer sins, he will surely live since he was warned; and you will have rescued your own life.”

Ezekiel 3:22

the hand of Yahweh

The word “hand” is often used to refer to someone’s power or action. Alternate translation: “the power of Yahweh” (See: [Metonymy](#))

ULT

²² So the hand of Yahweh was on me there, and he said to me, “Arise! Go out into the plain, and I will speak with you there!”

Ezekiel 3:23

the glory of Yahweh

See how you translated this in [Ezekiel 1:28](#).

the Kebar Canal

This is a river that people in Chaldea had dug to give water to their gardens. See how you translated this in [Ezekiel 1:1](#).

I fell on my face

“I bowed down to the ground” or “I lay on the ground.” Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh. See how you translated this in [Ezekiel 1:28](#). (See: [Idiom](#))

ULT

²³ I arose and went out into the plain, and there the glory of Yahweh was staying, like the glory that I had seen beside the Kebar Canal; so I fell on my face.

Ezekiel 3:24

he spoke with me

If your language has to identify the one speaking, it would be best to identify the speaker as the “one who looked like a man” ([Ezekiel 1:26](#)). It was not “the Spirit.”

ULT

24 The Spirit came to me and stood me up on my feet; and he spoke with me, and said to me, “Go and shut yourself up within your house,

Ezekiel 3:25

**they will place ropes upon you and tie you so
you cannot go out among them**

This is best translated literally.

ULT

²⁵ for now, son of man, they will place
ropes upon you and tie you so you
cannot go out among them.

Ezekiel 3:26

General Information:

The Spirit continues speaking to Ezekiel.

the roof of your mouth

“the top of your mouth”

you will be mute

“you will not be able to speak”

house

This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5](#). Alternate translation: “people group” (See: [Metonymy](#))

ULT

²⁶ I will make your tongue stick to the roof of your mouth, so you will be mute, and you will not be able to rebuke them, since they are a rebellious house.

Ezekiel 3:27

I will open your mouth

“I will make you able to speak”

the one who will not listen will not listen

“the one who refuses to listen will not listen”

Lord Yahweh

See how you translated this in [Ezekiel 2:4](#).

ULT

²⁷ But when I speak with you, I will open your mouth so you will say to them, ‘This is what the Lord Yahweh says.’ The one who will hear will hear; the one who will not listen will not listen, for they are a rebellious house!”

Ezekiel 4

Ezekiel 4 General Notes

Special concepts in this chapter

Destruction of Jerusalem

The destruction of Jerusalem is pictured in this chapter. Ezekiel showed the lack of food and water that would occur during the siege of Jerusalem.

Ezekiel 4:1

General Information:

Yahweh continues speaking to Ezekiel. He tells Ezekiel to take a brick and dirt and pieces of wood and act as if he were Yahweh destroying the city of Jerusalem.

ULT

1 “But you, son of man, take a brick for yourself and place it before you. Then carve the city of Jerusalem on it.

son of man

“son of a human being” or “son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “mortal person” or “human”

carve the city of Jerusalem

You may need to make explicit that Ezekiel is to carve a picture. Alternate translation: “carve a picture of the city of Jerusalem” (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 4:2

lay siege against it

“surround the city in order to capture it”

build forts against it

“build strong walls against it.” The walls would keep people from leaving the city.

Raise up an assault ramp against it

“Build a ramp outside of it for the enemies to get inside.” Jerusalem had a wall around it to protect the people inside. The enemies could only get inside if they had a ramp to climb up over the wall.

Place battering rams all around it

“Set around it huge poles people would use to break down the gates and get inside.” “Battering rams” are large trees or poles that many men in an army would pick up and hit against a wall or door so they could break it down and get inside.

ULT

² Then lay siege against it, and build forts against it. Raise up an assault ramp against it and set camps around it. Place battering rams all around it.

Ezekiel 4:3

set your face against it

This is a command to stare at the model of the city as a symbol of punishing the city. Alternate translation: “stare at the city” or “stare at the city so that it will be harmed” (See: [Symbolic Action](#))

set your face

Here “face” is a metonym for attention or gaze, and “set your face” refers to literally staring at something. (See: [Metonymy](#))

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

ULT

³ Then take for yourself an iron pan and use it as an iron wall between yourself and the city and set your face against it, for it will be under siege, and you are to put the siege against it. This will be a sign to the house of Israel.

Ezekiel 4:4

General Information:

Yahweh continues speaking to Ezekiel.

put the sin of the house of Israel on it

This could mean: (1) “symbolically bear the punishment for the sins of the Israelites” or (2) “suffer by lying on your side because of their sin.”

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

you will carry their sin

This could mean: (1) “you will be guilty of their sin” or (2) “you will be punished for their sin.” Either of these meanings will be demonstrated “symbolically” by Ezekiel as noted in the UST.

lie down against the house of Israel

“lie facing the kingdom of Israel in a hostile manner”

ULT

⁴ Then, lie on your left side and put the sin of the house of Israel on it; you will carry their sin for the number of the days that you lie down against the house of Israel.

Ezekiel 4:5

I myself am assigning to you one day to represent each year of their punishment

“I myself command you to lie on your side for the same number of days as the number of years that I will punish them”

each year of their punishment

This could mean: (1) each year that they will be punished for their sins or (2) each year that they have sinned.

390 days

“three hundred and ninety days” (See: [Numbers](#))

ULT

⁵ I myself am assigning to you one day to represent each year of their punishment: 390 days! In this way, you will carry the sin of the house of Israel.

Ezekiel 4:6

General Information:

The Spirit continues speaking to Ezekiel.

these days

the days Ezekiel lies down on his left side to illustrate the siege of the kingdom of Israel

ULT

⁶ When you have completed these days, then lie down a second time on your right side, for you will carry the sin of the house of Judah for forty days. I am assigning to you one day for each year.

you will carry the sin

This could mean: (1) “you will be guilty of the sin” or (2) “you will be punished for the sin.” Either of these meanings will be demonstrated symbolically by Ezekiel as noted in the UST. See how you translated these words in [Ezekiel 4:4](#).

the house of Judah

The word “house” is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in [Ezekiel 3:1](#). Alternate translation: “the Judah people group” or “the people of Judah” (See: [Metonymy](#))

I am assigning to you one day for each year

“I will make you do this one day for each year that I will punish them”

Ezekiel 4:7

Set your face toward Jerusalem that is under siege

This is a command to stare at the model of Jerusalem as a symbol of punishing Jerusalem. See how you translated a similar phrase in [Ezekiel 4:3](#). Alternate translation: “Stare at Jerusalem that is under siege” or “Stare at Jerusalem that is under siege, so that it will be harmed” (See: [Symbolic Action](#))

ULT

⁷ Set your face toward Jerusalem that is under siege, and with your arm uncovered prophesy against it.

Set your face

Here “face” is a metonym for attention or gaze. “Set your face” refers to literally staring at something. (See: [Metonymy](#))

prophesy against it

“prophesy about the bad things that will happen to Jerusalem”

Ezekiel 4:8

For behold

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

I am placing bonds on you

Bonds are ropes or chains that keep a person from moving. It is not clear whether the word “bonds” is a metaphor for something Yahweh does that is as if he had bound Ezekiel or if he is using literal, physical ropes. (See: [Metaphor](#))

ULT

⁸ For behold! I am placing bonds on you so you will not turn from one side to the other until you have completed the days of your siege.

Ezekiel 4:9

General Information:

The Spirit continues speaking to Ezekiel.

wheat, barley ... millet, and spelt

These are different kinds of grains.

beans

vines whose seeds, which grow in a single row inside its otherwise empty fruit, can be eaten

lentils

These are like beans, but their seeds are very small, round, and somewhat flat. (See: [Translate Unknowns](#))

390 days

“three hundred and ninety days” (See: [Numbers](#))

ULT

⁹ Take for yourself wheat, barley, beans, lentils, millet, and spelt; put them in a single container and make bread for yourself according to the number of the days that you will lie upon your side. For 390 days you will eat it.

Ezekiel 4:10

twenty shekels per day

“20 shekels per day.” A shekel is a unit of weight equal to about 11 grams. Alternate translation: 200 grams of bread each day” (See: [Numbers](#) and [Biblical Weight](#))

ULT

10 The food you will eat will be by weight, twenty shekels per day, and you will eat it at set times each day.

Ezekiel 4:11

a sixth of a hin

“1/6 hin” or “a sixth part of a hin” or “about one-half liter” (See: [Biblical Volume](#) and [Fractions](#))

a hin

A hin is 3.7 liters. (See: [Biblical Volume](#))

ULT

11 Then you will drink water, measured out to a sixth of a hin, and you will drink it at set times.

Ezekiel 4:12

General Information:

The Spirit continues speaking to Ezekiel.

You will eat it

The word “it” refers to the bread ([Ezekiel 4:9](#)).

barley cakes

flat bread made of barley ([Ezekiel 4:9](#)) (See: [Translate Unknowns](#))

you will bake it on excrement of human dung

“you will cook it over a fire made with pieces of human solid waste.” Your language may have a way of expressing this politely.

ULT

12 You will eat it as barley cakes, but you will bake it on excrement of human dung within their sight!”

Ezekiel 4:13

will banish

will send away by force

ULT

¹³ For Yahweh says, "This means that the bread that the people of Israel will eat will be unclean, there among the nations where I will banish them."

Ezekiel 4:14

Alas, Lord Yahweh

“Lord Yahweh, it would be wrong for me to do that.” Ezekiel is very troubled by what the Lord has told him to do.

Lord Yahweh

See how you translated this in [Ezekiel 2:4](#). Here Ezekiel is speaking to the Lord.

foul meat has never entered my mouth

“I have never eaten foul meat”

foul meat

“disgusting, unclean meat.” This refers to meat that is unclean because it has come from an animal that has died of sickness or old age or was killed by another animal. The word “foul” shows his disgust over meat like this.

ULT

14 But I said, “Alas, Lord Yahweh! I have never been unclean! I have never eaten either anything that died or anything killed by animals, from my youth until now, and foul meat has never entered my mouth!”

Ezekiel 4:15

Look

“Listen” or “Pay attention to the important thing I will tell you now”

I have given you

“I will allow you to use”

cow manure

solid waste from cows. Your language may have a polite way of expressing this.

human dung

solid waste from humans. Your language may have a polite way of expressing this. See how you translated this in [Ezekiel 4:12](#).

ULT

15 So he said to me, “Look! I have given you cow manure instead of human dung so you can prepare your bread over that.”

Ezekiel 4:16

Behold

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

I am breaking the staff of bread in Jerusalem

“I will stop the supply of food to Jerusalem”

ULT

16 He also said to me, “Son of man! Behold! I am breaking the staff of bread in Jerusalem, and they will eat bread while rationing it in anxiety and drink water while rationing it in trembling.”

the staff of bread

The supply is called a staff because some people need a staff to walk and do their work, and people need bread to live. Bread represents all kinds of food. Alternate translation: “the supply of food” (See: [Metaphor](#) and [Synecdoche](#))

they will eat bread while rationing it in anxiety

You may need to make explicit why they will ration the bread. “they will carefully divide their bread because they fear that there will not be enough” (See: [Assumed Knowledge and Implicit Information](#))

rationing

giving small amounts of something of which there is not enough to many people

rationing it in trembling

The word “shaking” is a metaphor for being afraid and “trembling” represents fear. Alternate translation: “rationing it while shaking” or “rationing it in fear” (See: [Metonymy](#))

Ezekiel 4:17

every man will be dismayed at his brother and waste away

This could mean: (1) “everyone will look at his brother and worry about how much food his brother eats and waste away” or (2) “every one of them will be dismayed and waste away” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁷ Because they will lack bread and water, every man will be dismayed at his brother and waste away because of their iniquity.”

waste away

The phrase “waste away” is usually used of flesh or wood rotting. Here it is a metaphor for wicked people becoming thin and dying because they have no food. (See: [Metaphor](#))

Ezekiel 5

Ezekiel 5 General Notes

Special concepts in this chapter

The destruction of Jerusalem

The destruction of Jerusalem is continued to be pictured in this chapter. Ezekiel showed the destruction of Jerusalem by fire and war.

Ezekiel 5:1

General Information:

Yahweh continues speaking to Ezekiel. All instances of “the city” refer to the “city” that Ezekiel carved onto the brick ([Ezekiel 4:1](#)).

son of man

“son of a human being” or “son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “mortal person” or “human”

barber’s razor

“blade for cutting hair”

pass the razor over your head and your beard

“shave your head and your face” or “remove the hair from your head and the beard from your face”

ULT

1 “Then you, son of man, take a sharp sword as a barber’s razor for yourself, and pass the razor over your head and your beard, then take scales to weigh and divide your hair.

Ezekiel 5:2

Burn a third of it

“Burn a third of your hair” (See: [Fractions](#))

midst

middle

when the days of the siege are completed

“when the days of Jerusalem’s siege have ended” or “when the days have ended that you show how Jerusalem will put under siege”

take a third of the hair

“take one of the three piles of hair” (See: [Fractions](#))

strike it with the sword all around the city

“hit it with your sword all over the city”

scatter a third of it to the wind

“let the wind blow the last third of your hair in different directions” (See: [Fractions](#))

I will draw out a sword to chase after the people

The word “sword” is a metonym for enemy soldiers who will attack with their swords, and to “draw out a sword” is to send the soldiers into battle. Alternate translation: “I will cause their enemies to pursue them and attack them with swords” (See: [Metonymy](#))

I will draw out a sword

“I will pull a sword out of its container”

ULT

² Burn a third of it with fire in the midst of the city when the days of the siege are completed, and take a third of the hair and strike it with the sword all around the city. Then scatter a third of it to the wind, and I will draw out a sword to chase after the people.

Ezekiel 5:3

General Information:

Yahweh continues to speak to Ezekiel.

a small number of hairs from them

“a few hairs from the piles”

tie them

The word “them” refers to the hairs. This could mean: (1) the hairs were long enough so Ezekiel could tie them or (2) Ezekiel was to sew the hairs or otherwise attach them (3) Ezekiel was to place the hairs loosely in a fold of the garment.

the folds of your robe

This could mean: (1) “the cloth on your arms” (“your sleeves”) or (2) “the end of the cloth on your robe” (“your hem”) or (3) the fold in the garment where it is tucked into the belt.

ULT

³ But take a small number of hairs from them and tie them into the folds of your robe.

Ezekiel 5:4

Then take

This continues the instructions Yahweh gives to Ezekiel beginning with the words “But take” in verse 3. Ezekiel was to “take a small number of hairs” and “take more of the hair and throw it” when he shaved his hair and beard ([Ezekiel 5:1](#)) and before he burned the hair ([Ezekiel 5:2](#)). You may need to place these verses before those verses. “But when you shave off your hair and beard, and before you burn them, take ... After you have scattered the hair to the wind, then take” (See: [Order of Events](#) and [Verse Bridges](#))

ULT

4 Then take more of the hair and throw it into the midst of the fire; and burn it in the fire; from there a fire will go out to all the house of Israel.”

from there a fire will go out to all the house of Israel

“from there a fire will spread out and burn up all the people of Israel.” Yahweh speaks of how he will punish Israel as if he were going to set fire to a house and of the people of Israel as if they were the family that lives in that house but were at that time outside the house. (See: [Metaphor](#))

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

Ezekiel 5:5

General Information:

Yahweh continues to speak.

Lord Yahweh

See how you translated this in [Ezekiel 2:4](#).

This is Jerusalem

“This carving represents Jerusalem” ([Ezekiel 4:1](#))

in the midst of the nations

This could mean: (1) other nations were on all sides of Jerusalem or (2) “more important than all other nations.”

I have placed her

Jerusalem is referred to as “her” and “she.” (See: [Personification](#))

other lands

“the neighboring countries” or “the countries around her”

ULT

⁵ The Lord Yahweh says this, “This is Jerusalem in the midst of the nations, where I have placed her, and where I have surrounded her with other lands.”

Ezekiel 5:6

The people have rejected my judgments

“The people of Israel and Jerusalem have refused to obey my judgments.”

ULT

⁶ But she has in wickedness rejected my decrees more than the nations have, and my statutes more than the countries that surround her. The people have rejected my judgments and have not walked in my statutes.”

Ezekiel 5:7

General Information:

Yahweh continues to speak to the people of Israel and Judah.

Lord Yahweh

See how you translated this in [Ezekiel 2:4](#).

Because you are more troublesome than

“because your sinfulness is worse than” or “because you are more unruly than”

that surround you

“that are all around you.”

have not walked in my statutes

Walking is a metaphor for the way a person lives. Alternate translation: “have not lived according to my statutes” or “have not obeyed my statutes” (See: [Metaphor](#))

or acted according to my decrees

“or obeyed my decrees”

ULT

⁷ Therefore the Lord Yahweh says this,
“Because you are more troublesome
than the nations that surround you and
have not walked in my statutes or acted
according to my decrees, or even acted
according to the decrees of the nations
that surround you,”

Ezekiel 5:8

Behold!

“Look!” or “Listen!” or “Pay attention to what I am about to tell you!”

I will execute judgments within your midst

“I will judge you in various ways” or “I will punish you” .

ULT

⁸ therefore the Lord Yahweh says this,
“Behold! I myself will act against you. I
will execute judgments within your
midst for the nations to see.

Ezekiel 5:9

General Information:

Yahweh continues speaking to the people of Israel and Jerusalem.

what I have not done and the like of which I will not do again

“as I have not done before and will not do in a similar way again” or “like I have never done before and will never do again” .

because of all your disgusting actions

“because of all the disgusting things you do.” God was angry because the people were worshiping idols and false gods.

ULT

⁹ I will do to you what I have not done and the like of which I will not do again, because of all your disgusting actions.

Ezekiel 5:10

fathers will eat the children in your midst, and sons will eat their fathers

Ezekiel is probably telling what will really happen when the people have no food.

I will execute judgment on you

“I will judge you” or “I will punish you severely”

scatter to every direction all of you who are left

“I will force all of you who are left to go to different places.”

ULT

¹⁰ Therefore fathers will eat the children in your midst, and sons will eat their fathers, since I will execute judgment on you and scatter to every direction all of you who are left.

Ezekiel 5:11

General Information:

Yahweh continues to speak to the people of Israel and Judah.

Lord Yahweh

See how you translated this in [Ezekiel 2:4](#).

defiled ... sanctuary

ruined the place that Yahweh had set aside to be only for his use

with all your hateful things

“with all of those things of yours that I hate.” You may need to make explicit that this refers to idols: “with all your idols, which I hate” or “with all your disgusting idols.” (See: [Assumed Knowledge and Implicit Information](#))

with all your disgusting deeds

“with all the disgusting things that you do”

my eye will not have pity on you

The eye is a synecdoche for the person whose eye it is. Alternate translation: “I will not pity you” (See: and [Synecdoche](#))

I will not spare you

“I will surely punish you”

ULT

11 Therefore, as I live—this is the Lord Yahweh’s declaration—it is certainly because you have defiled my sanctuary with all your hateful things and with all your disgusting deeds, that I myself will reduce you in number; my eye will not have pity on you, and I will not spare you.

Ezekiel 5:12

they will be consumed by famine in your midst

“many of them will die because of famine”

ULT

¹² A third of you will die by plague, and they will be consumed by famine in your midst. A third will fall by the sword surrounding you. Then I will scatter a third in every direction, and draw out a sword to chase after them as well.

Ezekiel 5:13

General Information:

Yahweh continues to speak to the people of Israel and Judah.

my wrath will be completed

“I will no longer be angry because I will have done everything I wanted to do because I was angry”

I will cause my fury toward them to rest

The word “fury” means violent anger, and here it is a metonym for punishment. “I will stop punishing them because I will have punished them fully.” (See: [Metonymy](#))

I will be satisfied

You may need to make explicit why Yahweh will be satisfied. Alternate translation: “I will be satisfied that I have punished them enough” (See: [Assumed Knowledge and Implicit Information](#))

when I have completed my fury against them

“when I have finished punishing them”

ULT

13 Then my wrath will be completed, and I will cause my fury toward them to rest. I will be satisfied, and they will know that I, Yahweh, have spoken in my wrath when I have completed my fury against them.

Ezekiel 5:14

(There are no notes for this verse.)

ULT

14 I will make you a desolation and a reproach to the nations that surround you in the sight of everyone who passes by.

Ezekiel 5:15

General Information:

Yahweh continues to speak to the people of Israel and Judah.

in wrath and fury

The words “wrath” and “fury” mean basically the same thing and emphasize that Yahweh is very angry. Alternate translation: “because I will be very angry with you” (See: [Doublet](#))

ULT

15 So Jerusalem will become something for other people to condemn and to mock, a warning and a horror to the nations that surround you. I will execute judgments against you in wrath and fury, and with a furious rebuke—I, Yahweh have declared this!

Ezekiel 5:16

will send out harsh arrows of famine against you

The word “arrows” is a metonym for the sharp pains that people feel when they have had no food for a long time. Alternate translation: “will make you feel the pain of intense hunger” (See: [Metonymy](#))

increase the famine on you

“make the famine more severe for you” or “make the famine last longer for you” or “make sure that there is less and less for you to eat”

break your staff of bread

A “staff” was something that people leaned upon to support them. This phrase is a metaphor that means removing the supply of food that the people were depending upon. See how “staff of bread” is translated in [Ezekiel 4:16](#). Alternate translation: “cut off your food supply” (See: [Metaphor](#))

ULT

¹⁶ I will send out harsh arrows of famine against you that will become the means with which I will destroy you. For I will increase the famine on you and break your staff of bread.

Ezekiel 5:17

Plague and blood will pass through you

Sickness and violent death are spoken of as if they were soldiers going through the city killing everyone they could. Alternate translation: "Many people will die of disease, and many others will die in war" (See: [Personification](#))

ULT

17 I will send a famine and disasters against you so you will be childless. Plague and blood will pass through you, and I will bring a sword against you—I, Yahweh, have declared this."

Ezekiel 6

Ezekiel 6 General Notes

Special concepts in this chapter

Shrines on the hill tops

God will destroy all those who have been worshiping idols at the hill top shrines.

Ezekiel 6:1

General Information:

Yahweh is telling Ezekiel to speak to the mountains as if they were people so that the people of Israel would hear the words and know that Ezekiel's words were for them. (See: [Apostrophe](#))

ULT

¹ The word of Yahweh came to me, saying,

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: "Yahweh spoke this message" or "Yahweh spoke these words" (See: [Idiom](#))

Ezekiel 6:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

² “Son of man, set your face against the mountains of Israel and prophesy to them.

set your face against the mountains of Israel

This is a command to stare at the mountains as a symbol of punishing the people there. See how you translated a similar phrase in [Ezekiel 4:3](#). Alternate translation: “stare at the mountains of Israel” or “stare at the mountains of Israel so that the people there will be harmed” (See: [Symbolic Action](#))

set your face against the mountains of Israel

The mountains of Israel were far away, so Ezekiel could not see them, but staring in that direction would be a symbol of harming it. Alternate translation: “turn toward the mountains of Israel and stare” or “stare toward the mountains of Israel so that the people there will be harmed” (See: [Symbolic Action](#))

set your face

Here “face” is a metonym for attention or gaze. (See: [Metonymy](#))

the mountains of Israel

“the mountains in the land of Israel”

Ezekiel 6:3

Behold!

“Look!” or “Listen!” or “Pay attention to what I am about to tell you!”

Lord Yahweh

See how you translated this in [Ezekiel 2:4](#).

I am bringing a sword against you

The word “sword” is a metonym for soldiers who kill people using swords. Alternate translation: “I am bringing soldiers to come and kill you” (See: [Metonymy](#))

ULT

³ Say, ‘Mountains of Israel, listen to the word of the Lord Yahweh! The Lord Yahweh says this to the mountains and to the hills, to the streambeds, and to the valleys: Behold! I am bringing a sword against you, and I will destroy your high places.’

Ezekiel 6:4

General Information:

These are Yahweh's words to the people of Israel.

Then your altars will become desolate and your pillars will be destroyed

This can be translated in active form. Alternate translation: "People will no longer worship at your altars and your enemy will destroy your pillars" (See: [Active or Passive](#))

I will throw down

Yahweh was speaking of sending soldiers ([Ezekiel 6:3](#)) to do these things. Alternate translation: "I will send soldiers to throw down" (See: [Assumed Knowledge and Implicit Information](#))

your dead

"your people who have died"

ULT

⁴ Then your altars will become desolate and your pillars will be destroyed, and I will throw down your dead in front of their idols.

Ezekiel 6:5

I will lay ... and scatter

Yahweh was speaking of sending soldiers ([Ezekiel 6:3](#)) to do these things. Alternate translation: "I will send soldiers to lay ... and scatter" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁵ I will lay the dead bodies of the people of Israel before their idols, and scatter your bones around your altars.

Ezekiel 6:6

General Information:

These are Yahweh's words to the people of Israel.

cities will be laid waste

This can be translated in active form. Alternate translation: "Enemy armies will lay waste your cities" (See: [Active or Passive](#))

they will be broken

This can be translated in active form. Alternate translation: "enemy armies will break your altars" or "enemy armies will break them" (See: [Active or Passive](#))

your pillars will be cut down

This can be translated in active form. See how you translated "pillars" in [Ezekiel 6:4](#). Alternate translation: "they will cut down your pillars" (See: [Active or Passive](#))

your works will be wiped away

This can be translated in active form. Alternate translation: "no one will remember what you have done" or "they will destroy everything you have made" (See: [Active or Passive](#))

ULT

⁶ Everywhere you live, cities will be laid waste and the high places ruined, so that your altars will be laid waste and made desolate. Then they will be broken and disappear, your pillars will be cut down and your works will be wiped away.

Ezekiel 6:7

The dead will fall down in your midst

“You will see the enemy kill many people”

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁷ The dead will fall down in your midst and you will know that I am Yahweh.

Ezekiel 6:8

General Information:

These are Yahweh's words to the people of Israel.

some who escape the sword

The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation: "some whom the soldiers do not kill" (See: [Metonymy](#))

when you are scattered throughout the countries

This can be translated in active form. Alternate translation: "when I scatter you in different countries" or "when I force you to live in other countries" (See: [Active or Passive](#))

ULT

⁸ But I will preserve a remnant among you, and there will be some who escape the sword among the nations, when you are scattered throughout the countries.

Ezekiel 6:9

I was grieved by their promiscuous heart that turned away from me

Yahweh speaks of the Israelites as if they were a woman who sleeps with many people. Alternate translation: "I was sad because they were like a wife who has left me to sleep with other men" (See: [Synecdoche](#))

by their eyes that whored after their idols

Yahweh speaks of the Israelites as if they were a married woman who looks at other men and desires to sleep with them. Alternate translation: "by the way they desired strongly to worship idols" (See: [Synecdoche](#))

they will show loathing on their face for the wickedness which they have committed

This could mean: (1) "their faces will show that they hate themselves because of the wicked things they have done" or (2) "their faces will show that they hate the wicked things that they have done."

ULT

⁹ Then those who escape will think of me among the nations where they will be held captive, that I was grieved by their promiscuous heart that turned away from me, and by their eyes that whored after their idols. Then they will show loathing on their face for the wickedness which they have committed with all their abominations.

Ezekiel 6:10

(There are no notes for this verse.)

ULT

¹⁰ So they will know that I am Yahweh. It was for a reason that I said I would bring this evil to them.

Ezekiel 6:11

General Information:

Yahweh continues to speak to Ezekiel.

The Lord Yahweh says this

Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. Alternate translation: "I, the Lord Yahweh, say this" (See: [First, Second or Third Person](#))

ULT

11 The Lord Yahweh says this: Clap your hands and stomp your foot! Say, 'Alas!' because of all the evil abominations of the house of Israel! For they will fall by sword, famine, and plague.

Lord Yahweh

See how you translated this in [Ezekiel 2:4](#).

Clap your hands and stomp your foot

Ezekiel was to do this symbolic action to get the people's attention. This was not applause. (See: [Symbolic Language](#))

Alas

This word is spoken by those who see people doing bad things and realize that bad things will happen to the evildoers as a result. If your language has a similar word, you might want to use it here.

the house of Israel

The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: "the Israelites" or "the Israelite people group" (See: [Metonymy](#))

they will fall by sword, famine, and plague.

To "fall" is a euphemism for to "die." The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation:

Ezekiel 6:12

I will accomplish my fury against them

“I will satisfy my anger against them” or “I will punish them until I am no longer angry”

ULT

12 The one far away will die by plague, and the one who is near will fall by the sword. Those who remain and survive will die by famine. In this way I will accomplish my fury against them.

Ezekiel 6:13

General Information:

These are Yahweh's words to the people of Israel.

hill—on all the mountain peaks, and under every flourishing tree and thick oak

Another possible meaning is "hill, on all the mountain peaks, under every flourishing tree, and under every thick oak."

flourishing

healthy and growing

oak

a large tree with strong wood that provided shade for worshipers

ULT

13 Then you will know that I am Yahweh, when their dead lie among their idols, around their altars, on every high hill—on all the mountain peaks, and under every flourishing tree and thick oak—the places where they burned incense to all their idols.

Ezekiel 6:14

Diblah

This is the name of a city. (See: [How to Translate Names](#))

ULT

14 I will strike with my hand and make the land desolate and a waste, from the wilderness to Diblah, throughout all the places where they live. Then they will know that I am Yahweh." ^[1]

Ezekiel 7

Ezekiel 7 General Notes

Special concepts in this chapter

Now is the time for punishment

The people will be punished severely for their idol worship and the temple will be destroyed. (See: [temple](#), [house](#), [house of God](#))

Ezekiel 7:1

General Information:

This starts God's prophecy of judgment on Israel.

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: "Yahweh spoke this message" or "Yahweh spoke these words" (See: [Idiom](#))

ULT

¹ The word of Yahweh came to me, saying,

Ezekiel 7:2

the Lord Yahweh says this

Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. Alternate translation: "I, the Lord Yahweh, say this" (See: [First, Second or Third Person](#))

Lord Yahweh

See how you translated this in [Ezekiel 2:4](#).

to the land of Israel

The word "land" is a metonym for the people who live on the land. Alternate translation: "to the people of Israel" (See: [Metonymy](#))

An end!

"The end has come!"

the four borders of the land

"the entire land" The "four borders" are to the north, east, south, and west.

ULT

2 "You, son of man—the Lord Yahweh says this to the land of Israel." 'An end! An end has come to the four borders of the land.

Ezekiel 7:3

General Information:

These are Yahweh's words to the people of Israel.

the end is upon you

The "end" is spoken of as if it were a robber attacking the people.
Alternate translation: "your life is finished" (See: [Personification](#))

I am sending out my wrath on you

"Wrath" is spoken of as if it were an arrow that Yahweh was shooting at the people. Alternate translation: "I am angry, and I will punish you" (See: [Metaphor](#))

according to your ways

"according to the things you do" or "because of the wicked things you do"

I will bring all your abominations upon you

"I will punish you for doing those things that I hate so much"

ULT

³ Now the end is upon you, for I am sending out my wrath on you, and I will judge you according to your ways; then I will bring all your abominations upon you.

Ezekiel 7:4

For my eyes will not pity you

The eye is a synecdoche for the person whose eye it is. Alternate translation: "For I will not pity you" (See: [Synecdoche](#))

I will bring your ways upon you

The way a person lives is spoken of as a path on which one walks. Alternate translation: "I will punish you for the things you have done" (See: [Metaphor](#))

your abominations will be in your midst

This could mean: (1) "I will punish all of you because of your abominations" or (2) "this will happen as long as you continue to worship idols."

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: "understand that I am Yahweh, the one true God" or "realize that I, Yahweh, have supreme power and authority" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁴ For my eyes will not pity you, and I will not spare you. Instead, I will bring your ways upon you, and your abominations will be in your midst, so you will know that I am Yahweh.

Ezekiel 7:5

General Information:

These are Yahweh's words to the people of Israel.

The Lord Yahweh says this

Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. See how you translated this in [Ezekiel 6:11](#). Alternate translation: "I, the Lord Yahweh, say this" (See: [First](#), [Second](#) or [Third Person](#))

Lord Yahweh

See how you translated this in [Ezekiel 2:4](#).

Disaster! A unique disaster! Behold, it is coming.

These exclamations are meant to make the passage very strong. Alternate translation: "Behold, a terrible disaster is coming, one that no one has ever experienced before"

Behold, it

"You can be absolutely sure that it"

ULT

⁵ The Lord Yahweh says this: Disaster! A unique disaster! Behold, it is coming. ^[1]

Ezekiel 7:6

The end has woken up against you

The judgment that is coming is treated as if it were an enemy waking up from sleep. (See: [Personification](#))

ULT

6 An end is surely coming. The end has woken up against you. Behold, it is coming!

Ezekiel 7:7

the mountains will no longer be joyful

The word “mountains” is a metonym for the people who live on the mountains. Alternate translation: “the people on the mountains will not have any more joy” (See: [Metonymy](#))

ULT

⁷ Your doom is coming to you who inhabit the land. The time has come; the day of destruction is near, and the mountains will no longer be joyful.

Ezekiel 7:8

General Information:

These are Yahweh's words to the people of Israel.

Now before long

"Very soon now"

ULT

⁸ Now before long I will pour out my fury against you and fill up my wrath upon you when I judge you according to your ways and bring all your abominations upon you.

I will pour out my fury against you and fill up my wrath upon you

Yahweh uses the terms "pour out" and "fill up" to speak of his anger as if it were water that he poured out into a jar. These phrases emphasize that Yahweh will punish the people severely. Alternate translation: "I will punish you severely because I am very angry" (See: [Metaphor](#) and [Parallelism](#))

fury

"wrath" or "great anger"

Ezekiel 7:9

For my eye will not look compassionately

The eye is a synecdoche for the person whose eye it is. Alternate translation: "I will not look on them with compassion" or "I will not be compassionate to them" (See: and [Synecdoche](#))

I will not spare you

"I will not leave you without punishment" or "I will punish you"

your abominations will be in your midst so you will know that I am Yahweh

See how you translated this in [Ezekiel 7:4](#).

ULT

⁹ For my eye will not look compassionately, and I will not spare you. As you have done, I will do to you; and your abominations will be in your midst so you will know that I am Yahweh, the one punishing you.

Ezekiel 7:10

General Information:

These are Yahweh's words about Israel.

Behold, the day! Behold, it is coming!

"Behold! The day is coming!" You may need to make explicit which day is coming. Alternate translation: "Behold! The day when I will punish you is coming!" (See: [Assumed Knowledge and Implicit Information](#))

Behold

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

Doom has gone out

"Disaster has begun to come to Israel" or "Terrible things have begun to happen"

The rod has blossomed, arrogance has budded

This could mean: (1) "The people of Israel have grown very proud" or (2) "The people of Israel have become very violent and very proud." (See: [Metaphor](#))

ULT

¹⁰ Behold, the day! Behold, it is coming!
Doom has gone out! The rod has
blossomed, arrogance has budded!

Ezekiel 7:11

(There are no notes for this verse.)

ULT

11 Violence has grown up into a rod of wickedness— none of them, and none of their multitude, none of their wealth, and none of their importance will last!

Ezekiel 7:12

General Information:

These are Yahweh's words about Israel.

The time is coming; the day has come close

Both "The time" and "the day" refer to the time when God will punish the people of Israel. Alternate translation: "Israel's punishment will happen very soon" (See: [Parallelism](#))

my anger is on the entire multitude

"I am angry with the whole multitude"

multitude

a very large number of people. Here it refers to the people of Israel.

ULT

¹² The time is coming; the day has come close. Do not let the buyer rejoice, nor the seller mourn, since my anger is on the entire multitude!

Ezekiel 7:13

as long as they both live

as long as “the buyer” and “the seller” (7:12) both live

the vision concerning the entire multitude will not be reversed

“God will surely do to the multitude what he has shown me”

none of them will be strengthened

This can be translated in active form. Alternate translation: “God will not strengthen any of them” (See: [Active or Passive](#))

ULT

13 For the seller will not return to the land he sold as long as they both live, because the vision concerning the entire multitude will not be reversed; and because of their sins, none of them will be strengthened!

Ezekiel 7:14

General Information:

These are Yahweh's words about Israel.

They have blown the trumpet

"They have blown the trumpet to call people to fight against the enemy"

my anger is on the entire multitude

"I am angry with the whole multitude." See how you translated this in [Ezekiel 7:12](#).

ULT

¹⁴ They have blown the trumpet and made everything ready, but there is no one marching to battle; since my anger is on the entire multitude.

Ezekiel 7:15

The sword is on the outside

The word “sword” is a metonym for soldiers who kill people using swords. Alternate translation:

the building

the city

ULT

15 The sword is on the outside, and plague and famine are inside the building. Those who are in the field will die by the sword, while famine and plague will consume those in the city.

while famine and plague will consume those in the city

The word “consume” is a metaphor for “totally destroy.” Alternate translation: “and most of the people in the city will die from hunger and sickness” (See: [Metaphor](#))

Ezekiel 7:16

(There are no notes for this verse.)

ULT

16 But some survivors will escape from among them, and they will go to the mountains. Like doves of the valleys, all of them will moan—each man for his iniquity.

Ezekiel 7:17

General Information:

These are Yahweh's words about Israel.

Every hand will falter and every knee will be weak as water

The hands and knees are synecdoches for the people themselves. Alternate translation: "Everyone will be so terrified that they will be unable to work and their knees will become weak so that they cannot stand" (See: [Synecdoche](#))

falter

fail to do what it is supposed to do

every knee will be weak as water

Another possible translation is, "every knee will flow with water," a euphemism for all the people losing control of their bladders because they are so frightened. (See: [Euphemism](#))

knee ... weak as water

Water cannot stand up, and the people's knees will be so weak that the people are unable to stand on their legs. (See: [Simile](#))

ULT

¹⁷ Every hand will falter and every knee will be weak as water,

Ezekiel 7:18

terror will cover them

Terror is spoken of as if it were clothing. Alternate translation: “everyone will see how terrified they are” (See: [Metaphor](#))

baldness on all of their heads

Shaving the head was a sign of sadness. Alternate translation: “all of them will shave their heads” (See: [Assumed Knowledge and Implicit Information](#))

ULT

18 and they will wear sackcloth, and terror will cover them; and shame will be on every face, and baldness on all of their heads.

Ezekiel 7:19

in the day of Yahweh's rage

"in the day when Yahweh acts on his anger" or "when Yahweh punishes them"

the day

This can be a time period of more or less than one 24-hour day.

their hunger will not be satisfied

This can be translated in active form. Alternate translation: "they will not be able to satisfy their hunger" or "they will still be hungry even after they eat all they have" (See: [Active or Passive](#))

their iniquity has become a stumbling block

This could mean: (1) "because having a lot of gold and silver has led them to sin" or (2) "because they are evil, they are committing sins that show how evil they are."

ULT

19 They will throw their silver into the streets and their gold will be like refuse. Their silver and their gold will not be able to rescue them in the day of Yahweh's rage. Their lives will not be saved, and their hunger will not be satisfied, because their iniquity has become a stumbling block.

Ezekiel 7:20

General Information:

These are Yahweh's words about Israel.

with them

with the jeweled ornaments

ULT

²⁰ In their pride they took the beauty of his jeweled ornaments, and with them they made their idolatrous figures, and their detestable things. Therefore, I am turning these into an unclean thing to them.

Ezekiel 7:21

I will give those things into the hand of strangers

The word “hand” is used to refer to control. “I will give those idols into the control of people they do not know” or “I will give those idols to people they do not know” (See: [Metonymy](#))

plunder

things that are stolen or taken by force

they will defile them

The strangers and wicked people will defile the idols that the people of Israel had made.

ULT

²¹ Then I will give those things into the hand of strangers as plunder and to the wicked of the earth as plunder, and they will defile them.

Ezekiel 7:22

I will turn my face away

“I will not pay attention” or “I will look away” or “I will not notice”

my cherished place

“the place I love.” This refers to God’s temple.

bandits

violent people who steal and destroy

ULT

22 Then I will turn my face away from them when they defile my cherished place; bandits will enter it and defile it.

Ezekiel 7:23

General Information:

These are Yahweh's words to Ezekiel about Israel.

Make a chain

Chains are used to hold slaves or prisoners. God says this to show the people that they will become slaves or prisoners.

ULT

23 Make a chain, because the land is filled with the judgment of blood, and the city is full of violence.

the land is filled with the judgment of blood

This could mean: (1) "everywhere in the country God is judging people because they violently killed others" or (2) "the courts everywhere in the country are murdering people." The word "blood" here represents murder and death. (See: [Metonymy](#))

the city is full of violence

The city is spoken of as if it were a container, and violence is spoken of as an object that can be put in a container. The abstract noun "violence" can be translated as a verb. Alternate translation: "violence is everywhere in the city" or "many people in the city are doing violent things to others" (See: [Metaphor](#) and [Abstract Nouns](#))

Ezekiel 7:24

they will possess their houses

the wicked will take the Israelites' houses

I will bring an end to the pride of the mighty

"I will cause the powerful people in Israel to stop being proud of themselves"

their holy places will be defiled!

This can be translated in active form. Alternate translation: "enemies will defile the places where they worship"
(See: [Active or Passive](#))

their holy places

the places in which they worshiped idols

ULT

²⁴ So I will bring the most wicked of the nations, and they will possess their houses, and I will bring an end to the pride of the mighty, for their holy places will be defiled!

Ezekiel 7:25

Fear will come

“The people will be afraid”

They will seek peace

“They will try to make peace with their enemies”

but there will be none

“but they will be unable to make peace with their enemies”

ULT

²⁵ Fear will come! They will seek peace,
but there will be none.

Ezekiel 7:26

General Information:

These are Yahweh's words about Israel.

Disaster upon disaster will come

Disaster is spoken of as if it could move by itself. Alternate translation: "One disaster after another will happen" (See: [Personification](#))

they will seek a vision from the prophet

"they will ask the prophets what visions they have seen"

the law will perish from the priest and advice from the elders

"The priests will not teach the law, and the elders will not be able to give good advice." This is because God will not give them wisdom.

ULT

²⁶ Disaster upon disaster will come, and there will be rumor after rumor. Then they will seek a vision from the prophet, but the law will perish from the priest and advice from the elders.

Ezekiel 7:27

the prince

This could mean: (1) “the king’s son” or (2) every male member of the royal family except the king.

will dress in despair

This could mean: (1) clothing is a metonym for what a person feels, “will have no hope,” or (2) “will dress in clothes that show he is mourning.” (See: [Idiom](#) and [Metonymy](#))

ULT

27 The king will mourn and the prince will dress in despair, while the hands of the people of the land will tremble in fear. According to their own ways I will do this to them! I will judge them with their own standards until they know that I am Yahweh.”

the hands of the people of the land will tremble in fear

The word “hands” is a synecdoche for the people. Alternate translation: “the people of the land will be so afraid that their hands will tremble” (See: [Synecdoche](#))

Ezekiel 8

Ezekiel 8 General Notes

Special concepts in this chapter

Judah's sin

The people have contaminated the temple with their worship of other gods and through their sin. (See: [temple](#), [house](#), [house of God](#) and [god](#), [false god](#), [goddess](#), [idol](#), [idolater](#), [idolatrous](#), [idolatry](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Ezekiel 8:1

General Information:

Ezekiel tells about another vision he saw.

So it came about

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

ULT

¹ So it came about in the sixth year and the sixth month, in the fifth day of the month, as I sat in my house and the elders of Judah sat before me, that the hand of the Lord Yahweh again fell upon me there.

in the sixth year

You may need to make explicit the time period of which this is the sixth year. Alternate translation: “in the sixth year of the exile of King Jehoiachin” (See: [Ordinal Numbers](#) and [Assumed Knowledge and Implicit Information](#))

the sixth month, in the fifth day of the month

This is the sixth month of the Hebrew calendar. The fifth day is near the beginning of September on Western calendars. Alternate translation: “the fifth day of the sixth month” (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the hand of the Lord Yahweh again fell upon me

This should be translated literally, as Ezekiel later sees something like a hand. Others may choose to consider the hand a metaphor for Yahweh’s presence or power. (See: [Metaphor](#))

Lord Yahweh

See how you translated this in [Ezekiel 2:4](#).

fell upon

“took hold of”

Ezekiel 8:2

a likeness with the appearance of a man

Here the abstract noun “likeness” means that what Ezekiel saw looked like a man. Both “likeness” and “appearance” can be translated with a verbal phrase. Alternate translation: “there was someone who appeared to be a man” (See: [Abstract Nouns](#))

glowing metal

When metal is very hot, it glows with a yellow or orange light.

ULT

² So I looked, and behold, there was a likeness with the appearance of a man. From the appearance of his hips downward there was fire. And from his hips upward there was the appearance of something shining, like glowing metal.

the appearance of his hips ... the appearance of something shining

The abstract noun “appearance” can be translated as a verb. Alternate translation: “what appeared to be his hips ... what appeared to be something shining” (See: [Abstract Nouns](#))

Ezekiel 8:3

General Information:

Ezekiel continues telling about the vision from God.

he reached out

The word “he” probably refers to the “figure like a man” ([Ezekiel 8:2](#)).

between earth and heaven

“between the ground and the sky”

in visions from God, he brought me to Jerusalem

The words “in visions” mean that this experience is happening in Ezekiel’s thoughts. His body would still be in his home while God shows him these things.

the inner northern gate

“the inner northern gate of the temple.” The temple was surrounded by two walls, one inside the other. This gate was on the north side of the inner wall. (See: [Assumed Knowledge and Implicit Information](#))

the idol that provokes great jealousy

“the idol that causes God to be very jealous”

ULT

³ Then he reached out the form of a hand and took me by the hair of my head; the Spirit lifted me up between earth and heaven, and in visions from God, he brought me to Jerusalem, to the entrance of the inner northern gate, where the idol that provokes great jealousy was standing.

Ezekiel 8:4

according to the vision I had seen on the plain

This could mean: (1) “who looked the same as what I had seen in the vision that I saw when I was on the plain” or (2) “who looked the same as what I saw when I was on the plain.”

the plain

a large area of flat land that has few trees.

ULT

⁴ Then behold, the glory of the God of Israel was there, according to the vision I had seen on the plain.

Ezekiel 8:5

General Information:

The “figure like a man” ([Ezekiel 8:2](#)) speaks to Ezekiel.

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁵ Then he said to me, “Son of man, lift up your eyes to the north.” So I lifted up my eyes to the north, and to the north of the gate leading to the altar, there in the entrance, was the idol of jealousy.

lift up your eyes ... lifted up my eyes

This idiom means that he should look towards something. Alternate translation: “look up ... looked up” or “turn your head and look ... turned my head and looked” (See: [Idiom](#))

gate leading to the altar

“gate through which people would walk so they could go to the altar”

Ezekiel 8:6

do you see what they are doing?

God uses this question to bring Ezekiel's attention to what the people were doing. Alternate translation: "I want you to understand why I hate what the people here are doing." (See: [Rhetorical Question](#))

the house of Israel

The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: "the Israelites" or "the Israelite people group" (See: [Metonymy](#))

ULT

⁶ So he said to me, "Son of man, do you see what they are doing? These are great abominations that the house of Israel is doing here to make me go far from my own sanctuary. But you will turn and see even greater abominations."

Ezekiel 8:7

the courtyard

You may need to make explicit which courtyard. “the temple courtyard” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁷ Then he brought me to the doorway of the courtyard, and I looked, and there was a hole in the wall.

Ezekiel 8:8

(There are no notes for this verse.)

ULT

⁸ He said to me, "Son of man, dig into this wall." So I dug into the wall, and there was a door.

Ezekiel 8:9

(There are no notes for this verse.)

ULT

⁹ Then he said to me, "Go and see the wicked abominations that they are doing here."

Ezekiel 8:10

behold

This word shows that Ezekiel was surprised by what he saw. Your language may have a different word to show this.

every form of creeping thing and detestable beast

“carvings in the wall of all kinds of creeping animals and detestable beasts.” The phrase “creeping thing” refer to insects and other small animals.

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

the wall all around

You may need to make explicit which wall. Alternate translation: “the wall all around the temple” (See: [Assumed Knowledge and Implicit Information](#))

ULT

10 So I went in and looked, and behold! There was every form of creeping thing and detestable beast! Every idol of the house of Israel was carved into the wall all around.

Ezekiel 8:11

Jaazaniah ... Shaphan

men's names (See: [How to Translate Names](#))

censer

a pan that people burn incense in when they worship God or false gods

ULT

11 Seventy elders of the house of Israel were there, and Jaazaniah son of Shaphan was standing in their midst. They were standing in front of the images, and each man had his censer in his hand so that the smell of the cloud of incense went up.

Ezekiel 8:12

do you see what the elders of the house of Israel are doing in the dark?

God is commanding Ezekiel to look at what the elders are doing.

Alternate translation: "look at what the elders of the house of Israel are doing in the dark." (See: [Rhetorical Question](#))

the house of Israel

The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: "the Israelites" or "the Israelite people group" (See: [Metonymy](#))

the hidden chamber of his idol

"the room where no one can see him worship his idol"

ULT

¹² He said to me, "Son of man, do you see what the elders of the house of Israel are doing in the dark? Each one does this in the hidden chamber of his idol, for they say, 'Yahweh does not see us! Yahweh has forsaken the land.'"

Ezekiel 8:13

(There are no notes for this verse.)

ULT

13 Then he said to me, "Turn again and see the other great abominations that they are doing."

Ezekiel 8:14

the entrance of the gate of Yahweh's house that was on the north side

This was the outer north gate—not the same one as in [Ezekiel 8:3](#).

behold!

This word shows that Ezekiel was surprised by what he saw.

mourning for Tammuz

grieving because the false god Tammuz had died (See: [How to Translate Names](#))

ULT

¹⁴ Next he brought me to the entrance of the gate of Yahweh's house that was on the north side, and behold! The women were sitting there mourning for Tammuz.

Ezekiel 8:15

Do you see this ... man?

Yahweh is commanding Ezekiel to think about what he has just seen.

Alternate translation: "Think about this ... man." (See: [Rhetorical Question](#))

ULT

15 So he said to me, "Do you see this, son of man? Turn again and see even greater abominations than these."

Ezekiel 8:16

behold!

This word shows that Ezekiel was surprised by what he saw.

portico

covering in front of an entrance with columns or posts for support

their faces toward the east

“they were looking toward the east”

ULT

16 He brought me into the inner courtyard of Yahweh's house, and behold! at the entrance of the temple of Yahweh between the portico and the altar, there were about twenty-five men with their backs toward the temple of Yahweh and their faces toward the east, and they were worshiping the sun.

Ezekiel 8:17

Do you see this ... man?

Yahweh is commanding Ezekiel to think about what he has just seen. Alternate translation: "Think about this ... man." (See: [Rhetorical Question](#))

Is it a little thing for the house of Judah to do these abominations that they are doing here?

God uses this question to show that he is right to be angry at the people of Judah. Alternate translation: "I am right to be angry at the house of Judah because of these abominations that they are doing here." (See: [Rhetorical Question](#))

house of Judah

The word "house" is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in [Ezekiel 3:1](#). Alternate translation: "the Judah people group" or "the people of Judah" (See: [Metonymy](#))

they have filled the land with violence

"throughout the country they are doing violent things or "all over the country they are attacking one another"

to provoke me to anger

"to make me angry"

putting the branch to their noses

This could mean: (1) the people were using the branches in false worship or (2) the people were using the branches to show rebellion against Yahweh. The words "branch to ... noses" may be a literal tree branch and literal noses, or they could be the term for a hand gesture. (See: [Idiom](#))

ULT

17 He said to me, "Do you see this, son of man? Is it a little thing for the house of Judah to do these abominations that they are doing here? For they have filled the land with violence and they have turned again to provoke me to anger, putting the branch to their noses."

Ezekiel 8:18

my eye will not have compassion

The eye is a synecdoche for the person whose eye it is. Alternate translation: "I will not look on them with compassion" or "I will not be compassionate to them" (See: and [Synecdoche](#))

I will not spare them

"I will still punish them"

Though they cry in my ears with a loud voice

"Though they yell their prayers to me with a loud voice"

I will not hear them

"I will not listen to them"

ULT

18 So I will also act among them; my eye will not have compassion, and I will not spare them. Though they cry in my ears with a loud voice, I will not hear them."

Ezekiel 9

Ezekiel 9 General Notes

Special concepts in this chapter

Sorrow over sin

God was looking for people who were sad that there was so much evil being done. Yahweh would keep these faithful people from being killed with the rest of the people. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [evil](#), [wicked](#), [unpleasant](#) and [faithful](#), [faithfulness](#), [trustworthy](#))

Ezekiel 9:1

General Information:

Ezekiel continues to tell about the vision God gave him. It started in [Ezekiel 8:1](#).

he cried in my hearing

"I heard him call out"

he cried

the "figure like a man" ([Ezekiel 8:2](#)) cried

weapon of destruction

weapon for destroying people or things

ULT

¹ Then he cried in my hearing with a loud voice, and said, "Let the guards come up to the city, each with his weapon of destruction in his hand."

Ezekiel 9:2

weapon of slaughter

weapon for killing many people

behold

“look” or “listen” or “pay attention to what I am about to tell you”

the upper gate that faces north

“the upper northern gate” or “the north gate of the inner court”

linen

a strong, smooth cloth made from a plant. It is worn by many people in places that are hot. Alternate translation: “smooth cloth” (See: [Translate Unknowns](#))

scribe’s equipment

tools that scribes write with

bronze

A dark gold-colored metal. It is made from mostly copper with tin added for strength. (See: [Translate Unknowns](#))

ULT

² Then behold! Six men came from the pathway of the upper gate that faces north, each with his weapon of slaughter in his hand. There was a man in their midst dressed in linen with a scribe’s equipment at his side. So they went in and stood beside the bronze altar.

Ezekiel 9:3

from the cherubim where it had been

This could mean: (1) “from above the four winged creatures” ([Ezekiel 1:5](#)) or (2) from between the two cherubim in the most holy place in the temple. Try to translate this literally. (See: [Assumed Knowledge and Implicit Information](#))

threshold of the house

The “house” refers to God’s temple.

linen

See how you translated this in [Ezekiel 9:2](#).

scribe’s equipment

tools that scribes write with. See how you translated this in [Ezekiel 9:2](#).

ULT

³ Then the glory of the God of Israel went up from the cherubim where it had been to the threshold of the house. He called to the man dressed in linen who had the scribe’s equipment at his side.

Ezekiel 9:4

groan and sigh

These are sounds people make when they feel very sad or grieved about something. (See: [Doublet](#))

the abominations being performed in the midst of the city

“the horrible things being done in the city” or “the detestable things that people are doing in the city

ULT

⁴ Yahweh said to him, “Pass through the midst of the city—the midst of Jerusalem—and make a mark on the foreheads of those who groan and sigh about all the abominations being performed in the midst of the city.”

Ezekiel 9:5

he spoke to the others within my hearing

The word “others” refers to the guards ([Ezekiel 9:1](#)).

Do not let your eyes have compassion

The eye is a synecdoche for the person whose eye it is. Alternate translation: “Do not have compassion” (See: and [Synecdoche](#))

do not spare

“do not refrain from killing”

ULT

⁵ Then he spoke to the others within my hearing, “Pass through the city after him and kill. Do not let your eyes have compassion, and do not spare

Ezekiel 9:6

mark on his head

These were the people who groaned about the abominations happening in Jerusalem. See how you translated “mark” in [Ezekiel 9:4](#).

Begin at my sanctuary

You may need to make explicit what the people are to begin to do at the sanctuary. Alternate translation: “Begin to kill the ones who do not have the mark at my sanctuary” (See: [Assumed Knowledge and Implicit Information](#))

the elders

This could mean: (1) the “seventy elders of the house of Israel” ([Ezekiel 8:11](#)) or (2) any “old man” (see the beginning of the verse).

ULT

⁶ either old man, young man, virgin, little children or women. Kill all of them! But do not approach anyone who has the mark on his head. Begin at my sanctuary!” So they began with the elders who were in front of the house.

Ezekiel 9:7

General Information:

God continuing to speak to the guards judging the people of Israel.

the house

the temple

attacked the city

The word "city" is a metonym for the people in the city. Alternate translation: "attacked the people in the city" (See: [Metonymy](#))

ULT

⁷ He said to them, "Defile the house, and fill its courtyards with the dead. Proceed!" So they went out and attacked the city.

Ezekiel 9:8

I fell on my face

“I bowed down to the ground” or “I lay on the ground.” Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh. See how you translated this in [Ezekiel 1:28](#). (See: [Idiom](#))

Ah, Lord Yahweh

Ezekiel says this because he is very troubled by what the Lord told the men to do to Jerusalem. See how you translated this in [Ezekiel 4:14](#).

ULT

⁸ As they were attacking it, I found myself alone and I fell on my face and cried out and said, “Ah, Lord Yahweh, will you destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem?”

will you destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem?

Ezekiel is pleading with Yahweh not to destroy the remnant. Alternate translation: “please do not destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem!” (See: [Idiom](#) and [Rhetorical Question](#))

in the outpouring of your wrath on Jerusalem

Wrath is spoken of as if it were a liquid that Yahweh could pour out of a container. The word “Jerusalem” is a metonym for the people in the city. The abstract noun “outpouring” can be translated as a verb. Alternate translation: “when you pour out your wrath on Jerusalem” or “when you punish the people of Jerusalem because you are very angry with them” (See: [Abstract Nouns](#))

Ezekiel 9:9

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

exceedingly great

“very great”

ULT

⁹ He said to me, “The iniquity of the house of Israel and Judah is exceedingly great. The land is full of blood and the city full of perversions, since they say, ‘Yahweh has forgotten the land,’ and ‘Yahweh does not see!’”

The land is full of blood and the city full of perversions

Here “land” is spoken of as if it were a container filled with blood. Here “blood” is metonym for murder. And “city” is spoken of as if it were a container and “perversions” were the contents inside of it. Alternate translation: “All over the land people are killing innocent people, and all over the city people are doing wicked things” (See: [Metaphor](#) and [Metonymy](#))

Ezekiel 9:10

my eye will not look with compassion

The eye is a synecdoche for the person whose eye it is. Alternate translation: "I will not look on them with compassion" or "I will not be compassionate to them" (See: and [Synecdoche](#))

bring it all on their heads

To bring someone's conduct on him represents punishing him for his bad conduct. Alternate translation: "punishing them as they deserve"

ULT

10 So then, my eye will not look with compassion, and I will not spare them. I will instead bring it all on their heads."

Ezekiel 9:11

Behold

“Pay attention to what I am about to say”

linen

a strong, smooth cloth made from a plant. It is worn by many people in places that are hot. See how you translated this in [Ezekiel 9:2](#).

Alternate translation: “smooth cloth” (See: [Translate Unknowns](#))

ULT

11 Behold! The man dressed in linen who had the scribe’s equipment by his side came back. He reported and said, “I have done all that you have commanded.”

He reported and said

“He reported to Yahweh and told him”

Ezekiel 10

Ezekiel 10 General Notes

Special concepts in this chapter

God left the temple

God now abandoned Judah, and left the temple. This was devastating to the religious life of Judah. (See: [temple](#), [house](#), [house of God](#))

Ezekiel 10:1

General Information:

Ezekiel continues to tell about the vision that started in [Ezekiel 8:1](#).

toward the dome

“toward the curved roof”

cherubim

See how you translated this in [Ezekiel 9:3](#).

like a sapphire

a valuable blue or green gemstone

with the appearance of the likeness of a throne

“that looked like something that looked like a throne.” Ezekiel is not willing to say for sure that it looked like a throne.

ULT

¹ As I looked toward the dome that was over the heads of the cherubim; something appeared above them like a sapphire with the appearance of the likeness of a throne.

Ezekiel 10:2

linen

a strong, smooth cloth made from a plant. It is worn by many people in places that are hot. See how you translated this in [Ezekiel 9:2](#).

Alternate translation: "smooth cloth" (See: [Translate Unknowns](#))

Go between the wheels

Translate the word "wheels" as in [Ezekiel 1:15](#).

fiery coals

Coals are the burned pieces of wood left over after a fire. They are black, but they glow red and orange when they are very hot. They are also called charcoal.

scatter them over the city

"sprinkle them over the city" or "spread them over the city"

ULT

² Then Yahweh spoke to the man dressed in linen and said, "Go between the wheels underneath the cherubim, and fill both your hands with fiery coals from between the cherubim and scatter them over the city." Then the man went in as I watched.

Ezekiel 10:3

Connecting Statement:

Ezekiel interrupts his description of what was happening and describes what he saw.

The cherubim stood ... inner courtyard

This is background information for the events that follow. (See: [Background Information](#))

cherubim

See how you translated this in [Ezekiel 9:3](#).

on the right side

As one faces east, “the right side” is toward the south. Alternate translation: “on the south side” (See: [Assumed Knowledge and Implicit Information](#))

the house

the temple

ULT

³ The cherubim stood on the right side of the house when the man went in, and a cloud filled the inner courtyard.

Ezekiel 10:4

The glory of Yahweh

See how you translated this in [Ezekiel 1:28](#).

It filled

the glory of Yahweh filled

ULT

⁴ The glory of Yahweh rose up from the cherubim and stood over the threshold of the house. It filled the house with the cloud, and the courtyard was full of the brightness of Yahweh's glory.

Ezekiel 10:5

(There are no notes for this verse.)

ULT

⁵ The sound of the cherubim's wings was heard as far as the outer courtyard, like the voice of God Almighty when he speaks.

Ezekiel 10:6

It came about

This phrase is used here to mark when the action starts. If your language has a way for doing this, you could consider using it here.

when God commanded the man dressed in linen and said

This is a repeat of the information that was given in [Ezekiel 10:2](#). After talking about the cherubim and God's glory in 10:3-5, Ezekiel returns to telling about the man who was wearing linen.

the man dressed in linen

Translate "linen" as in [Ezekiel 9:1](#).

beside a wheel

Translate "wheel" as in [Ezekiel 1:15](#).

ULT

⁶ It came about, when God commanded the man dressed in linen and said, "Take fire from between the wheels that are between the cherubim," the man went in and stood beside a wheel.

Ezekiel 10:7

(There are no notes for this verse.)

ULT

⁷ A cherub reached out his hand between the cherubim to the fire that was among the cherubim, and lifted it up and placed it into the hands of the one dressed in linen. The man took it and went back out.

Ezekiel 10:8

I saw on the cherubim something like a man's hand under their wings

"I saw that the cherubim had something like a man's hand under their wings"

ULT

⁸ I saw on the cherubim something like a man's hand under their wings.

Ezekiel 10:9

behold

Ezekiel was surprised by what he saw

wheels

See how you translated this in [Ezekiel 1:15](#).

ULT

⁹ So I looked, and behold! Four wheels were beside the cherubim—one wheel beside each cherub—and the appearance of the wheels was like a beryl stone.

the appearance of the wheels was like a beryl stone

The abstract noun “appearance” can be translated as a verb. Alternate translation: “the wheels appeared to be like a beryl stone” or “what appeared to be wheels were like a beryl stone” (See: [Abstract Nouns](#))

beryl stone

“Beryl” here is a very hard, valuable stone. This beryl was probably green or blue. (See: [Translate Unknowns](#))

Ezekiel 10:10

Their appearance was the same likeness for all four of them

The abstract noun “appearance” can be translated as a verb. The abstract noun “likeness” can be translated as an adjective. Alternate translation: “All four of them appeared to be similar” (See: [Abstract Nouns](#))

a wheel intersecting another wheel

The word “intersecting” means “crossing” or “passing through.”

ULT

¹⁰ Their appearance was the same likeness for all four of them, like a wheel intersecting another wheel.

Ezekiel 10:11

they went in any of their four directions

This could mean: (1) “their” refers to the creatures. Alternate translation: “they would go straight in any one of the four directions that the creatures looked towards” or (2) “their” refers to the wheels.

whatever direction the head faced, they followed

Here, the phrase **the head** could mean: (1) this refers to the winged creatures. Alternate translation: “they went in whatever direction the winged creatures were looking” or (2) this refers to the front wheel. Alternate translation: “they followed in whatever direction the front wheel went”

ULT

11 When they moved, they went in any of their four directions, without turning as they went; but whatever direction the head faced, they followed after it without turning as they went.

Ezekiel 10:12

wheels

Translate the word “wheels” as in [Ezekiel 1:15](#).

ULT

¹² Their whole body—including their backs, their hands, and their wings—was covered with eyes, and eyes covered the four wheels all around also.

Ezekiel 10:13

the wheels were called, “Whirling.”

The word “Whirling” means “Spinning.” Here it is the name of the wheels. This can be stated in active form. Alternate translation: “someone called the wheels, ‘Whirling.’” or “the name of the wheels was ‘Whirling.’” (See: [Active or Passive](#))

ULT

13 As I listened, the wheels were called, “Whirling.”

Ezekiel 10:14

They had four faces each

“Each cherub had four faces” or “Each of the cherubim had four faces.” Each creature had a face on the front, a face on the back, and a face on each side of its head. See how you translated this in [Ezekiel 1:6](#).

ULT

14 They had four faces each; the first face was the face of a cherub, the second face was the face of a man, the third the face of a lion, and the fourth the face of an eagle.

Ezekiel 10:15

living creatures

See how you translated this in [Ezekiel 1:13](#).

rose up

“went up into the air”

ULT

15 Then the cherubim—these were the living creatures that I had seen by the Kebar Canal—rose up.

Ezekiel 10:16

They still stayed beside them

“The wheels stayed with the cherubim.” Alternate translation: “The wheels moved with the cherubim”

ULT

16 Whenever the cherubim moved, the wheels would go beside them, and whenever the cherubim lifted up their wings to rise up from the earth, the wheels did not turn. They still stayed beside them.

Ezekiel 10:17

stood still

“stayed still” or “did not move”

the spirit of the living creature was in the wheels

This could mean: (1) Ezekiel is speaking of the “creatures” of verse 15 as if they were one creature. Alternate translation: “the spirit of the living creatures was in the wheels” or (2) Ezekiel is using an idiom. Alternate translation: “the spirit of life was in the wheels” or “the living spirit was in the wheels” or (3) the spirit in the creatures and in the wheels is the same. See how you translated this in [Ezekiel 1:20](#). Alternate translation: “the same spirit that gave life to the creatures also gave life to the wheels” (See: [Idiom](#))

ULT

17 When the cherubim stood still, the wheels stood still, and when they rose up, the wheels rose up with them, for the spirit of the living creature was in the wheels.

Ezekiel 10:18

the glory of Yahweh

See how you translated this in [Ezekiel 1:28](#).

the house

the temple

stood over

“stayed over” or “waited over”

ULT

18 Then the glory of Yahweh went out from over the threshold of the house and stood over the cherubim.

Ezekiel 10:19

came upon them from above

“went above the cherubim”

ULT

19 The cherubim lifted up their wings and rose from the earth in my sight when they went out, and the wheels did the same beside them. They stood at the eastern entrance to Yahweh's house, and the glory of the God of Israel came upon them from above.

Ezekiel 10:20

the living creatures

See how you translated this in [Ezekiel 1:13](#).

the Kebar Canal

This is a river that people in Chaldea had dug to give water to their gardens. See how you translated this in [Ezekiel 1:1](#).

ULT

²⁰ These were the living creatures that I had seen below the God of Israel by the Kebar Canal, so I knew that they were cherubim!

Ezekiel 10:21

the likeness of human hands

Here the abstract noun “likeness” means that what Ezekiel saw looked like human hands. The word can be translated with a verbal phrase. Alternate translation: “something that looked like human hands” (See: [Abstract Nouns](#))

ULT

21 They had four faces each and four wings each, and the likeness of human hands under their wings,

Ezekiel 10:22**the likeness of their faces was like the faces that I had seen**

The abstract noun “likeness” can be translated with a verbal phrase.
Alternate translation: “their faces looked like the faces that I had seen” (See: [Abstract Nouns](#))

went straight ahead

“faced forward” or “looked directly ahead”

ULT

²² and the likeness of their faces was like the faces that I had seen in the vision at the Kebar Canal, and each of them went straight ahead.

Ezekiel 11

Ezekiel 11 General Notes

Special concepts in this chapter

Safety

The people were trusting Jerusalem to keep them safe. But God was going to pull them out of Jerusalem. (See: [trust](#), [trusted](#), [trustworthy](#), [trustworthiness](#))

Important figures of speech in this chapter

Metaphor

The people in Jerusalem used the metaphor “this city is the pot and we are the meat in the pot” meaning they were safe in Jerusalem. (See: [Metaphor](#))

Ezekiel 11:1

General Information:

Ezekiel continues to tell about the vision that started in [Ezekiel 8:1](#).

to the eastern gate of Yahweh's house, facing east

This gate was part of the wall that surrounded the temple area.
Alternate translation: "the gate on the eastern side of the wall surrounding Yahweh's house" or "the gate on the eastern wall of the temple courtyard"

Yahweh's house

See how you translated this phrase in [Ezekiel 8:16](#).

behold

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

twenty-five men

"25 men" (See: [Numbers](#))

Jaazaniah son of Azzur and Pelatiah son of Benaiah

These are the names of men. (See: [How to Translate Names](#))

among them

"among the twenty-five men"

ULT

¹ Then the Spirit lifted me up and brought me to the eastern gate of Yahweh's house, facing east, and behold, in the doorway of the gate there were twenty-five men. I saw Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people, among them.

Ezekiel 11:2

General Information:

Ezekiel continues to tell about the vision.

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

² God said to me, “Son of man, these are the men who devise iniquity, and who decide wicked plans in this city.”

Ezekiel 11:3

The time to build houses is not now

This shows the people feel so secure they are not worried about building houses now. Other versions of the Bible read, "Now is the time to build our houses." This would mean that the people want to build houses because they feel secure.

ULT

³ They are saying, 'The time to build houses is not now; this city is the pot, and we are the meat.'

this city is the pot, and we are the meat

The people speak of themselves as if they were good cuts of meat and of the city as if it were a pot in which the meat was stored or cooked. The metaphor suggests that they are important and safe within the city. Alternate translation: "This city is like a pot that will protect us as a pot protects meat" (See: [Metaphor](#))

the pot

This could mean: (1) a pot for storing meat or (2) a pot for cooking meat.

Ezekiel 11:4

(There are no notes for this verse.)

ULT

⁴ Therefore prophesy against them.
Prophesy, son of man.”

Ezekiel 11:5

General Information:

Yahweh continues to talk to the prophet Ezekiel.

the Spirit of Yahweh fell on me

Ezekiel speaks of the Spirit of Yahweh inspiring and empowering him to prophesy as if the Spirit of Yahweh fell upon him. Alternate translation: “the Spirit of Yahweh empowered me” (See: [Metaphor](#))

ULT

⁵ Then the Spirit of Yahweh fell on me and he said for me to say: This is what Yahweh says, “That is what you are saying, house of Israel; for I know what goes through your mind.”

That is what you are saying

“You are saying these things.” This refers to what the people were saying in [Ezekiel 11:3](#).

house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “Israelites” or “Israelite people group” (See: [Metonymy](#))

Ezekiel 11:6

(There are no notes for this verse.)

ULT

⁶ You have multiplied the people you have killed in this city and filled its streets with them.

Ezekiel 11:7

The people you have killed ... are the meat, and this city is the pot

Yahweh speaks of the people whom they have killed as if they were good cuts of meat and of the city as if it were a pot in which the meat was stored or cooked. See how you translated this metaphor in [Ezekiel 11:3](#). Alternate translation: "The people you have killed ... are like the meat in the pot, and this city is like the pot. (See: [Metaphor](#))"

ULT

⁷ Therefore, the Lord Yahweh says this:
The people you have killed, whose
bodies you have laid in the midst of
Jerusalem, are the meat, and this city is
the pot. But you are going to be
brought out from the midst of this city.

But you are going to be brought out

This can be stated in active form. Alternate translation: "But I am going to bring you out" (See: [Active or Passive](#))

Ezekiel 11:8

General Information:

Yahweh continues giving Ezekiel his message to Israel.

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 this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

⁸ You have feared the sword, so I am bringing the sword upon you—this is the declaration of the Lord Yahweh.

Ezekiel 11:9

put you into the hands of foreigners

Here the metonym “hands” represents power or control. Alternate translation: “put you into the power of foreigners” or “enable foreigners to capture you” (See: [Metonymy](#))

ULT

⁹ I will bring you out of the midst of the city, and put you into the hands of foreigners, for I will bring judgment against you.

Ezekiel 11:10

You will fall by the sword

The word “sword” is a metonym for soldiers who kill people using swords. Alternate translation: “They will kill you with their swords” or “You will die in battle” (See: [Metonymy](#))

ULT

10 You will fall by the sword. I will judge you within the borders of Israel so you will know that I am Yahweh.

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 11:11

General Information:

Yahweh continues giving Ezekiel his message to Israel.

This city will not be your cooking pot, nor will you be the meat

ULT

11 This city will not be your cooking pot, nor will you be the meat within her midst. I will judge you within the borders of Israel.

The people had spoken of themselves as if they were good cuts of meat and of the city as if it were a pot in which the meat was stored or cooked. Yahweh says that this is not true. See how you translated this metaphor in [Ezekiel 11:3](#). Alternate translation: "This city is not like a pot that will protect you as a pot protects meat" (See: [Metaphor](#))

within the borders of Israel

"in the land of Israel"

Ezekiel 11:12

the one whose statutes you have not walked in

Yahweh speaks of obeying his statutes as if it were walking in them, like person would walk along a road. Alternate translation: “the one whose statutes you have not obeyed” (See: [Metaphor](#))

ULT

¹² Then you will know that I am Yahweh, the one whose statutes you have not walked in and whose decrees you have not carried out. Instead, you have carried out the decrees of the nations that surround you.”

Ezekiel 11:13

It came about

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

Pelatiah son of Benaiah

This is the name of a man. See how you translated this in [Ezekiel 11:1](#). (See: [How to Translate Names](#))

I fell on my face

“I bowed down to the ground” or “I lay on the ground.” Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh. (See: [Idiom](#) and [Symbolic Action](#))

Alas, Lord Yahweh

The word “Alas” is an exclamation that expresses fear and sadness. Alternate translation: “Oh no, Lord Yahweh” or “Ah, Lord Yahweh” (See: [Exclamations](#))

ULT

13 It came about that as I was prophesying, Pelatiah son of Benaiah, died. So I fell on my face and cried out with a loud voice and said, “Alas, Lord Yahweh, will you completely destroy the remnant of Israel?”

Ezekiel 11:14

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

14 The word of Yahweh came to me, saying,

Ezekiel 11:15

your brothers! Your brothers!

This is stated twice for emphasis.

the house of Israel

The word “house” is a metonym for the family, in this case the Israelites who are the descendants of Jacob. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the people of Israel” (See: [Metonymy](#))

ULT

15 “Son of man, your brothers! Your brothers! The men of your clan and all the house of Israel! All of them are those of whom it is said by those living in Jerusalem, ‘They are far away from Yahweh! This land was given to us as our possession.’”

All of them are those of whom it is said by those living in Jerusalem

This can be stated in active form. Alternate translation: “The people living in Jerusalem say about all of them” (See: [Active or Passive](#))

All of them are those of whom

Some versions have “All of them are those to whom”

This land was given to us as our possession

This can be stated in active form. Alternate translation: “Yahweh has given this land to us as our possession” or “This land has become our possession” (See: [Active or Passive](#))

Ezekiel 11:16

General Information:

Yahweh gives this message to Ezekiel about the Israelites who were in exile.

I have been a sanctuary for them

Yahweh speaks of dwelling among the people who are in exile as if he were a sanctuary for them. Alternate translation: “I have been with them” or “I have been like their place of worship” (See:

[Metaphor](#))

ULT

16 Therefore say, ‘The Lord Yahweh says this: Though I have removed them far off among the nations, and though I have scattered them among the lands, yet I have been a sanctuary for them for a little while in the lands where they have gone.’

Ezekiel 11:17

I will gather you from the peoples, and assemble you from the lands

These two phrases mean basically the same thing. The repetition emphasizes the surety of Yahweh's promise to bring the exiles back to the land of Israel. Alternate translation: "I will bring you back from all of the nations" (See: [Parallelism](#))

ULT

¹⁷ Therefore say, 'The Lord Yahweh says this: I will gather you from the peoples, and assemble you from the lands where you were scattered, and I will give you the land of Israel.'

where you were scattered

This can be stated in active form. Alternate translation: "where I scattered you" (See: [Active or Passive](#))

Ezekiel 11:18

every detestable thing and every abomination

These words have similar meanings and emphasize that God will remove all the idols from Israel. (See: [Doublet](#))

every detestable thing

This means things that cause hatred or disgust. Here it refers to idols.

ULT

18 Then they will go there and remove every detestable thing and every abomination from that place.

Ezekiel 11:19

General Information:

God continues the prophecy of what will happen to the scattered Israelites.

I will give them one heart ... give them a heart of flesh

Yahweh speaks of all of the Israelites who are in exile as if they are one person, with one heart and one spirit. (See: [Metaphor](#))

I will give them one heart

Here the metonym “heart” represents the will and emotions. Yahweh speaks of causing all of the people to share the same new emotions as if he were giving them one heart. (See: [Metonymy](#) and [Metaphor](#))

I will put a new spirit within them

Here the metonym “spirit” represents the thoughts and disposition. Yahweh speaks of causing the people to think new thoughts as if he were giving them a new spirit. (See: [Metonymy](#) and [Metaphor](#))

I will take out the heart of stone from their flesh and give them a heart of flesh

Yahweh speaks of the people being stubborn as if they had a stone heart and of their being willingly obedient as if they had a heart of flesh. He speaks of causing them to become willingly obedient as if he were exchanging those two hearts. Alternate translation: “I will cause them to stop being stubborn and instead cause them to obey me willingly” (See: [Metaphor](#))

ULT

19 I will give them one heart, and I will put a new spirit within them. I will take out the heart of stone from their flesh and give them a heart of flesh,

Ezekiel 11:20

they will walk in my statutes, they will carry out my decrees and do them

Each of these phrases have similar meanings and describes the people as obeying what Yahweh has commanded them to do. They are repeated for emphasis. (See: [Parallelism](#))

they will walk in my statutes

Yahweh speaks of obeying his statutes as if it were walking in them, like a person would walk along a road.
Alternate translation: "they will obey my statutes" (See: [Metaphor](#))

ULT

²⁰ so that they will walk in my statutes, they will carry out my decrees and do them. Then they will be my people, and I will be their God.

Ezekiel 11:21

those who walk with affection toward their detestable things

Yahweh speaks of a person's conduct as if it were the person walking. Alternate translation: "those who conduct their lives out of devotion to their detestable things" (See: [Metaphor](#))

detestable things

This means things that cause hatred or disgust. Here it refers to idols. See how you translated this in [Ezekiel 11:18](#).

I will bring their conduct on their own heads

Here the metonym "conduct" represents the consequences of their actions. The idiom "bring ... on their own heads" means they will experience these consequences. Alternate translation: "I will cause them to suffer the consequences of their actions" (See: [Metonymy](#) and [Idiom](#))

ULT

²¹ But to those who walk with affection toward their detestable things and their abominations, I will bring their conduct on their own heads—this is the Lord Yahweh's declaration."

Ezekiel 11:22

General Information:

The cherubim and the glory of God leave the temple and city.

cherubim

See how you translated this in [Ezekiel 9:3](#).

ULT

²² The cherubim lifted up their wings and the wheels that were beside them, and the glory of the God of Israel was high up over them.

Ezekiel 11:23

(There are no notes for this verse.)

ULT

²³ Then the glory of Yahweh went up from within the midst of the city and stood on the mountain to the east of the city.

Ezekiel 11:24**the vision that I had seen went up from upon me**

Ezekiel speaks of the vision ending as if the vision was an object that had been upon him and then left him. Alternate translation: "the vision that I had seen ended" (See: [Metaphor](#))

ULT

²⁴ The Spirit lifted me up and brought me into Chaldea, to the exiles, in the vision from the Spirit of God, and the vision that I had seen went up from upon me.

Ezekiel 11:25

(There are no notes for this verse.)

ULT

²⁵ Then I declared to the exiles all the things of Yahweh that I had seen.

Ezekiel 12

Ezekiel 12 General Notes

Special concepts in this chapter

Exile

God warned that very soon the people in Jerusalem would be exiled to Babylon.

Ezekiel 12:1

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ The word of Yahweh came to me, saying,

Ezekiel 12:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: “Mortal person” or “Human”

a rebellious house

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5](#). Alternate translation: “a rebellious people” (See: [Metonymy](#))

they have eyes to see but they do not see ... they have ears to hear but do not listen

People being unable to understand Yahweh’s message and what he is doing is spoken of as if the people were unable physically to see and hear. (See: [Metaphor](#))

ULT

² “Son of man, you live in the midst of a rebellious house, where they have eyes to see but they do not see; and where they have ears to hear but do not listen, because they are a rebellious house.

Ezekiel 12:3

General Information:

Yahweh is telling Ezekiel to act out another parable.

Therefore as for you

“So then, this is what I say to you”

in their sight

“as they watch”

Perhaps they will begin to see

People being able to understand Yahweh’s message and what he is doing is spoken of as if the people were able physically to see. (See: [Metaphor](#))

a rebellious house

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5](#). Alternate translation: “a rebellious people” (See: [Metonymy](#))

ULT

³ Therefore as for you, son of man, prepare your things for exile, and begin going out by day in their sight, for I will exile you in their sight from your place to another place. Perhaps they will begin to see, though they are a rebellious house.

Ezekiel 12:4

General Information:

God is speaking to Ezekiel and describing how he should act out the parable.

in their sight

“as they watch”

ULT

⁴ You will bring out your things for an exile in the day in their sight; go out in the evening in their sight in the way that anyone goes into exile.

Ezekiel 12:5

(There are no notes for this verse.)

ULT

⁵ Dig a hole through the wall in their sight, and go out through it.

Ezekiel 12:6

have set you as a sign

Here the word “sign” refers to something that communicates a special warning to those who see it. Yahweh speaks of Ezekiel and his actions as being this warning. Alternate translation: “have made you to be a warning” (See: [Metaphor](#))

house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

ULT

⁶ In their sight, lift up your things onto your shoulder, and bring them out in the darkness. Cover your face, for you must not see the land, since I have set you as a sign to the house of Israel.”

Ezekiel 12:7

General Information:

Ezekiel shows the people of Israel they will soon be forced into exile.

just as I was commanded

This can be stated in active form. Alternate translation: “just as Yahweh commanded me” (See: [Active or Passive](#))

dug a hole through the wall by hand

“dug a hole through the wall with my hands”

in the dark

“at night”

ULT

⁷ So I did this, just as I was commanded. I brought out my things of exile in the daytime, and in the evening I dug a hole through the wall by hand. I brought my things out in the dark, and lifted them up on my shoulder in their sight.

Ezekiel 12:8

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

⁸ Then the word of Yahweh came to me in the morning, saying,

Ezekiel 12:9

Son of man, is the house of Israel, that rebellious house, not asking, 'What are you doing?'

God asks this rhetorical question to remind Ezekiel of something he already knew—that the people had asked him this question.

Alternate translation: "Son of man, the house of Israel, that rebellious house, is asking, 'What are you doing?'" (See: [Rhetorical Question](#))

ULT

⁹ "Son of man, is the house of Israel, that rebellious house, not asking, 'What are you doing?'"

the house of Israel, that rebellious house

The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. Translate "rebellious house" as in [Ezekiel 2:5](#). Alternate translation: "the people of Israel, that rebellious people" (See: [Metonymy](#))

What are you doing

Since the people had seen what Ezekiel was doing, their question implies their desire to know the reason why he was doing it. Alternate translation: "What is the meaning of the things you are doing" (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 12:10

in whose midst they are

The phrase “in whose midst” refers to Jerusalem, while “they” refers to the “house of Israel.” Alternate translation: “who are in Jerusalem” (See: [Assumed Knowledge and Implicit Information](#))

ULT

10 Say to them, ‘The Lord Yahweh says this: this prophetic action concerns the prince in Jerusalem, and all the house of Israel in whose midst they are.’

Ezekiel 12:11

I am a sign to you

Here the word “sign” refers to something that communicates a special warning to those who see it. Ezekiel speaks of himself and his actions as being this warning. Alternate translation: “I am a warning to you” (See: [Metaphor](#))

ULT

11 Say, ‘I am a sign to you.’ As I have done, so it will be done to them; they will go into exile and into captivity.

so it will be done to them

The word “them” refers to the people living in Jerusalem. This can be stated in active form. Alternate translation: “so others will do to them” (See: [Active or Passive](#))

Ezekiel 12:12

in the dark

“at night”

They will dig through the wall

The word “They” refers to the people living in Jerusalem.

He will cover his face

“The prince will cover his face”

ULT

12 The prince who is among them will lift up his things upon his shoulder in the dark, and will go out through the wall. They will dig through the wall and bring out their things. He will cover his face, so he will not see the land with his eyes.

Ezekiel 12:13

I will spread out my net over him and he will be caught in my snare

Yahweh speaks of enabling the Chaldeans to capture the prince as if he himself were catching the prince in a trap that he had set. (See: [Metaphor](#))

I will bring him to Babylon

Yahweh speaks of enabling the Chaldeans to bring the prince to Babylon as if he himself were bringing the prince there. Alternate translation: "I will cause the Chaldeans to bring him to Babylon" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹³ I will spread out my net over him and he will be caught in my snare; then I will bring him to Babylon, the land of the Chaldeans, but he will not see it. He will die there.

Ezekiel 12:14

I will send out a sword after them

The word “sword” is a metonym for enemy armies who will attack with their swords. Alternate translation: “I will send armies to pursue them with swords” (See: [Metonymy](#))

ULT

14 I will also scatter in every direction all of those around him who were to assist him and his entire army, and I will send out a sword after them.

Ezekiel 12:15

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

15 Then they will know that I am Yahweh, when I scatter them among the nations and disperse them throughout the lands.

when I scatter them among the nations and disperse them throughout the lands

These two phrases mean basically the same thing. Alternate translation: “when I cause them to separate from each other and live in different nations” (See: [Parallelism](#))

Ezekiel 12:16

I will spare ... from the sword, famine, and plague

The word “sword” is a metonym for soldiers who kill people using swords. You may need to make explicit that they will not die from famine or plague. Alternate translation: “I will keep ... from dying in battle, from starving to death, and from dying of disease” (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

ULT

¹⁶ But I will spare a few men from among them from the sword, famine, and plague, so they may record all of their abominations in the lands where I take them, so they will know that I am Yahweh.”

Ezekiel 12:17

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

17 The word of Yahweh came to me, saying,

Ezekiel 12:18

(There are no notes for this verse.)

ULT

18 “Son of man, eat your bread with trembling, and drink your water with shaking and worry.

Ezekiel 12:19

the land will be despoiled of its fullness

The word “fullness” refers to everything in the land. The word “despoiled” means that people will empty the land of everything in it. This can be stated in active form. Alternate translation: “others will empty the land of everything in it” (See: [Active or Passive](#))

ULT

19 Then say to the people of the land, ‘The Lord Yahweh says this concerning the inhabitants of Jerusalem, and the land of Israel, “They will eat their bread with trembling and drink their water while shaking, since the land will be despoiled of its fullness because of the violence of all those who live there.’

Ezekiel 12:20

the cities that were inhabited will be desolate

This can be stated in active form. Alternate translation: “the cities where people lived will be desolate” (See: [Active or Passive](#))

ULT

20 So the cities that were inhabited will be desolate, and the land will become a wasteland; so you will know that I am Yahweh.”””

Ezekiel 12:21

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

²¹ Again the word of Yahweh came to me, saying,

Ezekiel 12:22

what is this proverb that you have in the land of Israel that says, 'The days are prolonged, and every vision fails'?

Yahweh asks this rhetorical question to remind Ezekiel something he already knows. The question is a mild rebuke for the people who use the proverb. Alternate translation: "the people in the land of Israel have this proverb that says, 'The days are prolonged, and every vision fails.'" (See: [Rhetorical Question](#))

ULT

²² "Son of man, what is this proverb that you have in the land of Israel that says, 'The days are prolonged, and every vision fails'?"

The days are prolonged

This idiom means that many days have passed. Alternate translation: "Many days have passed" or "Time has gone by" (See: [Idiom](#))

every vision fails

This means that the visions that the prophets receive and communicate to the people fail to happen. Alternate translation: "every prophetic vision fails to happen" (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 12:23

The days have drawn near

This phrase refers to the days in which Israel will be judged.
Alternate translation: "The days of judgment are coming soon" (See: [Assumed Knowledge and Implicit Information](#))

every vision will be fulfilled

This can be stated in active form. Alternate translation: "I will fulfill every vision" (See: [Active or Passive](#))

ULT

23 Therefore, say to them, 'The Lord Yahweh says this: I will put an end to this proverb, and the people of Israel will no longer use it.' Say to them, 'The days have drawn near when every vision will be fulfilled.'

Ezekiel 12:24

General Information:

Yahweh continues to tell Ezekiel what to say 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 the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

ULT

24 For there will no longer be any false visions or favorable divinations within the house of Israel.

Ezekiel 12:25

I carry out the words that I speak

This idiom means that Yahweh does what he says. Alternate translation: “I do the things that I say” (See: [Idiom](#))

The matter will no longer be delayed

The “matter” refers to the things that Yahweh says will happen. Alternate translation: “What I say will no longer be delayed” or “What I say will happen soon” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁵ For I am Yahweh! I speak, and I carry out the words that I speak. The matter will no longer be delayed. For I will speak this word in your days, rebellious house, and I will carry it out!—this is the Lord Yahweh’s declaration.”

I will speak this word

“I will speak this message” or “I will speak this prophecy”

in your days

This idiom refers to the period of time in which a person lives. Alternate translation: “while you are alive” or “during your lifetime” (See: [Idiom](#))

rebellious house

This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5](#). Alternate translation: “rebellious people” (See: [Metonymy](#))

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

Ezekiel 12:26

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

²⁶ Again the word of Yahweh came to me, saying,

Ezekiel 12:27

Behold

The word “Behold” here alerts us to pay attention to the surprising information that follows.

house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

ULT

27 “Son of man! Behold, the house of Israel has said, ‘The vision that he sees is for many days from now, and he prophesies of far off times.’”

The vision that he sees is for many days from now, and he prophesies of far off times

These phrases are both ways the people of Israel are saying Ezekiel’s warnings will not happen in their lifetime but will happen far in the future. (See: [Parallelism](#))

Ezekiel 12:28

My words will not be delayed any longer

This can be stated in active form. Alternate translation: “I will no longer delay the word I have spoken” or “I will no longer delay doing what I said I would do” (See: [Active or Passive](#))

ULT

28 Therefore say to them, ‘The Lord Yahweh says this: My words will not be delayed any longer, but the word that I have spoken will be done—this is the Lord Yahweh’s declaration.’”

Ezekiel 13

Ezekiel 13 General Notes

Structure and formatting

False prophets

God spoke against people who said they were prophesying but had not received any message from God. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Important figures of speech in this chapter

Metaphor

God said of people who encourage others to feel safe even when they continue to sin were not strengthening a wall but just putting whitewash on it to hide the imperfections. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [Metaphor](#))

Ezekiel 13:1

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ Again, the word of Yahweh came to me, saying,

Ezekiel 13:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

prophesying out of their own imaginations

“prophesying only the things that they imagine”

ULT

2 “Son of man, prophesy against the prophets who are prophesying in Israel, and say to those who are prophesying out of their own imaginations, ‘Listen to the word of Yahweh.

Ezekiel 13:3

who follow their own spirit

Here the word “spirit” represents the thoughts and ideas of the person. To “follow” here is an idiom that means to do what their own ideas suggest for them to do. Alternate translation: “who act according to their own ideas” (See: [Idiom](#))

ULT

³ The Lord Yahweh says this: Woe to the foolish prophets who follow their own spirit, but who have seen nothing!

Ezekiel 13:4

like jackals in the wastelands

Like jackals that scavenge for food and shelter among the abandoned ruins of cities, the prophets are using the destruction of Jerusalem for their own benefit. (See: [Simile](#))

ULT

⁴ Israel, your prophets have been like jackals in the wastelands.

jackals

wild animals that are related to dogs and that scavenge for food in abandoned places.

Ezekiel 13:5

the wall around the house of Israel

This refers to the wall surrounding the city of Jerusalem.

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

ULT

⁵ You have not gone to the breaks in the wall around the house of Israel in order to repair it, in order to resist in battle on the day of Yahweh.

resist in battle

You can supply the implicit information here. Alternate translation: “resist the enemy armies” or “defend the city” (See: [Assumed Knowledge and Implicit Information](#))

the day of Yahweh

This refers to the time when Yahweh will judge his people by means of an enemy army. Alternate translation: “the day of Yahweh’s judgment” or “the day when Yahweh judges you by sending enemy armies to attack you” (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 13:6

Such and such

This is a phrase used to refer to anything the prophet may have said. Your language may have another way to say this. (See: [Idiom](#))

Yahweh's declaration

"is what Yahweh has declared"

ULT

6 The people have false visions and make false predictions, those who say, "Such and such is Yahweh's declaration." Yahweh has not sent them, but they nevertheless have made people hope that their messages would come true.

Ezekiel 13:7

Have you not had false visions ... when I myself have not spoken?

Yahweh uses a question to rebuke the false prophets. Alternate translation: "You have had false visions ... because I myself have not spoken." (See: [Rhetorical Question](#))

had false visions and made false predictions

Since the false prophets have not really received a message from Yahweh, what they predict about the future is not true.

ULT

⁷ Have you not had false visions and made false predictions, you who say, "Such and such is Yahweh's declaration" when I myself have not spoken?"

Ezekiel 13:8

this is the Lord Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: "this is what the Lord Yahweh has declared" or "this is what I, the Lord Yahweh, have declared" (See: [First](#), [Second](#) or [Third Person](#))

ULT

⁸ Therefore the Lord Yahweh says this,
'Because you have had false visions and
have told lies—therefore this is the Lord
Yahweh's declaration against you:

Ezekiel 13:9

My hand will be against the prophets

Here the word “hand” represents Yahweh’s power. That his hand will be against them is a metaphor that means that he will punish them with his power. Alternate translation: “I will punish the prophets” (See: [Metonymy](#) and [Metaphor](#))

They will not be in the assembly of my people

This means that Yahweh will not consider these false prophets to be part of the people of Israel.

or enrolled in the record of the house of Israel

This probably refers to an official record of the citizens of Israel. This can be stated in active form. Alternate translation: “nor will anyone enroll their names in the record of the house of Israel” (See: [Active or Passive](#))

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

know that I am the Lord Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am the Lord Yahweh, the one true God” or “realize that I, the Lord Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁹ My hand will be against the prophets who have lying visions and who make false predictions. They will not be in the assembly of my people, or enrolled in the record of the house of Israel; they must not go to the land of Israel. For you will know that I am the Lord Yahweh!

Ezekiel 13:10

General Information:

In these verses, Yahweh speaks of the false security that the prophets have given to the people by speaking of peace as if the prophets had built a poorly-constructed wall and covered it over with white paint in order to make it look good. (See: [Metaphor](#))

ULT

10 Because of this, and because they led my people astray and said, "Peace!" when there is no peace, they are building a wall that they will paint with whitewash.'

Because of this

The word "this" refers to the prophets reporting false visions to the people and telling them lies.

they led my people astray

Yahweh speaks of the prophets deceiving the people and getting them to believe lies as if the prophets had led the people away from the path upon which they should have been walking. (See: [Metaphor](#))

they are building a wall that they will paint with whitewash

Here "a wall" stands for peace and security that the false prophets told the people that Yahweh was promising to give them. (See: [Metaphor](#))

whitewash

The word "whitewash" refers to a white liquid mixture or paint used to cover up impurities and make surfaces white.

Ezekiel 13:11

whitewashing

The word “whitewashing” refers to covering a surface with a white liquid mixture to cover up impurities and make the surface white.

I will send hailstones to make it fall down, and a windstorm wind to break it down

Yahweh refers to the judgment that he will send upon the people as if it were a severe storm that breaks down the wall. (See: [Metaphor](#))

hailstones

balls of ice that sometimes falls from the sky during a rainstorm.

ULT

11 Say to those who are whitewashing the wall, 'It will fall down; there will be a downpour of rain, and I will send hailstones to make it fall down, and a windstorm wind to break it down.'

Ezekiel 13:12

Have others not said to you, “Where is the whitewash that you put on it?”

Yahweh asks this rhetorical question to emphasize that others will ask the prophets what happened to their whitewash. Alternate translation: “Others will certainly say to you, ‘Where is the whitewash that you put on it?’” (See: [Rhetorical Question](#))

ULT

¹² See, the wall will fall down. Have others not said to you, “Where is the whitewash that you put on it?”

Where is the whitewash that you put on it?

This could mean: (1) that this is an honest question for which the people expect and answer or (2) this is a rhetorical question that the people ask out of sarcasm. Alternate translation: “The whitewash that you put on it did no good.” (See: [Rhetorical Question](#))

Ezekiel 13:13

General Information:

Yahweh continues to speak of the false security that the prophets have given to the people by speaking of peace as if the prophets had built a poorly-constructed wall and covered it over with white paint in order to make it look good. (See: [Metaphor](#))

I will bring a windstorm ... completely destroy it.

Yahweh refers to the judgment that he will send upon the people as if it were a severe storm that breaks down the wall. (See: [Metaphor](#))

in my rage ... in my wrath ... in my rage

“because of my rage ... because of my wrath ... because my rage.”

ULT

13 Therefore the Lord Yahweh says this:
I will bring a windstorm in my rage, and
there will be floods of rain in my wrath!
Hailstones in my rage will completely
destroy it.

Ezekiel 13:14

lay bare

“uncover”

you will be annihilated in the middle of it all

The phrase “in the middle of it all” refers to the stones of the wall that Yahweh will break down. He speaks of destroying the people in his judgment as if the wall would crush them to death when he breaks it down. Alternate translation: “all of its stones will crush you to death” (See: [Metaphor](#))

annihilated

“destroyed”

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

14 For I will tear down the wall that you have covered with whitewash, and I will demolish it to the ground and lay bare its foundations. So it will fall, and you will be annihilated in the middle of it all. Then you will know that I am Yahweh.

Ezekiel 13:15

General Information:

Yahweh continues to speak of the false security that the prophets have given to the people by speaking of peace as if the prophets had built a poorly-constructed wall and covered it over with white paint in order to make it look good. (See: [Metaphor](#))

I will annihilate in my fury

“Because I am very angry, I will annihilate”

whitewashed it

The word “whitewash” refers to a white liquid mixture or paint used to cover up impurities and make surfaces white. See how you translated this in [Ezekiel 13:10](#).

ULT

15 For I will annihilate in my fury the wall and those who whitewashed it. I will say to you, “The wall exists no more, nor do the people who whitewashed it —

Ezekiel 13:16

the prophets of Israel who prophesied about Jerusalem and who had visions of peace for her

This phrase defines who “the people who whitewashed it” are.

visions of peace for her

The word “her” refers to Jerusalem.

ULT

¹⁶ the prophets of Israel who prophesied about Jerusalem and who had visions of peace for her. But there is no peace!—this is the Lord Yahweh’s declaration.”

Ezekiel 13:17

set your face against the daughters

This is a command to stare at the women as a symbol of punishing them. Translate “set your face against” as you did in [Ezekiel 4:3](#).
Alternate translation: “stare at the daughters” (See: [Symbolic Action](#))

set your face against

Here “face” is a metonym for attention or gaze, and “set your face” represents staring. Alternate translation: “stare at” (See: [Metonymy](#))

daughters of your people

This idiom refers to women who belong to the same people group as Ezekiel does. Alternate translation: “women of Israel” or “your countrywomen” (See: [Idiom](#))

prophesy out of their own minds

“prophesying only the things that they think in their own minds.” See how you translated a similar phrase in [Ezekiel 13:2](#).

prophesy against

“prophesy about the bad things that will happen to them.” See how you translated this in [Ezekiel 4:7](#).

ULT

17 So you, son of man, set your face against the daughters of your people who prophesy out of their own minds, and prophesy against them.

Ezekiel 13:18

sew magic charms onto every part of their hand

This means that they sew magic charms together and then attach them to their hands, not that they sew them directly onto their hands.

charms

objects believed to have magical powers.

used to hunt down people

Yahweh speaks of these women using beauty, mystery, and lies to deceive people as if the people were animals that the women hunted down and trapped with their charms. This can be stated in active form. Alternate translation: "that they use to hunt down people" (See: [Metaphor](#) and [Active or Passive](#))

make veils for their heads of every size

This means that they make veils to put on the heads of people of different height. Alternate translation: "make veils for the heads of women of every stature" (See: [Assumed Knowledge and Implicit Information](#))

Will you hunt down my people but save your own lives?

Yahweh asks this as a leading question to rebuke the women who do these things. The implicit answer is, "no." Alternate translation: "Do not think that you will be able to save your own lives after you have hunted down my people!" (See: [Rhetorical Question](#))

ULT

¹⁸ Say, 'The Lord Yahweh says this: Woe to the women who sew magic charms onto every part of their hand and make veils for their heads of every size, used to hunt down people. Will you hunt down my people but save your own lives?

Ezekiel 13:19

General Information:

Yahweh continues to speak against the false prophetesses in Israel.

handfuls of barley and crumbs of bread

Barley is a grain used to make bread and the word “crumb” is a small amount of bread. Both phrases are small amounts of food and are used to emphasize how small the payment was to the prophetesses. (See: [Parallelism](#))

ULT

19 You have profaned me among my people for handfuls of barley and crumbs of bread, to kill people who should not die, and to preserve the lives of those who should not continue to live, because of your lies to my people who heard you.

Ezekiel 13:20

**the magic charms that you have used to
ensnare the people's lives as if they were
birds**

Yahweh speaks of these women using their magic charms to deceive people as if the people were birds that the women trapped with those charms. (See: [Metaphor](#))

charms

objects believed to have magical powers

to ensnare

"to trap" "to catch in a snare"

tear them from your arms

"tear the charms from your arms"

ULT

²⁰ Therefore the Lord Yahweh says this:
I am against the magic charms that you
have used to ensnare the people's lives
as if they were birds. Indeed, I will tear
them from your arms; and the people
whom you have trapped like birds—I
will let them go free.

Ezekiel 13:21

rescue my people from your hand

Here the word “hand” represents power or control. Alternate translation: “rescue my people from your power” (See: [Metonymy](#))

they will no longer be trapped in your hands

Here the word “hand” represents power or control. Yahweh speaks of the people being in the control of these women as if the women had trapped them with their hands. This can be stated in active form. Alternate translation: “you will no longer trap them like prey in your hands” or “you will no longer control them with your power” (See: [Metonymy](#) and [Metaphor](#) and [Active or Passive](#))

ULT

21 I will tear away your veils and rescue my people from your hand, so they will no longer be trapped in your hands. You will know that I am Yahweh.

Ezekiel 13:22

discourage the heart of the righteous person

Here the word “heart” represents the person and his emotions.
Alternate translation: “discourage the righteous person” (See: [Synecdoche](#))

turn from his way

To stop doing something is referred to as turning in a different direction. Alternate translation: “stop what he is doing” (See: [Metaphor](#))

ULT

22 Because you discourage the heart of the righteous person with lies, even though I did not desire his discouragement, and because you encourage instead the actions of the wicked person so that he will not turn from his way to save his life—

Ezekiel 13:23

have false visions or continue to make predictions

Both of these phrases refer to talking about what will happen in the future. Alternate translation: "continue to make false predictions" (See: [Parallelism](#))

I will rescue my people out of your hand

Here the word "hand" represents power or control. See how you translated a similar phrase in [Ezekiel 13:21](#). Alternate translation: "I will rescue my people from your power" (See: [Metonymy](#))

ULT

²³ therefore you will no longer have false visions or continue to make predictions, for I will rescue my people out of your hand. You will know that I am Yahweh."

Ezekiel 14

Ezekiel 14 General Notes

Special concepts in this chapter

Jerusalem deserves punishment

When the captives from Jerusalem arrive in Babylon, it will be obvious why God has punished them.

Ezekiel 14:1

Some of the elders of Israel came to me and sat before me

The elders sat before Ezekiel in order to inquire of the Lord through Ezekiel. (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹ Some of the elders of Israel came to me and sat before me.

Ezekiel 14:2

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

² Then the word of Yahweh came to me, saying,

Ezekiel 14:3

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: “Mortal person” or “Human”

ULT

³ “Son of man, these men have taken their idols into their hearts and have put the stumbling block of their iniquity before their own faces. Should I be inquired of at all by them?”

have taken their idols into their hearts

Yahweh speaks of the elders committing themselves to worshiping idols as if the elders had “taken their idols into their hearts.” Alternate translation: “have devoted themselves to idols” (See: [Metaphor](#))

have put the stumbling block of their iniquity before their own faces

Yahweh speaks of the idols that the elders worship as if they were blocks over which the elders stumble, and of being determined to worship those idols as if they had placed those stumbling blocks in front of their faces. Alternate translation: “have resolutely determined to worship the things that lead to iniquity” (See: [Metaphor](#))

stumbling block of their iniquity

This could mean: (1) the idols are a stumbling block that leads to the elders’ iniquity or (2) worshiping idols is an iniquity that causes the elders to stumble.

Should I be inquired of at all by them?

Yahweh asks this rhetorical question to emphasize that the elders should not be inquiring of him. This question can be translated as a statement. It can also be stated in active form. Alternate translation: “Should I permit them to inquire of me at all?” or “They should not be inquiring of me at all.” (See: [Rhetorical Question](#) and [Active or Passive](#))

Ezekiel 14:4

Therefore announce this to them

The word “them” refers to the “men from the elders of Israel.”

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

who takes his idols into his heart

Yahweh speaks of the people committing themselves to worshiping idols as if they had taken their idols into their hearts. See how you translated this metaphor in [Ezekiel 14:3](#). Alternate translation: “who devotes himself to idols” (See: [Metaphor](#))

who puts the stumbling block of his iniquity before his face

Yahweh speaks of the idols that people worship as if they were blocks over which the people stumble, and of being determined to worship those idols as if they had placed those stumbling blocks in front of their faces. See how you translated this metaphor in [Ezekiel 14:3](#). Alternate translation: “who resolutely determines to worship the things that lead to iniquity” (See: [Metaphor](#))

I, Yahweh, will answer him according to the number of his idols

This phrase refers to the many idols that the people worship. It is implied that the severity of Yahweh’s answer will be as great as the number of idols that they worship. Alternate translation: “I, Yahweh, will give him the answer that he deserves because he worships so many idols” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁴ Therefore announce this to them and say to them, ‘The Lord Yahweh says this: Every man of the house of Israel who takes his idols into his heart, or who puts the stumbling block of his iniquity before his face, and who then comes to a prophet—I, Yahweh, will answer him according to the number of his idols.’

Ezekiel 14:5

I may take back the house of Israel in their hearts

Here the word “hearts” represents the minds and affections of the people. Yahweh speaks of causing them to be devoted to him once again as if he were to capture their hearts. Alternate translation: “I will cause the people of Israel to be devoted to me again” (See: [Metonymy](#) and [Metaphor](#))

ULT

⁵ I will do this so that I may take back the house of Israel in their hearts that have been driven far from me through their idols.’

their hearts that have been driven far from me through their idols

Here the word “hearts” represents the minds and affections of the people. This can be stated in active form. Alternate translation: “who have all left me to worship their idols” (See: [Metonymy](#) and [Active or Passive](#))

Ezekiel 14:6

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

ULT

⁶ Therefore say to the house of Israel,
'The Lord Yahweh says this: Repent and
turn away from your idols! Turn back
your faces from all your abominations.

Repent and turn away from your idols! Turn back your faces from all your abominations

Both of these phrases are ways to tell the people of Israel to stop worshiping idols. (See: [Parallelism](#))

Repent and turn away

The words “repent” and “turn way” mean basically the same thing. Together they strengthen the command to stop worshiping idols. (See: [Doublet](#))

Turn back your faces

Here the word “faces” represents the people. Alternate translation: “Turn back” (See: [Synecdoche](#))

Ezekiel 14:7

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

who takes his idols into his heart

Yahweh speaks of the people committing themselves to worshiping idols as if they had taken their idols into their hearts. See how you translated this metaphor in [Ezekiel 14:3](#). Alternate translation: “who devotes himself to idols” (See: [Metaphor](#))

puts the stumbling block of his iniquity before his own face

Yahweh speaks of the idols that people worship as if they were blocks over which the people stumble, and of being determined to worship those idols as if they had placed those stumbling blocks in front of their faces. See how you translated this metaphor in [Ezekiel 14:3](#). Alternate translation: “who resolutely determines to worship the things that lead to iniquity” (See: [Metaphor](#))

ULT

⁷ For every one from the house of Israel and every one of the foreigners staying in Israel who deserts me, who takes his idols into his heart and puts the stumbling block of his iniquity before his own face, and who then comes to a prophet to seek me—I, Yahweh, will answer him myself.

Ezekiel 14:8

I will set my face against that man

Yahweh speaks of being opposed to a person as if he were to set his face against that person. Alternate translation: “I will be against that man” or “I will oppose that man” (See: [Symbolic Action](#))

set my face

Here “face” is a metonym for attention or gaze, and “set my face” refers to staring. Alternate translation: “stare” (See: [Metonymy](#))

make him a sign and a proverb

Here the word “sign” refers to something that communicates a special warning to those who see it. The word proverb refers to what people will say about that sign when they see it. Alternate translation: “I will make that man to be a warning and a proverb” (See: [Metaphor](#))

I will cut him off from the midst of my people

Yahweh speaks of causing a person no longer to belong to his people as if he were cutting that person off from the people, like a person would cut a branch from a tree. Alternate translation: “I will cause him no longer to belong to my people” (See: [Metaphor](#))

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁸ So I will set my face against that man and make him a sign and a proverb, for I will cut him off from the midst of my people, and you will know that I am Yahweh.

Ezekiel 14:9

I will reach out with my hand against him

God's "hand" refers to what he does. Alternate translation: "I will work against him" (See: [Metonymy](#))

ULT

⁹ If a prophet is deceived and speaks a message, then I, Yahweh, will deceive that prophet; I will reach out with my hand against him and destroy him from the midst of my people Israel.

Ezekiel 14:10

They will carry their own iniquity

Here the word “iniquity” represents the guilt that people incur for committing iniquity. Yahweh speaks of people suffering the consequences of their iniquity as if they were carrying the iniquity. Alternate translation: “They will suffer the consequences of their own iniquity” (See: [Metonymy](#) and [Metaphor](#))

ULT

10 They will carry their own iniquity; the iniquity of the prophet will be the same as the iniquity of the one who inquires from him.

Ezekiel 14:11

house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

will no longer wander away from following me

Yahweh speaks of the people no longer worshiping him as if they were to wander away from him and no longer follow him. Alternate translation: “will no longer stop worshiping me” (See: [Metaphor](#))

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

11 Because of this, the house of Israel will no longer wander away from following me nor defile themselves any longer through all their transgressions. They will be my people, and I will be their God—this is the Lord Yahweh’s declaration.”

Ezekiel 14:12

(There are no notes for this verse.)

ULT

12 Then the word of Yahweh came to me, saying,

Ezekiel 14:13

when a land sins against me

Here the word “land” represents the people who live in the land.
Alternate translation: “when the people who live in a land sin against me” (See: [Metonymy](#))

break the staff of its bread

Yahweh speaks of the supply of bread as if it were a staff. The word “bread” represents all kinds of food. See how you translated a similar phrase in [Ezekiel 4:16](#). Alternate translation: “end the supply of its food” (See: [Metaphor](#) and [Synecdoche](#))

cut off both man and beast from the land

Yahweh speaks of killing people and animals as if he were cutting them off, like a person would cut a branch from a tree. Alternate translation: “kill both man and beast in the land” (See: [Metaphor](#))

ULT

13 “Son of man, when a land sins against me by committing a sin so that I reach out with my hand against it and break the staff of its bread, and send out over it a famine and cut off both man and beast from the land;

Ezekiel 14:14

(There are no notes for this verse.)

ULT

¹⁴ then even if these three men—Noah, Daniel, and Job—were in the land's midst, they could only rescue their own lives by their righteousness—this is the Lord Yahweh's declaration.

Ezekiel 14:15

(There are no notes for this verse.)

ULT

15 If I send evil beasts through the land and make it barren so that it becomes a wasteland where no man may pass through because of the beasts,

Ezekiel 14:16

these same three men

Noah, Daniel, and Job

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. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “I solemnly swear” (See: [Idiom](#))

ULT

16 then even if these same three men were in it—as I live, declares the Lord Yahweh—they would not be able to rescue even their own sons or daughters; only their own lives would be rescued, but the land would become a wasteland.

only their own lives would be rescued

This can be stated in active form. Alternate translation: “they could only rescue their own lives” (See: [Active or Passive](#))

Ezekiel 14:17

if I bring a sword against that land

The word “sword” is a metonym for soldiers who kill people using swords. Alternate translation:

Sword, go through the land

Here the word “sword” represents the soldiers of an enemy army who attack with swords. Alternate translation: “Army, go through the land” (See: [Metonymy](#))

cut off both man and beast from it

Yahweh speaks of killing people and animals as if it were cutting them off, like a person would cut a branch from a tree. Alternate translation: “kill both man and beast in the land” (See: [Metaphor](#))

ULT

17 Or if I bring a sword against that land and say, ‘Sword, go through the land and cut off both man and beast from it’,

Ezekiel 14:18

these three men

Noah, Daniel, and Job

only their own lives would be rescued

This can be stated in active form. Alternate translation: “they would only rescue their own lives” (See: [Active or Passive](#))

ULT

18 then even if these three men were in the midst of the land—as I live, declares the Lord Yahweh—they would not be able to rescue even their own sons or daughters; only their own lives would be rescued.

Ezekiel 14:19

pour out my fury

Yahweh speaks of expressing his fury as if his fury were a liquid that he pours out from a container. Alternate translation: "I will express my fury" (See: [Metaphor](#))

cut off both man and beast

Yahweh speaks of killing people and animals as if he were cutting them off, like a person would cut a branch from a tree. Alternate translation: "kill both man and beast" (See: [Metaphor](#))

ULT

19 Or if I send a plague against this land and pour out my fury against it through bloodshed, in order to cut off both man and beast,

Ezekiel 14:20

only their own lives would be rescued

This can be stated in active form. Alternate translation: “they would only rescue their own lives” (See: [Active or Passive](#))

ULT

20 then even if Noah, Daniel, and Job were in that land—as I live, declares the Lord Yahweh—they would not be able to rescue even their own sons or daughters; only their own lives would be rescued by their righteousness.

Ezekiel 14:21

to cut off both man and beast from her

Yahweh speaks of killing people and animals as if it were cutting them off, like a person would cut a branch from a tree. The word “her” refers to Jerusalem. Alternate translation: “to kill both man and beast in Jerusalem” (See: [Metaphor](#))

ULT

21 For the Lord Yahweh says this: I will certainly make things worse by sending my four punishments—famine, sword, wild animals, and plague—against Jerusalem to cut off both man and beast from her.

Ezekiel 14:22

General Information:

Yahweh continues to speak with Ezekiel about the punishment of the people of Israel.

Behold

The word “behold” here alerts us to pay attention to the information that follows.

left in her

The word “her” refers to Jerusalem.

be comforted concerning the punishment

This can be stated in active form. Alternate translation: “they will comfort you concerning the punishment” (See: [Active or Passive](#))

ULT

22 Yet, behold! A remnant will be left in her, survivors who will go out with sons and daughters. Behold! They will go out to you, and you will see their ways and actions and be comforted concerning the punishment that I have sent to Jerusalem, and about everything else that I have sent against the land.

Ezekiel 14:23

done against her

The word “her” refers to Jerusalem.

their ways and their actions

Both of these phrases refer to what the people of Israel have done.
Alternate translation: “the way they live” or “the things they do”
(See: [Doublet](#))

ULT

²³ The survivors will comfort you when you see their ways and their actions, so you will know all these things I have done against her, that I have not done them in vain!—this is the Lord Yahweh’s declaration.”

Ezekiel 15

Ezekiel 15 General Notes

Special concepts in this chapter

Useless

God said that the people of Jerusalem were useless to him. He uses a simile to show just how useless they were.
(See: [Simile](#))

Ezekiel 15:1

General Information:

Yahweh is talking to Ezekiel in this section.

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ Then the word of Yahweh came to me, saying,

Ezekiel 15:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: “Mortal person” or “Human”

ULT

² “Son of man, how is a vine better than any tree with branches that is among the trees in a forest?”

how is a vine better than any tree with branches that is among the trees in a forest?

Yahweh asks this rhetorical question to remind Ezekiel of something he already knows. This can be translated as a statement. Alternate translation: “a vine is not better than any tree with branches that is among the trees in a forest.” (See: [Rhetorical Question](#))

Ezekiel 15:3

Do people take wood from a vine to make anything?

Yahweh asks this rhetorical question to remind Ezekiel of something he already knows. This can be translated as a statement. Alternate translation: "People do not take wood from a vine to make anything." (See: [Rhetorical Question](#))

ULT

³ Do people take wood from a vine to make anything? Or do they make a peg from it to hang anything on it?

do they make a peg from it to hang anything on it?

Yahweh asks this rhetorical question to remind Ezekiel of something he already knows. This can be translated as a statement. Alternate translation: "they do not make a peg from it to hang things on it." (See: [Rhetorical Question](#))

Ezekiel 15:4

If it is thrown into a fire as fuel ... is it good for anything?

Yahweh asks this rhetorical question to remind Ezekiel of something he already knows. This can be translated as a statement. Alternate translation: "If it is thrown into a fire as fuel ... it is not good for anything." (See: [Rhetorical Question](#))

ULT

⁴ See! If it is thrown into a fire as fuel, and if the fire has burned both of its ends and also the middle, is it good for anything?

If it is thrown into a fire as fuel

This can be stated in active form. Alternate translation: "If a person throws it into a fire as fuel" (See: [Active or Passive](#))

Ezekiel 15:5

General Information:

Yahweh continues speaking about the vine.

See!

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

When it was complete

“When it was whole” or “Before the fire burned it”

it could not make anything

“no one could make anything from it”

ULT

⁵ See! When it was complete, it could not make anything; surely then, when the fire has burned, then it still will not make anything useful.

Ezekiel 15:6

(There are no notes for this verse.)

ULT

⁶ Therefore the Lord Yahweh says this:
Unlike the trees in the forests, I have
given the vine as fuel for fires; I will act
in the same way toward the inhabitants
of Jerusalem.

Ezekiel 15:7

General Information:

Yahweh speaks to Ezekiel about the people of Israel.

I will set my face against them

Yahweh speaks of being opposed to them as if he were to set his face against them. Alternate translation: “I will be against them” or “I will oppose them” (See: [Symbolic Action](#))

set my face

Here “face” is a metonym for attention or gaze, and “set my face” refers to staring. Alternate translation: “stare” (See: [Metonymy](#))

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

Though they come out from the fire, yet the fire will consume them

Yahweh speaks of the punishment that he will afflict upon the people as if it were a fire that burns them. (See: [Metaphor](#))

the fire will consume them

Yahweh speaks of fire burning things as if the fire consumed them. Alternate translation: “the fire will destroy them” (See: [Metaphor](#))

ULT

⁷ For I will set my face against them.
Though they come out from the fire, yet the fire will consume them; so you will know that I am Yahweh, when I set my face against them.

Ezekiel 15:8

this is the Lord Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: "this is what the Lord Yahweh has declared" or "this is what I, the Lord Yahweh, have declared" (See: [First](#), [Second](#) or [Third Person](#))

ULT

⁸ Then I will make the land into an abandoned wasteland because they have committed sin—this is the Lord Yahweh's declaration."

Ezekiel 16

Ezekiel 16 General Notes

Important figures of speech in this chapter

Metaphor

God compared Judah to an adulteress because she worshiped idols instead of God who had done so much to help her. Adultery is a common image used to describe the worship of idols by Israel. (See: [Metaphor](#))

Ezekiel 16:1

General Information:

In this chapter, Yahweh speaks about Jerusalem as if the city were his unfaithful bride. He describes her growth from infancy to adulthood. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

ULT

¹ Then the word of Yahweh came to me, saying,

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

Ezekiel 16:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: “Mortal person” or “Human”

ULT

² “Son of man, inform Jerusalem about her abominations,

Ezekiel 16:3

Your beginning and your birth

These two phrases share similar meanings. Yahweh speaks of when people founded the city as if it were the city's birth. (See: [Doublet](#) and [Metaphor](#))

your father was an Amorite, and your mother was a Hittite

The Amorites and Hittites were both pagan people groups who lived in the land before the people of Israel conquered it. Yahweh speaks of Jerusalem's father and mother belonging to these people groups to express that she was born into idolatry. (See: [Metaphor](#))

ULT

³ and declare, 'The Lord Yahweh says this to Jerusalem: Your beginning and your birth took place in the land of Canaan; your father was an Amorite, and your mother was a Hittite.

Ezekiel 16:4

General Information:

Yahweh continues to speak about Jerusalem as if the city were an infant. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

your mother did not cut your navel

Here “navel” refers to the umbilical cord that is attached to the navel. Alternate translation: “you mother did not cut your umbilical cord” (See: [Synecdoche](#))

ULT

⁴ On the day of your birth, your mother did not cut your navel, nor did she purify you in water or rub you down with salt, or wrap cloth around you.

Ezekiel 16:5

No eye had compassion for you

Here the word “eye” represents the person who sees. Alternate translation: “Nobody who saw you had compassion for you” (See: [Synecdoche](#))

with loathing for your life

“because your parents hated you”

you were thrown out into the open field

This can be stated in active form. Alternate translation: “your parents threw you out into the open field” (See: [Active or Passive](#))

ULT

⁵ No eye had compassion for you to do any of these things for you, to be compassionate toward you. On the day that you were born, with loathing for your life, you were thrown out into the open field.

Ezekiel 16:6

General Information:

Yahweh continues to speak about Jerusalem as if the city were an infant. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

But I passed by you

Yahweh is walking near the newborn baby.

I said to you in your blood

The implicit information can be supplied from the previous phrase. Alternate translation: "I said to you as you were lying in your blood" (See: [Ellipsis](#))

ULT

⁶ But I passed by you, and I saw you writhing in your own blood; so I said to you in your blood, "Live!" I said to you in your blood, "Live!" ^[1]

Ezekiel 16:7

I made you grow like a plant in a field

Here Yahweh compares growing quickly with the way a plant grows quickly. (See: [Simile](#))

You multiplied and became great

These two phrases share similar meanings. They both refer to her growing and becoming taller. Alternate translation: "You matured and grew taller" (See: [Doublet](#))

you became the jewel of jewels

Here the woman, who represents Jerusalem, is spoken of as if she had become the finest of all jewels, that is, as if she had become the most beautiful of all women. (See: [Metaphor](#))

you became the jewel of jewels

Some modern versions translate "You became old enough to wear jewels."

naked and bare

These two words mean the same thing. Alternate translation: "completely naked" (See: [Doublet](#))

ULT

⁷ I made you grow like a plant in a field. You multiplied and became great, and you became the jewel of jewels. Your breasts became firm, and your hair grew thick, though you had been naked and bare.

Ezekiel 16:8

General Information:

Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

See!

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

the time of love came for you

This is to say that Yahweh sees the young woman is old enough to be married.

ULT

⁸ I passed by you again, and I saw you. See! the time of love came for you, so I spread my robe over you and covered your nakedness. Then I swore to you and brought you into a covenant—this is the Lord Yahweh’s declaration—and you became mine.

Ezekiel 16:9

General Information:

Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

ULT

⁹ So I washed you with water and rinsed your blood off you, and I anointed you with oil.

Ezekiel 16:10

embroidered clothes

“beautiful clothes.” To embroider is to sew a design into a piece of cloth.

ULT

10 I dressed you in embroidered clothes and placed leather sandals on your feet. I wrapped you with fine linen and covered you with silk.

Ezekiel 16:11

I adorned you with jewelry

"I put jewelry on you"

ULT

11 Next I adorned you with jewelry, and I put bracelets on your hands, and a chain around your neck.

Ezekiel 16:12

(There are no notes for this verse.)

ULT

¹² I put a nose ring in your nostrils and earrings in your ears, and a beautiful crown on your head.

Ezekiel 16:13

General Information:

Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

**you were adorned with gold and silver, and
you were dressed in fine linen**

This can be stated in active form. Alternate translation: "I adorned you with gold and silver, and dressed you in fine linen" (See: [Active or Passive](#))

ULT

13 So you were adorned with gold and silver, and you were dressed in fine linen, silk, and embroidered clothes; you ate fine flour, honey, and oil, and you were very beautiful, and you became a queen.

Ezekiel 16:14

Your fame went out among the nations

“Many people in many nations knew who you were”

it was perfect

“your beauty was perfect”

ULT

14 Your fame went out among the nations because of your beauty, for it was perfect in the majesty that I had given to you—this is the Lord Yahweh’s declaration.

Ezekiel 16:15

General Information:

Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

you trusted in your own beauty

“you placed your confidence in your own beauty”

acted like a prostitute

Yahweh speaks of Jerusalem as if the city were an unfaithful wife who sleeps with other men in exchange for payment. (See: [Metaphor](#))

you poured out your acts of prostitution

Yahweh speaks of Jerusalem’s immoral actions as if they were liquids and of committing those actions repeatedly as if it were pouring those liquids from a container. Alternate translation: “you repeatedly committed your acts of prostitution” (See: [Metaphor](#))

so that your beauty became his

This Hebrew phrase is translated in many different ways by various modern versions. For example, some Bibles read “so that you gave yourself to him” or “his it was”

ULT

15 But you trusted in your own beauty, and you acted like a prostitute because of your fame; you poured out your acts of prostitution on everyone who passed by, so that your beauty became his.

Ezekiel 16:16

(There are no notes for this verse.)

ULT

16 Then you took your clothes and with them you made high places for yourself decorated in various colors, and there you acted like a prostitute. This should not have happened. Nor should such a thing exist.

Ezekiel 16:17

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

male figures

“statues of men” or “idols that look like men”

you did with them as a prostitute would do

This could mean: (1) this is a polite way to say the young woman was sleeping with the male figures. Alternate translation: “you slept with them” or (2) this is a metaphor in which Yahweh speaks of her worshiping the figures as if she were sleeping with them. Alternate translation: “you worshiped them” (See: [Euphemism](#) and [Metaphor](#))

ULT

17 You took the fine jewels of the gold and silver that I gave you, and you made for yourself male figures, and you did with them as a prostitute would do.

Ezekiel 16:18

(There are no notes for this verse.)

ULT

18 You took your embroidered garments and covered them, and you set my oils and perfumes before them.

Ezekiel 16:19

set before them

“placed as an offering in front of them”

ULT

19 My bread I gave you—made with fine flour, oil, and honey—you set before them for a fragrant aroma, for this is what happened—this is the Lord Yahweh’s declaration.

Ezekiel 16:20

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

whom you bore for me

“who were my children”

ULT

20 Then you took your sons and daughters whom you bore for me, and you sacrificed them to the images to be devoured as food. Are your acts of prostitution a small matter?

you sacrificed them to the images to be devoured as food

Here Yahweh speaks of something that the people of Israel had actually done. They sacrificed their children to pagan idols. In these ancient pagan sacrifices, the people believed that the gods would eat the food that they offered to them. This can be stated in active form. Alternate translation: “you sacrificed them to the images so that those images could devour them as food” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Are your acts of prostitution a small matter?

Yahweh asks this rhetorical question to emphasize that the woman is acting as if her prostitution was not bad enough and so she decided to sacrifice her children as well. This can be translated as a statement. Alternate translation: “You must think that your acts of prostitution are a small matter.” or “I do not think your acts of prostitution are a small matter.” (See: [Rhetorical Question](#))

Ezekiel 16:21

made them pass through the fire

Here Yahweh speaks of something that the people of Israel had actually done. They sacrificed their children to pagan idols. It is implicit that she put them into the fire in order to offer them as burnt offerings to her images. Alternate translation: "sacrificed them as burnt offerings" (See: [Assumed Knowledge and Implicit Information](#))

ULT

21 You slaughtered my children to the idols and made them pass through the fire.

Ezekiel 16:22

naked and bare

These two words mean the same thing. See how you translated this in [Ezekiel 16:7](#). Alternate translation: “completely naked” (See: [Doublet](#))

ULT

22 In all your abominations and your acts of prostitution you have not thought about the days of your youth, when you were naked and bare as you thrashed about in your blood.

Ezekiel 16:23

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

ULT

23 Woe! Woe to you!—this is the Lord Yahweh's declaration—therefore, in addition to all this wickedness,

Ezekiel 16:24

**you built yourself a mound and made yourself
a lofty shrine in every public place**

This could mean: (1) she could worship her idols or (2) she could practice her prostitution.

ULT

²⁴ you built yourself a mound and made
yourself a lofty shrine in every public
place.

Ezekiel 16:25

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

at the head of every road

Yahweh speaks of the beginning of a road as if it were its head. Alternate translation: “at the beginning of every road” (See: [Metaphor](#))

ULT

25 You built your high place at the head of every road and made your beauty a disgrace, and you spread your legs to anyone who passed by, and you multiplied your acts of prostitution.

Ezekiel 16:26

(There are no notes for this verse.)

ULT

²⁶ You have acted like a prostitute with the Egyptians, your lustful neighbors, and you committed many more acts of prostitution, provoking me to anger.

Ezekiel 16:27

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

See!

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

I will strike you with my hand

Here “hand” represents power. Alternate translation: “I will use my power to strike you” (See: [Metonymy](#))

cut off your food

Yahweh speaks of stopping the supply of food as if it were cutting off the food. Alternate translation: “stop your food supply” (See: [Metaphor](#))

I will hand your life over

Here “life” represents the person. Alternate translation: “I will hand you over” (See: [Synecdoche](#))

the daughters of the Philistines

Here Yahweh speaks of the cities of Philistia as if they were the daughters of the Philistines. The cities represent the people who live there. Alternate translation: “the Philistine people” (See: [Metaphor](#) and [Metonymy](#))

ULT

27 See! I will strike you with my hand and cut off your food. I will hand your life over to your enemies, the daughters of the Philistines, who were ashamed of your obscene behavior.

Ezekiel 16:28

(There are no notes for this verse.)

ULT

²⁸ You have acted like a prostitute with the Assyrians because you could not be satisfied. You acted like a prostitute and still were not satisfied.

Ezekiel 16:29

(There are no notes for this verse.)

ULT

²⁹ You performed many more acts of prostitution in the land of the merchants of Chaldea, and even this did not satisfy you.

Ezekiel 16:30

General Information:

Yahweh continues to speak about Jerusalem and the people of Israel as his unfaithful wife.

How sick is your heart ... that you would do all these things, deeds of a shameless prostitute?

Yahweh asks the rhetorical question in order to rebuke Jerusalem. It can be translated as a statement. Alternate translation: "Your heart must be very sick ... that you would do all these things, deeds of a shameless prostitute!" (See: [Rhetorical Question](#))

How sick is your heart

Here the word "heart" represents the will and emotions. Yahweh speaks of her inability to control her desires as if her heart were sick. Alternate translation: "How weak-willed are you" (See: [Metonymy](#) and [Metaphor](#))

ULT

³⁰ How sick is your heart—this is the Lord Yahweh's declaration—that you would do all these things, deeds of a shameless prostitute?

Ezekiel 16:31

built your mounds ... made your lofty shrines

This could mean: (1) she could worship her idols or (2) she could practice her prostitution. See how you translated this in [Ezekiel 16:24](#).

at the head of every street

Yahweh speaks of the beginning of a street as if it were its head. See how you translated a similar phrase in [Ezekiel 16:25](#). Alternate translation: "at the beginning of every street" (See: [Metaphor](#))

ULT

31 You have built your mounds at the head of every street and made your lofty shrines in every public square. Yet you were not like a prostitute because you scoffed at taking payment.

Ezekiel 16:32

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

ULT

32 You adulterous woman, you accept strangers instead of your husband.

you accept strangers instead of your husband

This refers to accepting someone to sleep with her. Alternate translation: “you accept strangers into your bed instead of your husband” (See: [Euphemism](#) and [Assumed Knowledge and Implicit Information](#))

Ezekiel 16:33

(There are no notes for this verse.)

ULT

³³ People give payment to every prostitute, but you give your wages to all your lovers and bribe them to come to you from all around for your acts of prostitution.

Ezekiel 16:34

(There are no notes for this verse.)

ULT

³⁴ So there is a difference between you and other women. No one offers payment for you to act as a prostitute. You are the very opposite. You gave them payment and none was given to you.

Ezekiel 16:35

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

ULT

³⁵ Therefore, you prostitute, listen to the word of Yahweh.

Ezekiel 16:36

you have poured out your lust

Yahweh speaks of Jerusalem's lust as if it were liquid and of committing actions repeatedly to gratify that lust as if it were pouring that liquid from a container. Alternate translation: "you repeatedly committed actions to gratify your lust" (See: [Metaphor](#))

poured out your lust

Some modern versions translate "poured your wealth out."

you gave them your children's blood

This refers to killing children as a sacrifice to idols.

ULT

³⁶ The Lord Yahweh says this: Because you have poured out your lust and uncovered your nakedness through your acts of prostitution with your lovers and with all your detestable idols, and because you gave them your children's blood,

Ezekiel 16:37

behold

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

so they see all your nakedness

Stripping a person naked in front of others was an action intended to humiliate the person. The word “nakedness” can be translated as an adjective. Alternate translation: “so they can see you completely naked” (See: [Assumed Knowledge and Implicit Information](#) and [Abstract Nouns](#))

ULT

37 therefore, behold, I will gather all your lovers that you have met, all those whom you loved and all those whom you hated, and I will gather them against you on every side. I will uncover your nakedness to them so they see all your nakedness.

Ezekiel 16:38

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

the shedding of blood

This phrase represents murder in any form. Alternate translation: “murder” (See: [Metonymy](#))

I will bring on you the bloodshed of my anger and passion

Here “bloodshed” represents murder in any form. This could mean: (1) Yahweh speaks of punishing her for murder as if he were bringing bloodshed upon her. Alternate translation: “In my anger and passion, I will punish you for committing murder” or (2) Yahweh speaks of putting her to death as if he were bringing bloodshed upon her. Alternate translation: “In my anger and passion, I will shed your blood” (See: [Metonymy](#) and [Metaphor](#))

ULT

38 For I will punish you for adultery and the shedding of blood, and I will bring on you the bloodshed of my anger and passion.

Ezekiel 16:39

I will give you into their hands

Here “hands” represents power or control. Alternate translation: “I will place you in their control” or “I will allow them to have power over you” (See: [Metonymy](#))

throw down your vaulted chamber

Possible meanings are that they will destroy (1) the place where she worshiped her idols or (2) the place where she practiced her prostitution. See how you translated “vaulted chamber” in [Ezekiel 16:24](#).

naked and bare

These two words mean the same thing. See how you translated this in [Ezekiel 16:7](#). Alternate translation: “completely naked” (See: [Doublet](#))

ULT

39 I will give you into their hands so they will throw down your vaulted chamber and break down your high places and they will strip you of your clothes and take all of your jewelry. They will leave you naked and bare.

Ezekiel 16:40

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. He speaks about enemy soldiers as her lovers. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

ULT

40 Then they will bring up a crowd against you and stone you with stones, and they will cut you apart with their swords.

Ezekiel 16:41**will perform many acts of punishment on you**

The word “punishment” can be translated with a verbal phrase.
Alternate translation: “will punish you in many different ways” (See: [Abstract Nouns](#))

in the sight of many women

“where many women can see” or “while many women watch”

ULT

41 They will burn your houses and will perform many acts of punishment on you in the sight of many women, for I will put a stop to your prostitution, and you will no longer pay your lovers.

Ezekiel 16:42

I will calm my fury against you; my anger will leave you

The words “fury” and “anger” refer to the punishment that Yahweh inflicts because he is angry. The two phrases mean basically the same thing. Alternate translation: “I will stop punishing you because I will no longer be angry with you” (See: [Metonymy](#) and [Parallelism](#))

ULT

⁴² Then I will calm my fury against you; my anger will leave you, for I will be satisfied, and will no longer be angry.

Ezekiel 16:43

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

call to mind

This idiom means to remember. Alternate translation: “remember” (See: [Idiom](#))

have made me shake with anger because of all these things

Here “shake” refers to a physical response that a person has when he is extremely angry. As Jerusalem was doing these things, she did not think about what Yahweh had done when she was young.

behold!

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

ULT

43 Because you did not call to mind the days of your youth and have made me shake with anger because of all these things, therefore, behold! I myself will bring down on your own head the punishment for what you have done—this is the Lord Yahweh’s declaration. Have you not added prostitution to all your other detestable practices?

Ezekiel 16:44

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

Behold!

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

ULT

44 Behold! Everyone who speaks proverbs concerning you will say, “As the mother is, so also is her daughter.”

Ezekiel 16:45

who detested her husband

“who hated her husband”

Your mother was a Hittite, and your father was an Amorite

The Amorites and Hittites were both pagan people groups who lived in the land before the people of Israel conquered it. Yahweh speaks of Jerusalem's father and mother belonging to these people groups to express that she was born into idolatry. See how you translated these phrases in [Ezekiel 16:3](#). (See: [Metaphor](#))

ULT

⁴⁵ You are the daughter of your mother, who detested her husband and her children, and you are the sister of your sisters who detested their husbands and their children. Your mother was a Hittite, and your father was an Amorite.

Ezekiel 16:46

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

Your older sister was Samaria ... your younger sister was the one living south of you, that is, Sodom

Samaria and Sodom were both cities that Yahweh had judged for their idolatry and wickedness. Yahweh speaks of these cities being Jerusalem's sisters to express that she belonged to a family that practiced idolatry and wickedness. (See: [Assumed Knowledge and Implicit Information](#) and [Metaphor](#))

ULT

46 Your older sister was Samaria and her daughters were the ones living in the north, while your younger sister was the one living south of you, that is, Sodom and her daughters.

Ezekiel 16:47

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

You not only walked in their ways

The way a person lives is spoken of as if the person were walking on a path. Alternate translation: “You not only acted like them” (See: [Metaphor](#))

copied their behavior and practices

Here the words “behavior” and “practices” mean basically the same thing. Alternate translation: “copied the things that they did” (See: [Doublet](#))

ULT

47 You not only walked in their ways and copied their behavior and practices, but in all your ways you have been worse than they were.

Ezekiel 16:48

(There are no notes for this verse.)

ULT

⁴⁸ As I live—this is the Lord Yahweh’s declaration—your sister Sodom and her daughters, have not done as much evil as you and your daughters have done.

Ezekiel 16:49

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

arrogant in her leisure, careless and unconcerned about anything

Yahweh describes Sodom as a rich woman who has more than enough food and lives in security. (See: [Metaphor](#))

She did not strengthen the hands of the poor and needy people

Here the word “hands” represents the people who work with their hands. The words “poor” and “needy” emphasize that these are people who cannot help themselves. Alternate translation: “She did not help the people who could not help themselves” (See: [Synecdoche](#) and [Doublet](#))

ULT

49 Behold! This was the sin of your sister Sodom that she was arrogant in her leisure, careless and unconcerned about anything. She did not strengthen the hands of the poor and needy people.

Ezekiel 16:50

(There are no notes for this verse.)

ULT

⁵⁰ She was arrogant and committed disgusting actions before me, so I took them away just as you have seen.

Ezekiel 16:51

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

you have shown that your sisters were better than you

Yahweh uses this phrase three times to emphasize that the wicked cities of Samaria and Sodom were more righteous than Jerusalem.

ULT

51 Neither did Samaria commit even half of your sins; instead, you have done many more disgusting things than they did, and you have shown that your sisters were better than you because of all the disgusting things that you do!

Ezekiel 16:52

Especially you, show your own shame

Yahweh uses this phrase twice to emphasize how shamefully the people of Jerusalem have acted.

show your own shame

“be ashamed” or “bear your disgrace”

ULT

⁵² Especially you, show your own shame; in this way you have shown that your sisters were better than you, because of the sins you committed in all those disgusting ways. Your sisters now seem better than you. Especially you, show your own shame, for in this way you have shown that your sisters were better than you.

Ezekiel 16:53

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

ULT

53 For I will restore their fortunes—the fortunes of Sodom and her daughters, and the fortunes of Samaria and her daughters; but your fortunes will be among them.

Ezekiel 16:54

you will show your shame

“you will be ashamed” or “you will bear your disgrace”

you will be humiliated

This can be stated in active form. Alternate translation: “I will humiliate you” (See: [Active or Passive](#))

you will be a comfort to them

The noun “comfort” can be translated with a verbal phrase. Alternate translation: “you will comfort Sodom and Samaria” (See: [Abstract Nouns](#))

ULT

⁵⁴ On account of these things you will show your shame; you will be humiliated because of everything that you have done, and in this way you will be a comfort to them.

Ezekiel 16:55

your sister Sodom and her daughters will be restored to their former condition

This can be stated in active form. Alternate translation: "I will restore your sister Sodom and her daughters to their former condition" (See: [Active or Passive](#))

Samaria and her daughters will be restored to their former estate

This can be stated in active form. Alternate translation: "I will restore your sister Samaria and her daughters to their former estate" (See: [Active or Passive](#))

estate

"condition"

you and your daughters will be restored to your former condition

This can be stated in active form. Alternate translation: "I will restore you and your daughters to your former condition" (See: [Active or Passive](#))

ULT

⁵⁵ So your sister Sodom and her daughters will be restored to their former condition, and Samaria and her daughters will be restored to their former estate. Then you and your daughters will be restored to your former condition.

Ezekiel 16:56

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

ULT

⁵⁶ Sodom your sister was not even mentioned by your mouth in the days when you were proud,

Sodom your sister was not even mentioned by your mouth

Here the word “mouth” represents the person who speaks. This can be stated in active form. Alternate translation: “You did not even mention your sister Sodom” (See: [Synecdoche](#) and [Active or Passive](#))

Ezekiel 16:57

before your wickedness was revealed

This can be stated in active form. Alternate translation: “before you revealed your wickedness” or “before I revealed your wickedness” (See: [Active or Passive](#))

you are an object of scorn

This refers to Jerusalem as something people talk badly about.

the daughters of Edom and to all the daughters of the Philistines

Here Yahweh speaks of the cities of Edom and Philistia as if they were the daughters of Edom and of the Philistines. The cities represent the people who live there. Alternate translation: “the Edomite people and to all the Philistine people” (See: [Metaphor](#) and [Metonymy](#))

despise

hate very much

ULT

57 before your wickedness was revealed.
But now you are an object of scorn to
the daughters of Edom and to all the
daughters of the Philistines around her.
People all about despise you. ^[2]

Ezekiel 16:58

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated a similar phrase in [Ezekiel 5:11](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

58 You will show your shame and your disgusting actions!—this is Yahweh's declaration!

Ezekiel 16:59

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

despised your oath by breaking the covenant

Jerusalem broke her marriage covenant with Yahweh, thereby showing that she did not care about the oaths that she had made to him. Alternate translation: “despised your oath to me by breaking the covenant that you made with me” (See: [Assumed Knowledge and Implicit Information](#))

ULT

59 The Lord Yahweh says this: I will deal with you as you deserve, you who have despised your oath by breaking the covenant.

Ezekiel 16:60

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there. (See: [Metaphor](#) and [Metonymy](#))

call to mind

This idiom means to remember. Alternate translation: “remember” (See: [Idiom](#))

made in the days of your youth

This can be stated in active form. Alternate translation: “that I made with you when you were young” (See: [Active or Passive](#))

ULT

60 But I myself will call to mind my covenant with you made in the days of your youth, and I will establish an everlasting covenant with you.

Ezekiel 16:61

(There are no notes for this verse.)

ULT

61 Then you will call to mind your ways and be ashamed when you receive your older sisters and your younger sisters. I will give them to you as daughters, but not because of your covenant.

Ezekiel 16:62

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

62 I myself will establish my covenant with you, and you will know that I am Yahweh.

Ezekiel 16:63**call everything to mind**

This idiom means to remember. Alternate translation: “remember everything” (See: [Idiom](#))

you will no longer open your mouth to speak because of your shame

This means that Jerusalem will be too ashamed to speak.

ULT

63 Because of these things, you will call everything to mind and be ashamed, so you will no longer open your mouth to speak because of your shame, when I have forgiven you for all that you have done—this is the Lord Yahweh’s declaration.”

Ezekiel 17

Ezekiel 17 General Notes

Special concepts in this chapter

Breaking allegiance

The king of Judah had vowed to obey Babylon but instead he followed Egypt. Therefore, God said he would not prosper. (See: [vow](#))

Important figures of speech in this chapter

Metaphor

Judah is compared to a vine that grows one direction and then another. (See: [Metaphor](#))

Ezekiel 17:1

General Information:

Ezekiel reports a message that God gives him.

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ The word of Yahweh came to me, saying,

Ezekiel 17:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: “Mortal person” or “Human”

ULT

² “Son of man, present a riddle and speak a parable to the house of Israel.

present a riddle and speak a parable

“give them a puzzle to think about” or “tell this story as an illustration”

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

Ezekiel 17:3**long pinions, full of feathers**

“the ends of its wings were long and full of feathers.” The word “pinion” means the outer end of the wings.

that was multicolored

The eagle’s feathers were many different colors.

ULT

³ Say, ‘The Lord Yahweh says this: A large eagle with large wings and long pinions, full of feathers, and that was multicolored went to Lebanon and took hold of the top of a cedar tree.’

Ezekiel 17:4

It broke off the tips of the branches

"It broke off the highest part of the tree"

took them

"took the top of the tree" or "took the branches"

he planted it in a city of merchants

"he planted it in a city that had many merchants." A merchant is a person who sells things.

ULT

⁴ It broke off the tips of the branches and took them to the land of Canaan; he planted it in a city of merchants.

Ezekiel 17:5

General Information:

This is a continuation of the parable about the eagle.

He also took

The word “he” is the eagle in the parable.

fertile soil

“good ground”

He placed it beside a large body of water

“the eagle planted the seed in a place where there was a lot of water”

planted it ... like a willow

Willow trees grow in places where there is a lot of water. If the eagle planted the seed like a willow, it means that he planted it in a place with a lot of water. Alternate translation: “and planted the seed like one would plant a willow tree by water” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁵ He also took some seed of the land and planted it in fertile soil. He placed it beside a large body of water like a willow.

Ezekiel 17:6

Then it sprouted

"Then the seed began to grow into a plant"

a spreading vine low to the ground

"a vine that spreads out on the ground"

Its branches turned toward him

The branches of the vine turned toward the eagle. This means that they began to grow upward towards the sky.

its roots grew under it

This could mean: (1) "its roots grew under itself into the ground" or (2) "the roots of the vine grew under the eagle."

So it became a vine

"That is how the vine grew"

produced branches and sent out shoots

"grew branches and spread its shoots"

ULT

⁶ Then it sprouted and became a spreading vine low to the ground. Its branches turned toward him, and its roots grew under it. So it became a vine and produced branches and sent out shoots.

Ezekiel 17:7

General Information:

The introductory “but” shows that a different eagle is being described other than the one before.

another great eagle

“another large eagle”

Behold!

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

This vine turned its roots toward the eagle

Yahweh speaks of the vine as if it were able to behave like a person and intentionally turned its roots toward the other eagle to receive nourishment from it. Alternate translation: “The roots of the vine grew toward the eagle” (See: [Personification](#))

from the place it had been planted so it would be watered

This can be stated in active form. Alternate translation: “from the place that the first eagle had planted it so that it would have water” (See: [Active or Passive](#))

ULT

⁷ But there was another great eagle with large wings and many feathers. Behold! This vine turned its roots toward the eagle, and it spread out its branches toward the eagle from the place it had been planted so it would be watered.

Ezekiel 17:8

It had been planted

This can be stated in active form. Alternate translation: “The first eagle had planted the vine” (See: [Active or Passive](#))

ULT

⁸ It had been planted in good soil beside a large body of water so it would produce branches and sprout fruit, to become a magnificent vine.’

Ezekiel 17:9

Will it prosper?

Yahweh asks this as a leading question to emphasize the negative answer. This can be translated as a statement. Alternate translation: "It will not prosper." (See: [Rhetorical Question](#))

Will it not be uprooted and stripped of its fruit so that it withers, and all its fresh growth will wither?

Yahweh asks this rhetorical question to emphasize that the vine will certainly be judged. The question can be translated as a statement. It can also be stated in active form. Alternate translation: "Someone will pull up its roots and pluck out its fruit so all of its growth of leaves will wither away." (See: [Rhetorical Question](#) and [Active or Passive](#))

ULT

⁹ Say to the people, 'The Lord Yahweh says this: Will it prosper? Will it not be uprooted and stripped of its fruit so that it withers, and all its fresh growth will wither? No strong arm or many people will be needed to pull it out by its roots.'

No strong arm or many people will be needed to pull it out

The phrase "strong arm" represents a strong person. This can be stated in active form. Alternate translation: "There will be no need for a strong person or many people to pull it out" (See: [Synecdoche](#) and [Active or Passive](#))

Ezekiel 17:10

behold

“look” or “listen” or “pay attention to what I am about to tell you”

will it grow?

Yahweh asks this as a leading question to emphasize the negative answer. The question can be translated as a statement. Alternate translation: “It will not grow.” (See: [Rhetorical Question](#))

ULT

10 So behold! After it has been planted, will it grow? Will it not wither when the eastern wind touches it? It will completely wither away in the garden plot where it sprouted.”

Will it not wither when the eastern wind touches it?

Yahweh asks this rhetorical question to emphasize that this will certainly happen. It can be translated as a statement. Alternate translation: “It will wither when the eastern wind touches it.” (See: [Rhetorical Question](#))

when the eastern wind touches it

“when the eastern wind blows on it”

Ezekiel 17:11

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

11 Then the word of Yahweh came to me, saying,

Ezekiel 17:12

the rebellious house

This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5](#). Alternate translation: “the rebellious people” (See: [Metonymy](#))

Do you not know what these things mean?

Yahweh asks this as a leading question in order to provide the answer. The question can be translated as a statement. Alternate translation: “This is what these things mean.” (See: [Rhetorical Question](#))

Behold

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

her king and her princes

The word “her” refers to Jerusalem.

ULT

12 “Speak to the rebellious house, ‘Do you not know what these things mean? Behold! The king of Babylon came to Jerusalem and took her king and her princes and brought them to him in Babylon.’”

Ezekiel 17:13

brought him under an oath

“made him swear an oath”

ULT

13 Then he took a royal descendant, made a covenant with him, and brought him under an oath. He took away the powerful people of the land,

Ezekiel 17:14

so the kingdom might become lowly and not lift itself up

The kingdom being small and weak is spoken of as if it were lowly and being large and powerful as if it lifted itself up. Alternate translation: “so the kingdom might remain small and not become great” (See: [Metaphor](#))

the land will survive

Here the word “land” represents the kingdom of Judah and the people in it. Alternate translation: “the kingdom will continue to exist” (See: [Metonymy](#))

ULT

¹⁴ so the kingdom might become lowly and not lift itself up. By keeping his covenant the land will survive.

Ezekiel 17:15

General Information:

Yahweh speaks about the king of Jerusalem rebelling against the king of Babylon.

Will he succeed?

Yahweh asks this leading question to emphasize the negative answer. This question can be translated as a statement. Alternate translation: "He will certainly not succeed." (See: [Rhetorical Question](#))

Will the one doing these things escape?

Yahweh asks this leading question to emphasize the negative answer. This may be translated as a statement. Alternate translation: "The one doing these things will not escape." (See: [Rhetorical Question](#))

If he breaks the covenant, will he escape?

Yahweh asks this leading question to emphasize the negative answer. This question can be translated as a statement. Alternate translation: "If he breaks the covenant, he will certainly not escape." (See: [Rhetorical Question](#))

ULT

15 But the king of Jerusalem rebelled against him by sending his ambassadors to Egypt to acquire horses and an army. Will he succeed? Will the one doing these things escape? If he breaks the covenant, will he escape?

Ezekiel 17:16

the land of the king who made him king, the king whose oath he despised

“the land of the king of Babylon who made him King of Judah, the king of Babylon whose oath he despised”

ULT

¹⁶ As I live!—this is the Lord Yahweh’s declaration—he will surely die in the land of the king who made him king, the king whose oath he despised, and whose covenant he broke. He will die in the middle of Babylon.

Ezekiel 17:17

General Information:

Yahweh speaking about the king of Jerusalem.

his mighty army and a great company of men

These two phrases mean basically the same thing and emphasize how large and strong Pharaoh's army is. (See: [Doublet](#))

will not help him

Here the word "him" refers to the king of Judah.

siege walls

this refers to a tower with ladders that can be placed next to a wall and allow soldiers to get over the wall and into the city.

to cut off many lives

"to kill many people"

ULT

17 Pharaoh with his mighty army and a great company of men will not help him in battle, when ramps are constructed and siege walls are built up to cut off many lives.

Ezekiel 17:18

Behold, he reached out

“He did something even worse than that: he reached out”

reached out with his hand to make a promise

This refers to taking hold of another person’s hand as a sign of friendship and agreement. Here it represents the covenant oath that he made with the king of Babylon. (See: [Symbolic Action](#))

ULT

18 For the king despised his oath by breaking the covenant. Behold, he reached out with his hand to make a promise and yet he did all these things. He will not escape.

Ezekiel 17:19

was it not my oath that he despised and my covenant that he broke?

Yahweh asks this leading question to emphasize the affirmative answer. This question can be translated as a statement. Alternate translation: "it was my oath that the king of Jerusalem despised and my covenant that he broke." (See: [Rhetorical Question](#))

ULT

¹⁹ Therefore the Lord Yahweh says this:
As I live, was it not my oath that he despised and my covenant that he broke? So I will bring his punishment on his head!

I will bring his punishment on his head

The idiom "bring ... on his head" means that he will experience this punishment. See how you translated this idiom in [Ezekiel 11:21](#). Alternate translation: "I will cause him to suffer his punishment" (See: [Idiom](#))

Ezekiel 17:20**I will spread my net out over him, and he will be caught in my hunting net**

Yahweh speaks of enabling the enemy army to capture the king as if he were trapping the king in a net. (See: [Metaphor](#))

he will be caught in my hunting net

This can be translated in active form. Alternate translation: "I will catch him in my hunting net" (See: [Active or Passive](#))

ULT

²⁰ I will spread my net out over him, and he will be caught in my hunting net. Then I will bring him to Babylon and execute judgment on him there for his treason that he committed when he betrayed me!

Ezekiel 17:21

All of his refugees ... armies will fall by the sword

The word “fall” is a euphemism for “die.” Here the word “sword” is a metonym for soldiers who kill people with swords. Alternate translation: “Soldiers will kill all his refugees ... armies” (See: [Metonymy](#))

the ones who remain will be scattered in every direction

This can be stated in active form. Alternate translation: “the ones who remain alive will flee in every direction” or “the enemy soldiers will scatter in every directions the ones who remain alive” (See: [Active or Passive](#))

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²¹ All of his refugees in his armies will fall by the sword, and the ones who remain will be scattered in every direction. Then you will know that I am Yahweh; I have declared this would happen.”

Ezekiel 17:22

General Information:

Yahweh resumes the parable that he had told in [Ezekiel 17:1](#) and speaks about Jerusalem as if it were a branch that he plants on the mountains of Israel. (See: [Metaphor](#))

ULT

²² The Lord Yahweh says this, 'So I myself will take away the highest part of the cedar tree, and I will plant it away from its tender branches. I will break it off, and I myself will plant it on a high mountain.'

Ezekiel 17:23

bear branches

“grow new branches”

ULT

²³ I will plant it on the mountains of Israel so it will bear branches and produce fruit, and it will become a majestic cedar so that every winged bird will live under it. They will nest in the shade of its branches.

Ezekiel 17:24

General Information:

Yahweh continues to speak about Jerusalem as if the city were a branch that he plants on the mountains of Israel and of other nations as if they were other trees. (See: [Metaphor](#))

Then all the trees of the field will know that I am Yahweh

Yahweh speaks of trees as if they are people who can know about him. The trees represent the nations and the people who live in them. (See: [Personification](#) and [Metaphor](#))

I bring down the high trees and I raise up the low trees

"I cut down the tall trees and I cause the little trees to grow"

wither

when a plant dries up and dies.

ULT

24 Then all the trees of the field will know that I am Yahweh. I bring down the high trees and I raise up the low trees. I wither the watered tree and I cause the dried tree to bloom. I am Yahweh, I have declared that this will happen; and I have done it."

Ezekiel 18

Ezekiel 18 General Notes

Special concepts in this chapter

Inherited Guilt

God does not punish children for the sins of their parents, but only punishes them for their own sins. Despite this, the parents' sins may still have consequences for their children. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Ezekiel 18:1

The word of Yahweh came to me again

The phrase “the word of Yahweh came” is an idiom that is used to introduce something that God told his prophets or his people.

Alternate translation: “Yahweh spoke to me again” (See: [Idiom](#))

ULT

¹ The word of Yahweh came to me again, saying,

Ezekiel 18:2

What do you mean, you who use this proverb...‘Fathers eat sour grapes, and the children’s teeth are made blunt’?

Yahweh asks this rhetorical question to remind Ezekiel something he already knows. The question is a rebuke for the people who use the proverb. Alternate translation: “The people in the land of Israel have this proverb...‘Fathers eat sour grapes, and the children’s teeth are made blunt’.” (See: [Rhetorical Question](#))

ULT

² “What do you mean, you who use this proverb concerning the land of Israel and say, ‘Fathers eat sour grapes, and the children’s teeth are made blunt’?”

What do you mean, you who use this proverb

Here the word “you” is plural and refers to the people of Israel. (See: [Forms of You](#))

land of Israel

This refers to the people of Israel. (See: [Metonymy](#))

Fathers eat sour grapes, and the children’s teeth are made blunt

This proverb means that children experience the consequences of their parents’ actions. (See: [Proverbs](#))

the children’s teeth are made blunt

The idiom “teeth are made blunt” refers to the sour taste in one’s mouth that is a result of eating unripe or sour fruit. Alternate translation: “the children get a sour taste in their mouths” (See: [Idiom](#))

Ezekiel 18:3

(There are no notes for this verse.)

ULT

³ As I live—this is the Lord Yahweh’s declaration—there will certainly no longer be any occasion for you to use this proverb in Israel.

Ezekiel 18:4

Behold!

The word “Behold” here alerts us to pay attention to the surprising information that follows.

The soul who sins

Here the word “soul” represents the person. Alternate translation: “The person who sins” (See: [Synecdoche](#))

ULT

⁴ Behold! Every life belongs to me—the life of the father as well as the life of the son, they belong to me! The soul who sins is the one who will die!

Ezekiel 18:5

(There are no notes for this verse.)

ULT

⁵ What can be said about a man who is righteous and who carries out justice and righteousness—

Ezekiel 18:6

he does not eat upon the mountains

People often worshiped and offered sacrifices to pagan gods on the mountains. It is implied that this person has not participated in these kinds of pagan rituals. Alternate translation: “he does not eat meat sacrificed to idols on the mountains” (See: [Assumed Knowledge and Implicit Information](#))

lift up his eyes to the idols

The idiom “lift up his eyes” refers to looking toward something. With reference to idols, this gesture represents worshiping or praying to idols. Alternate translation: “worship the idols” or “pray to the idols” (See: [Symbolic Action](#))

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

approached a woman during her monthly period

It is implicit that he has not approached a woman in order to sleep with her. Alternate translation: “approached a woman to sleep with her during her monthly period” (See: [Assumed Knowledge and Implicit Information](#))

ULT

6 if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, and he does not defile his neighbor's wife, nor approached a woman during her monthly period, is he a righteous man?

Ezekiel 18:7

gives back to the debtor what was put up as security for a loan

“returns to the debtor the item that the debtor gave him as security for the loan”

ULT

⁷ What can be said about a man who does not oppress anyone, and he gives back to the debtor what was put up as security for a loan, and he does not commit theft but gives his food to the hungry and he covers the naked with clothes, is he a righteous man?

Ezekiel 18:8

General Information:

Yahweh continues to describe the actions of the righteous man.

interest

This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret “any interest” in this passage as “too much interest.”

ULT

⁸ What can be said about a man who does not charge too much interest for the money he loans, and he does not take too much profit for what he sells? It is said of him that he carries out justice and establishes faithfulness between people.

establishes faithfulness between people

This means that he judges fairly the disputes that may arise between people.

Ezekiel 18:9

that man walks in my statutes

Yahweh speaks of a person obeying his statutes as if the statutes were a path in which the person walks. Alternate translation: “that man obeys my statutes” (See: [Metaphor](#))

ULT

⁹ If that man walks in my statutes and keeps my decrees to act faithfully, then the promise for this righteous man is this: He will surely live!—this is the Lord Yahweh’s declaration.

Ezekiel 18:10

who sheds blood

This phrase represents murder in any form. Alternate translation: “who murders” (See: [Metonymy](#))

any one of these things

This refers to the sinful actions that Yahweh had mentioned beginning in [Ezekiel 18:5](#).

ULT

10 But suppose that he has a violent son who sheds blood and does any one of these things that were mentioned, ^[1]

Ezekiel 18:11

eats upon the mountains

People often worshiped and offered sacrifices to pagan gods on the mountains. It is implied that this person has participated in these kinds of pagan rituals. See how you translated a similar phrase in [Ezekiel 18:5](#). Alternate translation: “eats meat sacrificed to idols upon the mountains” (See: [Assumed Knowledge and Implicit Information](#))

ULT

11 (though his father has not done any of these things). He eats upon the mountains and he defiles his neighbor's wife, what can be said about him?

Ezekiel 18:12

General Information:

Yahweh continues to speak about the violent son.

the poor and needy

The words “poor” and “needy” share similar meanings and emphasize that these are people who cannot help themselves. (See: [Doublet](#))

he lifts up his eyes to the idols

The idiom “lifts up his eyes” refers to looking toward something. With reference to idols, this gesture represents worshiping or praying to idols. See how you translated a similar phrase in [Ezekiel 18:6](#). Alternate translation: “he worships the idols” or “he prays to the idols” (See: [Symbolic Action](#))

ULT

¹² This man oppresses the poor and needy, and he seizes and robs, and he does not return a pledge, and he lifts up his eyes to the idols and commits disgusting actions,

Ezekiel 18:13

interest

This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret “any interest” in this passage as “too much interest.”

should that man live? Surely he will not!

Yahweh asks this as a leading question in order to emphasize the negative answer. Alternate translation: “he will certainly not live!” (See: [Rhetorical Question](#))

his blood will be on him

Here the word “blood” represents death. For blood to be on a person is an idiom that means the person is responsible for that death. Alternate translation: “he will be responsible for his own death” (See: [Metonymy](#) and [Idiom](#))

ULT

13 and he lends out money at too high interest and he makes too much profit on what he sells, should that man live? Surely he will not! He will certainly die and his blood will be on him because he has done all these detestable things.

Ezekiel 18:14

behold!

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

ULT

14 But behold! Suppose there is a man who bears a son, and his son sees all the sins that his father has committed, and though he sees them, he does not do those things.

Ezekiel 18:15

That son does not eat upon the mountains

People often worshiped and offered sacrifices to pagan gods on the mountains. It is implied that this person has not participated in these kinds of pagan rituals. See how you translated a similar phrase in [Ezekiel 18:6](#). Alternate translation: “That son does not eat meat sacrificed to idols upon the mountains” (See: [Assumed Knowledge and Implicit Information](#))

ULT

15 That son does not eat upon the mountains, and he does not lift up his eyes to the idols of the house of Israel, and he does not defile his neighbor’s wife, what can be said about him?

he does not lift up his eyes to the idols

The idiom “lifted up his eyes” refers to looking toward something. With reference to idols, this gesture represents worshiping or praying to idols. See how you translated a similar phrase in [Ezekiel 18:6](#). Alternate translation: “he does not worship the idols” or “he does not pray to the idols” (See: [Symbolic Action](#))

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

Ezekiel 18:16

General Information:

Yahweh continues to speak about the son who does not commit the same sins as his father.

ULT

16 That son does not oppress anyone, or seize a pledge, or take stolen things, but instead gives his food to the hungry and covers up the naked with clothes.

Ezekiel 18:17

interest

This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret “interest” in this passage as “too much interest.”

walks according to my statutes

Yahweh speaks of obeying his statutes as if his statutes were a path in which the person walks. Alternate translation: “obeys my statutes” (See: [Metaphor](#))

ULT

17 That son does not oppress anyone or take interest that is too high or make too much profit for a loan, but he carries out my decrees and walks according to my statutes; that son will not die for his father’s sin: He will surely live!

Ezekiel 18:18

General Information:

Yahweh speaks about the son's father who has not obeyed God's law.

extortion

to take something from someone else by using threats or force.

robbed his brother

"robbed his fellow Israelite"

behold, he

"pay attention, because what I am about to say is both true and important: he"

in his iniquity

"because of his iniquity"

ULT

18 His father, since he oppressed others by extortion and robbed his brother, and did what is not good among his people—behold, he will die in his iniquity.

Ezekiel 18:19

Why does the son not bear the iniquity of his father?

Yahweh speaks of a person being responsible for or guilty of iniquity as if the iniquity were an object that the person carries. Alternate translation: "Why is the son not responsible for the iniquity of his father?" or "Why is the son not guilty of the iniquity of his father?" (See: [Metaphor](#))

ULT

¹⁹ But you say, 'Why does the son not bear the iniquity of his father?' Because the son carries out justice and righteousness and keeps all my statutes; he does them. He will surely live!

Ezekiel 18:20

The righteousness of the one who acts rightly will be on himself

For righteousness to be on a person is an idiom that means the person is responsible for that righteousness. Alternate translation: "The one who acts rightly will be responsible for his own righteousness" (See: [Idiom](#))

the wickedness of the wicked will be on himself

For wickedness to be on a person is an idiom that means the person is responsible for that wickedness. Alternate translation: "the wicked person will be responsible for his own wickedness" (See: [Idiom](#))

ULT

²⁰ The one who sins, he is the one who will die. A son will not bear his father's iniquity, and a father will not bear his son's iniquity. The righteousness of the one who acts rightly will be on himself, and the wickedness of the wicked will be on himself.

Ezekiel 18:21

General Information:

Yahweh speaking of the wicked person who changes and does what is righteous.

ULT

21 But if the wicked turns away from all his sins that he has done, and keeps all my statutes and performs justice and righteousness, then he will certainly live and not die.

Ezekiel 18:22

All the transgressions that he has committed will not be called to mind against him

The idiom “call to mind” means to remember. This can be stated in active form. Alternate translation: “I will not remember all the transgressions that he has committed and will not hold them against him” (See: [Idiom](#) and [Active or Passive](#))

by the righteousness that he practices

“because of the righteous things he has done”

ULT

²² All the transgressions that he has committed will not be called to mind against him. He will live by the righteousness that he practices.

Ezekiel 18:23

General Information:

Yahweh speaks about his desire for wicked people.

Do I greatly rejoice over the death of the wicked ... and not in his turning away from his way so that he may live?

Yahweh asks this rhetorical question in order to emphasize the opposite. Alternate translation: “I do not greatly rejoice over the death of the wicked ... but I do greatly rejoice if he turns away from his way so that he may live.” (See: [Rhetorical Question](#))

ULT

²³ Do I greatly rejoice over the death of the wicked—this is the Lord Yahweh’s declaration—and not in his turning away from his way so that he may live?

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First](#), [Second](#) or [Third Person](#))

not in his turning away from his way

Yahweh speaks of a person’s lifestyle or behavior as if it were a way on which the person walks. The idiom “to turn away” from something means to stop doing that thing. Alternate translation: “not in his ceasing to live the way that he lives” (See: [Metaphor](#) and [Idiom](#))

Ezekiel 18:24

General Information:

Yahweh gives an example of a man who turns from righteousness to wickedness.

then will he live?

Yahweh asks this rhetorical question to emphasize the negative answer. Alternate translation: “then he will surely not live.” (See: [Rhetorical Question](#))

All the righteousness that he had done will not be called to mind

The idiom “call to mind” means to remember. This can be stated in active form. Alternate translation: “I will not remember all the righteousness that he had done” (See: [Idiom](#) and [Active or Passive](#))

treason

crime done against a country or against God, by someone who is expected to be loyal

he will die in the sins

“he will die because of the sins”

ULT

24 But if the righteous person turns away from his righteousness and commits iniquity and practices abominations like all the abominations that the wicked person does, then will he live? All the righteousness that he had done will not be called to mind when he betrays me in his treason. So he will die in the sins that he committed.

Ezekiel 18:25

house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

ULT

²⁵ But you say, ‘The way of the Lord is not fair!’ Listen, house of Israel! Are my ways unfair? Is it not your ways that are unfair?

Are my ways unfair?

Yahweh asks this rhetorical question to emphasize the negative answer. Alternate translation: “My ways are not unfair.” (See: [Rhetorical Question](#))

Is it not your ways that are unfair?

Yahweh asks this rhetorical question to emphasize the positive answer. Alternate translation: “It is your ways that are unfair.” (See: [Rhetorical Question](#))

Ezekiel 18:26

dies because of them ... die in the iniquity that he has done

These phrases repeat the thought of a man dying because of his sin to express that it was his fault and the fault of no one else. (See: [Parallelism](#))

ULT

²⁶ When the righteous man turns away from his righteousness, and commits iniquity and dies because of them, then he will die in the iniquity that he has done.

Ezekiel 18:27

(There are no notes for this verse.)

ULT

²⁷ But when a wicked man turns away from his wickedness that he has done and performs justice and righteousness, then he will preserve his life.

Ezekiel 18:28

he has seen

Yahweh speaks of the person thinking about and understanding something as if the person were seeing it. Alternate translation: “he has considered” or “he has understood” (See: [Metaphor](#))

ULT

28 For he has seen and turned away from all the transgressions that he had done. He will surely live, and he will not die.

Ezekiel 18:29

General Information:

Yahweh continues to teach the people of Israel why his way is fair.

house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

ULT

29 But the house of Israel says, ‘The way of the Lord is not fair!’ How is my way not fair, house of Israel? It is your ways that are not fair.

The way of the Lord is not fair ... How is my way not fair ... It is your ways that are not fair

Actions or behaviors are spoken of as if they were a way or path that a person travels. Alternate translation: “The Lord does not act fairly ... How do I not act fairly ... It is you who do not act fairly” (See: [Metaphor](#))

Ezekiel 18:30

according to his ways

Yahweh speaks of a person's actions as if the person were walking along a path. Alternate translation: "according to his actions" (See: [Metaphor](#))

turn away from all your transgressions so that they will not be stumbling blocks of iniquity against you

Yahweh speaks of "transgressions" causing people to rebel against him as if they were blocks over which the people stumble. (See: [Metaphor](#))

stumbling blocks of iniquity against you

This could mean: (1) the stumbling blocks cause the person to commit more iniquity. Alternate translation: "stumbling blocks that cause you to commit more iniquity" or (2) The word "iniquity" is a metonym for the punishment that a person receives for his iniquity. Alternate translation: "stumbling blocks that lead to your punishment" (See: [Metonymy](#))

ULT

30 Therefore I will judge each man among you according to his ways, house of Israel!—this is the Lord Yahweh's declaration. Repent and turn away from all your transgressions so that they will not be stumbling blocks of iniquity against you.

Ezekiel 18:31

General Information:

Yahweh continues to speak to the people of Israel.

Throw away from yourselves all of the transgressions that you have committed

Yahweh speaks of the people determining to stop committing transgressions as if the transgressions were objects, such as clothing, that they removed and threw away. Alternate translation: "Get rid of all of the transgressions that you have committed" (See: [Metaphor](#))

ULT

³¹ Throw away from yourselves all of the transgressions that you have committed; make for yourselves a new heart and a new spirit. Why should you die, house of Israel?

make for yourselves a new heart and a new spirit

Here the word "heart" represents the will and emotions and the word "spirit" represents the thoughts and disposition. Yahweh speaks of the people having new emotions and thoughts as if they were making a new heart and spirit for themselves. Alternate translation: "get for yourselves new emotions and a new way of thinking" (See: [Metonymy](#) and [Metaphor](#))

Why should you die, house of Israel?

Yahweh asks this rhetorical question to comfort the people of Israel. Alternate translation: "There is no reason for you to die, house of Israel." (See: [Rhetorical Question](#))

house of Israel

The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: "the Israelite people group" (See: [Metonymy](#))

Ezekiel 18:32

(There are no notes for this verse.)

ULT

³² For I have no delight in the death of the one who dies—this is the Lord Yahweh’s declaration—so repent and live!”

Ezekiel 19

Ezekiel 19 General Notes

Special concepts in this chapter

Judah destroyed

The first king was taken as a captive to Egypt, the next was taken as a captive to Babylon. Now Judah is not prospering.

Important figures of speech in this chapter

Metaphor

The kings of Judah are compared to man-eating lions. (See: [Metaphor](#))

Ezekiel 19:1

General Information:

Yahweh tells Ezekiel to speak to the people of Israel. He tells a story where the nation of Israel is a lioness and some of the past kings in the kingdom of Judah are her cubs. (See: [Metaphor](#))

ULT

¹ “Now you, take up a lamentation against the leaders of Israel

take up a lamentation

This idiom means to sing a lamentation. Alternate translation: “sing a lamentation” (See: [Idiom](#))

Ezekiel 19:2

Who was your mother?

Yahweh asks this as a leading question in order to introduce the answer. Alternate translation: "This is who your mother is." (See: [Rhetorical Question](#))

lioness

a female lion

ULT

² and say, 'Who was your mother? A lioness, she lived with a lion's son; in the midst of young lions, she nurtured her cubs.'

Ezekiel 19:3

(There are no notes for this verse.)

ULT

³ She is the one who raised up one of her cubs to become a young lion, a lion who learned to tear apart his victims, and then he devoured men.

Ezekiel 19:4

He was caught in their trap

This can be stated in active form. Alternate translation: "They caught him in their trap" (See: [Active or Passive](#))

ULT

⁴ Then the nations heard about him. He was caught in their trap, and they brought him with hooks to the land of Egypt.

Ezekiel 19:5

General Information:

Yahweh continues to describe the nation of Israel as a lioness and the kings of the kingdom of Judah as her cubs. (See: [Metaphor](#))

ULT

⁵ Then she saw that although she had waited for his return, her expectation was now gone, so she took another of her cubs and raised him to become a young lion.

Ezekiel 19:6

(There are no notes for this verse.)

ULT

⁶ This young lion roamed about in the midst of lions. He was a young lion and learned to tear his victims; he devoured men.

Ezekiel 19:7

He seized their widows

“He seized the widows of the men whom he devoured”

The land and its fullness were abandoned

This can be stated in active form. Alternate translation: “People abandoned the land and its fullness” (See: [Active or Passive](#))

its fullness

“everything in it”

ULT

⁷ He seized their widows and ruined their cities. The land and its fullness were abandoned because of the sound of his roaring. ^[1]

Ezekiel 19:8

General Information:

Yahweh continues to describe the nation of Israel as a lioness and the kings of the kingdom of Judah as her cubs. (See: [Metaphor](#))

from the surrounding provinces

“from the provinces surrounding the land of Israel”

He was caught in their trap

This can be stated in active form. Alternate translation: “They caught him in their trap” (See: [Active or Passive](#))

ULT

⁸ But the nations came against him from the surrounding provinces; they spread their nets over him. He was caught in their trap.

Ezekiel 19:9

his voice would no longer be heard

This can be stated in active form. Alternate translation: “people would no longer hear his voice” (See: [Active or Passive](#))

ULT

⁹ With hooks they put him in a cage and then they brought him to the king of Babylon. They brought him to the strongholds so that his voice would no longer be heard on the mountains of Israel.

Ezekiel 19:10

General Information:

Yahweh speaks of the nation of Israel as though it was the mother of the leaders of Israel. Here he begins to tell a story where she is a prosperous vine. (See: [Metaphor](#))

a vine planted in your blood

Possible meanings are that **blood** represents (1) the violence of the kings of Judah who had murdered people. Alternate translation: "a vine planted by means of violence" or (2) The plentiful wine of Judah which had become a symbol of prosperity. Alternate translation: "a vine planted in your prosperity" (See: [Metonymy](#) and [Symbolic Language](#))

ULT

10 Your mother was like a vine planted in your blood beside the water. ^[2] it was fruitful and full of branches because of the abundance of water.

Ezekiel 19:11

strong branches that were used for rulers' scepters

This can be stated in active form. Alternate translation: "branches strong enough that people used them for rulers' scepters" (See: [Active or Passive](#))

its height was seen by the greatness of its foliage

This can be stated in active form. Alternate translation: "people could see how tall it was by the greatness of its foliage" (See: [Active or Passive](#))

ULT

¹¹ It had strong branches that were used for rulers' scepters, and its size was exalted above the branches, and its height was seen by the greatness of its foliage.

Ezekiel 19:12

General Information:

Yahweh continues to tell a story in which the nation of Israel is a vine. (See: [Metaphor](#))

the vine was uprooted in fury and thrown down

This can be stated in active form. Alternate translation: “Yahweh uprooted the vine in fury and threw it down” or “people uprooted the vine in fury and threw it down” (See: [Active or Passive](#))

Its strong branches were broken off and withered

This can be stated in active form. Alternate translation: “Yahweh broke off its strong branches and they withered” or “People broke off its strong branches and they withered” (See: [Active or Passive](#))

ULT

12 But the vine was uprooted in fury and thrown down to the earth, and an eastern wind dried out its fruit. Its strong branches were broken off and withered and fire consumed them.

Ezekiel 19:13

in a land of drought and thirst

The very dry land is spoken of as if it were thirsty. Alternate translation: "in a very dry land of drought" (See: [Metaphor](#))

ULT

13 So now it is planted in the wilderness,
in a land of drought and thirst.

Ezekiel 19:14

General Information:

Yahweh continues to tell a story in which the nation of Israel is a vine. (See: [Metaphor](#))

no scepter to rule

The implicit information may be supplied from [Ezekiel 19:11](#).

Alternate translation: “no branch strong enough for a ruler’s scepter” (See: [Assumed Knowledge and Implicit Information](#))

will be sung as a lamentation

This can be stated in active form. Alternate translation: “you must sing it as a lamentation” (See: [Active or Passive](#))

ULT

14 For fire went out from her large branches and consumed its fruit. There is no strong branch on it, no scepter to rule.’ This is a lamentation and will be sung as a lamentation.”

Ezekiel 20

Ezekiel 20 General Notes

Special concepts in this chapter

Rebels cannot ask for help

The people of Israel have rebelled against God again and again. Now they cannot come to God for help in their troubles.

Ezekiel 20:1

It came about

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

in the seventh year

The implicit information may be supplied. Alternate translation: “in the seventh year of the exile of King Jehoiachin” (See: [Ordinal Numbers](#) and [Assumed Knowledge and Implicit Information](#))

the tenth day of the fifth month

This is the fifth month of the Hebrew calendar. The tenth day is near the beginning of August on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

before me

“in front of me”

ULT

¹ It came about in the seventh year, on the tenth day of the fifth month, that elders of Israel came to inquire of Yahweh and sat before me.

Ezekiel 20:2

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

² Then the word of Yahweh came to me, saying,

Ezekiel 20:3

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

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. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “I solemnly swear” (See: [Idiom](#))

Have you come to inquire of me?

Yahweh asks this rhetorical question to emphasize that the elders should not be inquiring of him. Alternate translation: “You should not come to inquire of me.” (See: [Rhetorical Question](#))

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

³ “Son of man, declare to the elders of Israel and say to them, ‘The Lord Yahweh says this: Have you come to inquire of me? As I live, I will not be inquired of by you!—this is the Lord Yahweh’s declaration.’

Ezekiel 20:4

Will you judge them? Will you judge, son of man?

Yahweh asks Ezekiel the same question twice in order to secure Ezekiel's commitment to pronounce the judgement. Alternate translation: "Are you ready to pronounce judgment on them, son of man?" (See: [Parallelism](#))

ULT

⁴ Will you judge them? Will you judge, son of man? Let them know about their fathers' abominations.

Ezekiel 20:5

I ... raised my hand to swear an oath

Here “raised my hand” is a symbolic action that shows he will truly do what he has sworn to do. Alternate translation: “I ... solemnly swore an oath” (See: [Symbolic Action](#))

the house of Jacob

The word “house” is a metonym for the family that lives in the house, in this case the descendants of Jacob over many years. Translate “the house of” as in [Ezekiel 3:1](#). Alternate translation: “the descendants of Jacob” (See: [Metonymy](#))

ULT

⁵ Say to them, ‘The Lord Yahweh says this: On the day that I chose Israel and raised my hand to swear an oath to the descendants of the house of Jacob, and made myself known to them in the land of Egypt, when I raised my hand to swear an oath to them. I said, “I am Yahweh your God”—

Ezekiel 20:6

It was flowing with milk and honey

“It was a land where plenty of milk and honey flowed.” Yahweh speaks 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. Alternate translation: “It was land that was excellent for raising livestock and growing crops” (See: [Metaphor](#) and [Metonymy](#))

the most beautiful ornament among all the lands

The lands in which people live are spoken of as if they are jewelry or other things that are pleasant to look at. Alternate translation: “the most beautiful of all lands” (See: [Metaphor](#))

ULT

⁶ on that day I raised my hand to swear an oath to them that I would bring them out of the land of Egypt into a land that I had carefully selected for them. It was flowing with milk and honey; it was the most beautiful ornament among all the lands.

Ezekiel 20:7

General Information:

Yahweh continues giving Ezekiel his message to the elders of Israel.

to them

“to the descendants of the house of Jacob”

the detestable things from before his eyes

Yahweh speaks of the people worshiping the detestable things as if they had placed those idols in front of their eyes. Alternate translation: “the detestable things that he worships” (See: [Metaphor](#))

the idols of Egypt

“throw away the idols of Egypt”

Do not make yourselves unclean

A person who is not acceptable for God’s purposes is spoken of as if the person were physically unclean. (See: [Metaphor](#))

ULT

⁷ I said to them, “Let each man throw away the detestable things from before his eyes and the idols of Egypt. Do not make yourselves unclean; I am Yahweh your God.”

Ezekiel 20:8

General Information:

Yahweh continues giving Ezekiel his message to the elders of Israel.

they rebelled against me

The word “they” refers to “the descendants of the house of Jacob.”

were unwilling to listen to me

“would not obey me”

the detestable things from before his eyes

Yahweh speaks of the people worshiping the detestable things as if they had placed those idols in front of their eyes. Alternate translation: “the detestable things that he worshiped” (See: [Metaphor](#))

to pour out my fury upon them

Yahweh speaks of expressing his fury by punishing them as if his fury were a liquid that he poured out on them. Alternate translation: “to act against them in my fury” (See: [Metaphor](#))

ULT

⁸ But they rebelled against me and were unwilling to listen to me. Each man did not throw away the detestable things from before his eyes nor forsake the idols of Egypt, so I determined to pour out my fury upon them to satisfy my wrath among them in the middle of the land of Egypt.

Ezekiel 20:9

for my name's sake

Here the word "name" represents Yahweh's reputation. Alternate translation: "for the sake of my reputation" (See: [Metonymy](#))

so it would not be profaned in the eyes of the nations

This can be stated in active form. Alternate translation: "so that the people would not profane it in the eyes of the nations" (See: [Active or Passive](#))

in the eyes

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the opinion" or "in the judgment" (See: [Metaphor](#))

the nations

The word "nations" is a metonym for the people who live in the nations. Alternate translation: "the people who live in other nations" (See: [Metonymy](#))

they were staying

"they were living"

I made myself known to them, in their eyes

Here the word "them" refers to the nations. The idiom "in their eyes" refers to being in a position where people can see. Alternate translation: "I revealed myself to them, in their presence" (See: [Idiom](#))

bringing them

"bringing the people of Israel"

ULT

⁹ I acted for my name's sake so it would not be profaned in the eyes of the nations among whom they were staying. I made myself known to them, in their eyes, by bringing them out of the land of Egypt.

Ezekiel 20:10

General Information:

Yahweh continues giving Ezekiel his message to the elders of Israel.

I sent them

The word “them” refers to “the descendants of the house of Jacob.”

ULT

10 So I sent them out of the land of Egypt and brought them into the wilderness.

Ezekiel 20:11

(There are no notes for this verse.)

ULT

11 Then I gave them my statutes and made my decrees known to them, by which a man will live if he obeys them.

Ezekiel 20:12

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

12 I also gave them my Sabbaths as a sign between myself and them, for them to know that I am Yahweh who makes them holy.

Ezekiel 20:13

General Information:

Yahweh continues giving Ezekiel his message to the elders of Israel.

They did not walk in my statutes

Yahweh speaks of obeying his statutes as if the statutes were a path along which a person walks. Alternate translation: “They did not obey my statutes” (See: [Metaphor](#))

I would pour out my fury upon them

Yahweh speaks of expressing his fury by punishing them as if his fury were a liquid that he poured out on them. See how you translated this in [Ezekiel 20:8](#). Alternate translation: “I would act against them in my fury” (See: [Metaphor](#))

in order to end them

The euphemism “to end them” refers to killing them. Alternate translation: “in order to kill them” (See: [Euphemism](#))

ULT

13 But the house of Israel rebelled against me in the wilderness. They did not walk in my statutes; instead, they rejected my decrees, by which a man will live if he obeys them. They greatly profaned my Sabbaths, so I said I would pour out my fury upon them in the wilderness in order to end them.

Ezekiel 20:14

I acted for my name's sake

Here the word "name" represents Yahweh's reputation. See how you translated this in [Ezekiel 20:9](#). Alternate translation: "I acted for the sake of my reputation" (See: [Metonymy](#))

so it would not be profaned in the eyes of the nations

This can be stated in active form. See how you translated this in [Ezekiel 20:9](#). Alternate translation: "so that the people would not profane it in the eyes of the nations" (See: [Active or Passive](#))

in the eyes of the nations

Here the "nations" refer to the people who live in those places. The eyes represent seeing, and seeing represents thoughts or judgment. See how you translated this in [Ezekiel 20:9](#). Alternate translation: "in the thoughts of the people in other nations" (See: [Metonymy](#) and [Metaphor](#))

in whose sight I had brought them out of Egypt

"in whose presence I brought my people out of Egypt"

ULT

14 But I acted for my name's sake so it would not be profaned in the eyes of the nations, in whose sight I had brought them out of Egypt.

Ezekiel 20:15

General Information:

Yahweh continues giving Ezekiel his message to the elders of Israel.

I myself also raised my hand to swear an oath

Here “raised my hand” is a symbolic action that shows he will truly do what he has sworn to do. See how you translated this in [Ezekiel 20:5](#). Alternate translation: “I myself also solemnly swore an oath” (See: [Symbolic Action](#))

ULT

15 So I myself also raised my hand to swear an oath to them in the wilderness not to bring them into the land that I had been going to give them, a land flowing with milk and honey, which was the most beautiful ornament among all the lands.

to them

“to the house of Israel”

a land flowing with milk and honey

“a land where plenty of milk and honey flowed.” Yahweh speaks 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 [Ezekiel 20:6](#). Alternate translation: “a land that was excellent for raising livestock and growing crops” (See: [Metaphor](#) and [Metonymy](#))

the most beautiful ornament among all the lands

The lands in which people live are spoken of as if they are jewelry or other things that are pleasant to look at. See how you translated this in [Ezekiel 20:6](#). Alternate translation: “the most beautiful of all lands” (See: [Metaphor](#))

Ezekiel 20:16

did not walk in my statutes

Yahweh speaks of obeying his statutes as if they were a path along which a person walks. Alternate translation: “did not obey my statutes” (See: [Metaphor](#))

their hearts walked after their idols

Here the word “heart” represents the person’s thoughts and emotions. Yahweh speaks of being dedicated to idols as if a person’s heart walked after them. Alternate translation: “they were dedicated to worshiping their idols” (See: [Metonymy](#) and [Metaphor](#))

ULT

16 I swore this because they had rejected my decrees and did not walk in my statutes, and they profaned my Sabbaths, since their hearts walked after their idols.

Ezekiel 20:17

my eye spared them

Here the word “eye” represents Yahweh. Alternate translation: “I spared them” (See: [Synecdoche](#))

ULT

17 But my eye spared them from their destruction and I did not annihilate them in the wilderness.

Ezekiel 20:18

General Information:

Yahweh continues giving Ezekiel his message to the elders of Israel.

Do not walk in the statutes of your fathers

Yahweh speaks of a person obeying statutes as if the statutes were paths along with a person walks. Alternate translation: "Do not obey the statutes of your parents" (See: [Metaphor](#))

ULT

18 I said to their children in the wilderness, "Do not walk in the statutes of your fathers, or keep their rules, or defile yourselves with their idols."

Ezekiel 20:19

walk in my statutes

Yahweh speaks of a person obeying statutes as if the statutes were paths along with a person walks. Alternate translation: "Do not obey the statutes of your parents ... obey my statutes" (See: [Metaphor](#))

keep my decrees and obey them

To "keep" Yahweh's decrees is the same as to "obey them." (See: [Doublet](#))

ULT

19 I am Yahweh your God, walk in my statutes; keep my decrees and obey them.

Ezekiel 20:20

(There are no notes for this verse.)

ULT

²⁰ Keep my Sabbaths holy so that they will be a sign between me and you, so that you will know that I am Yahweh your God.”

Ezekiel 20:21

General Information:

Yahweh continues giving Ezekiel his message to the elders of Israel.

They did not walk in my statutes

Yahweh speaks of a person obeying his statutes as if the statutes were a path along which the person walks. Alternate translation: "They did not obey my statutes" (See: [Metaphor](#))

to pour out my fury upon them

Yahweh speaks of expressing his fury by punishing them as if his fury were a liquid that he poured out on them. See how you translated this in [Ezekiel 20:8](#). Alternate translation: "to act against them in my fury" (See: [Metaphor](#))

ULT

21 But their sons and daughters rebelled against me. They did not walk in my statutes or keep my decrees, by which a man might live if he obeys them. They profaned my Sabbaths, so I determined to pour out my fury upon them to satisfy my wrath against them in the wilderness.

Ezekiel 20:22

I turned my hand away

Here the word “hand” represents Yahweh and turning his hand away means that he does not do what he was going to do. Alternate translation: “But I did not do that” (See: [Synecdoche](#) and [Idiom](#))

for my name’s sake

Here the word “name” represents Yahweh’s reputation. Alternate translation: “for the sake of my reputation” (See: [Metonymy](#))

so it would not be profaned in the eyes of the nations

This can be stated in active form. See how you translated this in [Ezekiel 20:9](#). Alternate translation: “so that the people would not profane it in the eyes of the nations” (See: [Active or Passive](#))

in the eyes of the nations

Here the “nations” refer to the people who live in those places. The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: “in the thoughts of the people in other nations” (See: [Metonymy](#) and [Metaphor](#))

ULT

22 But I turned my hand away and acted for my name’s sake, so it would not be profaned in the eyes of the nations in whose sight I had brought out the Israelites.

Ezekiel 20:23

General Information:

Yahweh continues giving Ezekiel his message to the elders of Israel.

I myself also lifted up my hand to swear

Here “lifted up my hand” is a symbolic action that shows he will truly do what he has sworn to do. Alternate translation: “I myself also solemnly swore” (See: [Symbolic Action](#))

ULT

23 I myself also lifted up my hand to swear to them in the wilderness, that I would scatter them among the nations and disperse them among the lands.

scatter them among the nations and disperse them among the lands

These two phrases mean basically the same thing. See how you translated this in [Ezekiel 12:15](#). Alternate translation: “cause them to separate from each other and live in different nations” (See: [Parallelism](#))

Ezekiel 20:24

Their eyes were longing after their fathers' idols

Here the word "eyes" represents the person who looks to the idols to worship them. Alternate translation: "They were longing after their fathers' idols" (See: [Synecdoche](#))

ULT

²⁴ I decided to do this since they had not obeyed my decrees, and since they had rejected my statutes and profaned my Sabbaths. Their eyes were longing after their fathers' idols.

Ezekiel 20:25

General Information:

Yahweh continues giving Ezekiel his message to the elders of Israel.

Then I also gave them statutes that were not good, and decrees by which they could not live

The words statutes in this phrase do not refer to God's law. God permitted them to live by human laws and judgments that were not good.

gave them

The word "them" refers to the children of those whom Yahweh brought out of Egypt.

ULT

25 Then I also gave them statutes that were not good, and decrees by which they could not live.

Ezekiel 20:26

they made a sacrifice of every firstborn of the womb

The phrase “firstborn of the womb” refers to the firstborn child of a woman. The phrase “made a sacrifice” can be translated with the verb “sacrifice.” Alternate translation: “they sacrificed every woman’s firstborn child” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁶ I declared them to be unclean through their gifts—they made a sacrifice of every firstborn of the womb and caused them to pass through the fire—that I might fill them with horror so they will know that I am Yahweh!’

Ezekiel 20:27

(There are no notes for this verse.)

ULT

²⁷ Therefore, son of man, speak to the house of Israel and say to them, 'The Lord Yahweh says this: In this also your fathers blasphemed me when they were unfaithful to me.'

Ezekiel 20:28

(There are no notes for this verse.)

ULT

²⁸ When I brought them into the land that I had sworn to give them, and then whenever they saw any high hill and leafy tree, they offered their sacrifices, they provoked me by their offerings, and there they also burned their fragrant incense and poured out their drink offerings.

Ezekiel 20:29

What is this high place where you bring offerings there?

Yahweh asks this question in order to rebuke the people. Alternate translation: "This is not a high place where you are to bring offerings!" (See: [Rhetorical Question](#))

ULT

²⁹ Then I said to them, "What is this high place where you bring offerings there?" So the name is called Bamah to this day.'

the name is called Bamah

The name "Bamah" means "high place," a place for worshiping idols. This can be stated in active form. Alternate translation: "people have called that place Bamah" (See: [Active or Passive](#))

Ezekiel 20:30

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

Why do you make yourselves unclean with the ways of your fathers?

Yahweh asks this question to rebuke the people. Alternate translation: "You should not make yourselves unclean by doing the things that your fathers did." (See: [Rhetorical Question](#))

ULT

³⁰ Therefore say to the house of Israel, 'The Lord Yahweh says this: Why do you make yourselves unclean with the ways of your fathers? So why do you act like prostitutes, searching for disgusting things?

Why do you make yourselves unclean

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean. (See: [Metaphor](#))

So why do you act like prostitutes, searching for disgusting things?

Yahweh asks this question to rebuke the people. Alternate translation: "You should not act like prostitutes, searching for disgusting things." (See: [Rhetorical Question](#))

why do you act like prostitutes

Yahweh speaks of the people being unfaithful to him as if they were acting like women who sleep with men to whom they are not married. (See: [Simile](#))

Ezekiel 20:31

So why should I let you seek me, house of Israel?

Yahweh asks this question to rebuke the people. Alternate translation: "I will not let you come close to me, house of Israel." (See: [Rhetorical Question](#))

ULT

³¹ When you offer up your gifts—when you cause your sons to pass through the fire—to this day you defile yourselves with all your idols. So why should I let you seek me, house of Israel? As I live—this is the Lord Yahweh's declaration—I will not allow you to seek me.

Ezekiel 20:32

(There are no notes for this verse.)

ULT

³² The thought that is forming in your mind will never happen. You say, "Let us be like the other nations, like the clans in the other lands who worship wood and stone."

Ezekiel 20:33

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

with a mighty hand, a raised arm

The words “hand” and “arm” both represent power. Alternate translation: “with very great power” (See: [Metonymy](#) and [Doublet](#))

fury that will be poured out on you

Yahweh speaks of expressing his fury as if the fury were a liquid that he pours out on the people. This can be stated in active form. Alternate translation: “fury that I will pour out on you” or “I will express my fury towards you” (See: [Metaphor](#) and [Active or Passive](#))

ULT

33 As I live—this is the Lord Yahweh’s declaration—I will certainly reign over you with a mighty hand, a raised arm, and fury that will be poured out on you.

Ezekiel 20:34

among whom you have been scattered

This can be stated in active form. Alternate translation: “among whom I have scattered you” (See: [Active or Passive](#))

ULT

³⁴ I will bring you out from the other peoples and will gather you out of the countries among whom you have been scattered. I will do this with a mighty hand and with fury poured out.

Ezekiel 20:35

(There are no notes for this verse.)

ULT

³⁵ Then I will bring you into the wilderness of the peoples, and there I will judge you face to face.

Ezekiel 20:36

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

ULT

³⁶ As I judged your fathers in the wilderness of the land of Egypt, so also I will judge you—this is the Lord Yahweh's declaration.

Ezekiel 20:37

I will cause you to pass under my rod

This refers to the practice of a shepherd counting and inspecting his sheep as the sheep walked under his staff. This could mean: (1) Yahweh will count his people whom he gathers from the nations to ensure that they are all present. Alternate translation: "I will count you carefully as a shepherd counts his sheep" or (2) Yahweh will inspect each person as they pass under his staff in order to separate the faithful from the unfaithful. Alternate translation: "I will inspect you carefully as a shepherd inspects his sheep" (See: [Metaphor](#))

ULT

37 I will cause you to pass under my rod, and I will make you obey the requirements of the covenant.

Ezekiel 20:38

(There are no notes for this verse.)

ULT

³⁸ I will purge from among you the rebels and those who revolt against me. I will send them out from the land where they are staying as foreigners, but they will not enter the land of Israel. Then you will know that I am Yahweh.

Ezekiel 20:39

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

to listen to me

“to obey me” or “to pay attention to me”

profane my holy name

Here the word “name” represents Yahweh himself. Alternate translation: “dishonor me” (See: [Metonymy](#))

ULT

39 So to you, house of Israel, the Lord Yahweh says this: Each of you should go to his own idols. Worship them if you will refuse to listen to me, but you must no longer profane my holy name with your gifts and your idols.

Ezekiel 20:40

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

to require your offerings

“to require you to bring your offerings”

the firstfruits of your tribute

Yahweh speaks of the best things among all that they give to him as if they were “firstfruits.” Alternate translation: “the best of your contributions” (See: [Metaphor](#))

your holy things

“the offerings that you set aside to give to me”

ULT

40 For on my holy mountain, on the mountain peak of Israel—this is the Lord Yahweh’s declaration—all of the house of Israel will worship me there in the land. I will be pleased to require your offerings there, and also the firstfruits of your tribute with all your holy things.

Ezekiel 20:41

I will accept you like fragrant incense

Yahweh speaks of his people worshiping him as they should as if the people themselves were the incense offering. (See: [Metaphor](#))

bring you out from the peoples and gather you out of the countries

These two phrases mean the same thing and emphasize that Yahweh will bring his people back from all of the nations to which he had scattered them. See how you translated this in [Ezekiel 20:34](#). (See: [Parallelism](#))

where you have been scattered

This can be stated in active form. Alternate translation: “where I have scattered you” (See: [Active or Passive](#))

ULT

41 I will accept you like fragrant incense when I bring you out from the peoples and gather you out of the countries where you have been scattered. I will show myself as holy among you for the nations to see.

Ezekiel 20:42

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

I have lifted up my hand to swear

Here “lifted up my hand” is a symbolic action that shows he will truly do what he has sworn to do. Alternate translation: “I have solemnly sworn” (See: [Symbolic Action](#))

ULT

42 Then, when I bring you to the land of Israel, to the land that I have lifted up my hand to swear to give to your fathers, you will know that I am Yahweh.

Ezekiel 20:43

you will call to mind

This idiom means to remember. Alternate translation: “you will remember” (See: [Idiom](#))

you defiled yourselves

A person who is not acceptable for God’s purposes is spoken of as if the person were defiled. (See: [Metaphor](#))

you will despise yourselves in your own eyes

Here the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: “you will hate yourselves” (See: [Metaphor](#))

ULT

43 There you will call to mind your conduct and all of your deeds by which you defiled yourselves, and you will despise yourselves in your own eyes for all your evil deeds that you have done.

Ezekiel 20:44

because of my name's sake

Here the word “name” represents Yahweh’s reputation. Alternate translation: “because of my reputation” (See: [Metonymy](#))

ULT

44 So you will know that I am Yahweh when I do this to you because of my name’s sake, and not because of your evil deeds, and not because of your corrupt deeds, house of Israel—this is the Lord Yahweh’s declaration.”

Ezekiel 20:45

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

45 Then the word of Yahweh came to me, saying,

Ezekiel 20:46

set your face toward the southern lands

This is a command to stare at the southern lands as a symbol of punishing the people there. See how you translated a similar phrase in [Ezekiel 4:3](#). Alternate translation: “Stare at the southern lands” or “Stare at the southern lands so that they will be harmed” (See: [Symbolic Action](#))

ULT

46 “Son of man, set your face toward the southern lands, and speak against the south; prophesy against the forest of the Negev.

set your face

Here “face” is a metonym for attention or gaze, and “set your face” represents staring. Alternate translation: “stare” (See: [Metonymy](#))

Ezekiel 20:47

The fiery flame will not be quenched

This can be stated in active form. Alternate translation: “The fiery flame will not go out” or “No one will be able to quench the fiery flame” (See: [Active or Passive](#))

every face from the south to the north will be burned

This can be stated in active form. Alternate translation: “the fire will burn every face from the south to the north” (See: [Active or Passive](#))

every face from the south to the north

Here the word “face” represents the person. By mentioning the opposite directions, Yahweh refers to everyone who lives in the north, in the south, and everywhere in between. Alternate translation: “every person who lives in that area” (See: [Synecdoche](#) and [Merism](#))

ULT

47 Say to the forest of the Negev, ‘This is Yahweh’s declaration—the Lord Yahweh says this: See, I will set a fire among you. It will devour every fresh tree and every dried tree among you. The fiery flame will not be quenched; every face from the south to the north will be burned.

Ezekiel 20:48

General Information:

Yahweh continues giving Ezekiel his message to the forest of the Negev.

all flesh will see

Here the word “flesh” represents all humans. The idiom to “see” means to understand. Alternate translation: “all people will understand” (See: [Metonymy](#) and [Idiom](#))

it will not be quenched

This can be stated in active form. Alternate translation: “it will not go out” or “no one will quench it” (See: [Active or Passive](#))

ULT

48 Then all flesh will see that I am Yahweh when I light the fire, and it will not be quenched.’”

Ezekiel 20:49

Alas

a word that expresses distress or grief

Is he not a mere teller of parables?

The people use this question to insult Ezekiel and dismiss what he is telling them. Alternate translation: “He is merely telling parables” (See: [Rhetorical Question](#))

ULT

⁴⁹ Then I said, “Alas! Lord Yahweh, they are saying of me, ‘Is he not a mere teller of parables?’”

Ezekiel 21

Ezekiel 21 General Notes

Special concepts in this chapter

Refusing to learn

Judah has refused to learn from their punishment, so God is about to destroy the nation in war.

Ezekiel 21:1

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ Then the word of Yahweh came to me, saying,

Ezekiel 21:2

Son of man

“Son of a human being” or “Son of humanity” or “Mortal person” or “Human.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#).

ULT

² “Son of man, set your face toward Jerusalem, and speak against the sanctuaries; prophesy against the land of Israel.

set your face toward Jerusalem

This is a command to stare at Jerusalem as a symbol of punishing the people there. Alternate translation: “stare at Jerusalem” or “stare at Jerusalem so that the people there will be harmed” (See: [Symbolic Action](#))

set your face toward Jerusalem

Jerusalem was far away, so Ezekiel could not see it, but staring in that direction would be a symbol of harming it. See how you translated a similar phrase in [Ezekiel 6:2](#) Alternate translation: “Turn toward Jerusalem and stare” or “stare toward Jerusalem so that the people there will be harmed” (See: [Symbolic Action](#))

Ezekiel 21:3

I will draw my sword from its sheath and cut off both the righteous person and the wicked person from you

This speaks of Yahweh causing these people to die as if he actually killed them with his own sword. Alternate translation: "I am opposed to you, and it will be as though I pull my sword from its sheath to kill both the righteous and the wicked people among you" (See: [Metaphor](#))

ULT

³ Say to the land of Israel, 'Yahweh says this: Behold! I am against you! I will draw my sword from its sheath and cut off both the righteous person and the wicked person from you!'

the righteous person and the wicked person

"righteous people and wicked people." This refers to multiple people, not just one righteous person and one wicked person.

sheath

something that holds and covers a sword when no one is using it

cut off

This is a euphemism that means to kill. Alternate translation: "kill" (See: [Euphemism](#))

Ezekiel 21:4

General Information:

Yahweh continues giving Ezekiel his message to the land of Israel.

cut off

This is a euphemism that means to kill. Alternate translation: “kill” (See: [Euphemism](#))

ULT

⁴ In order for me to cut off both the righteous and the wicked from you, my sword will go out from its sheath against all flesh from the south to the north.

the righteous ... the wicked

This refers to righteous and wicked people. Alternate translation: “those who are righteous ... those who are wicked” or “the righteous people ... the wicked people” (See: [Nominal Adjectives](#))

from you

“among you”

my sword will go out from its sheath against

This speaks of Yahweh causing these people to die as if he actually killed them with his own sword. Alternate translation: “it will be as though I pull my sword from its sheath and strike” (See: [Metaphor](#))

all flesh

Here “flesh” is a metonym for “people.” Alternate translation: “all people” (See: [Metonymy](#))

from the south to the north

This is a merism that refers to the area to the north, and to the south, and all places in between. Alternate translation: “in every direction” or “everywhere” (See: [Merism](#))

Ezekiel 21:5

that I, Yahweh, have drawn my sword from its sheath

This speaks of Yahweh causing people to die as if he actually killed them with his own sword. Alternate translation: “it is as though I, Yahweh, have struck people with my sword” (See: [Metaphor](#))

ULT

⁵ Then all flesh will know that I, Yahweh, have drawn my sword from its sheath. It will no longer hold back!

It will no longer hold back

This speaks of Yahweh not holding back his sword from attacking people as if his sword were a person that was no longer holding itself back from attacking. Alternate translation: “and I will not put it back in its sheath again” or “I will not hold back from attacking people” (See: [Personification](#))

Ezekiel 21:6

General Information:

Yahweh is speaking to Ezekiel.

groan as your loins break

Yahweh tells Ezekiel to groan as a sign to accompany his message. He tells him to groan deeply as if his abdomen was in great pain. “groan deeply as if your loins were in great pain” or “groan deeply with great sorrow” (See: [Idiom](#))

In bitterness groan

“With great grief” or “With great sorrow”

before their eyes

Here the Israelites are referred to by their “eyes” to emphasize what they see. Alternate translation: “before them” or “before the Israelite people” (See: [Synecdoche](#))

ULT

⁶ As for you, son of man, groan as your loins break! In bitterness groan before their eyes!

Ezekiel 21:7

the news that is coming

This speaks of the “news” as if it were a person that was soon coming to them. Alternate translation: “the news that they will soon hear” (See: [Personification](#))

for every heart will faint away

This speaks of people becoming afraid, as if their hearts were fainting. Also, this speaks of the people fainting as a result of fear. Alternate translation: “for everyone will become fearful” (See: [Synecdoche](#) and [Metaphor](#))

will falter

“will be weak”

Every spirit will grow faint

This speaks of people becoming fearful in their spirits as if their spirits were about to faint. Alternate translation: “Everyone will be fearful in their inner being” (See: [Metaphor](#))

every knee will flow like water

“every knee will be as weak as water.” This is a euphemism for people being so afraid that they lose their bladder control and urinate on themselves. Alternate translation: “every leg will be wet with urine” or “everyone will lose control of their urine” (See: [Euphemism](#))

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

⁷ Then it will happen that they will ask you, ‘For what reason are you groaning?’ Then you will say, ‘Because of the news that is coming, for every heart will faint away, and every hand will falter! Every spirit will grow faint, and every knee will flow like water. Behold! It is coming and it will be like this!—this is the Lord Yahweh’s declaration.’”

Ezekiel 21:8

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

⁸ Then the word of Yahweh came to me, saying,

Ezekiel 21:9

A sword! A sword! It will be sharpened and polished!

This passage describes the sword of Yahweh which is a metaphor for an enemy army that Yahweh will use to attack Jerusalem. This metaphor begins here and continues through [Ezekiel 21:17](#). (See: [Metaphor](#))

ULT

⁹ "Son of man, prophesy and say, 'The Lord says this: "Say: A sword! A sword! It will be sharpened and polished!"

It will be sharpened and polished

This phrase indicates that the sword is ready for someone to use it. This can be stated in active form. Alternate translation: "It is sharp and polished" (See: [Active or Passive](#))

polished

Someone made the sword smooth, shiny, and clean by rubbing it with a rough material.

Ezekiel 21:10

Yahweh continues to describe the sword of Yahweh which is a metaphor for the enemy army that Yahweh will use to attack Jerusalem. (See: [Metaphor](#))

It will be sharpened ... It will be polished in order to

These can be stated in active form. Alternate translation: "I will sharpen it ... I will polish it so that it will" (See: [Active or Passive](#))

in order to be like lightning

This means that the sword will be so shiny that light reflects off of it easily and brightly. Alternate translation: "so that it flashes like lightning" or "so that light reflects off of it as brightly as lightning" (See: [Simile](#))

Should we rejoice in my son's scepter?

This rhetorical question emphasizes that the people of Israel will not celebrate their king's power, because it cannot resist the "sword." Alternate translation: "The people of Judah will not celebrate about their king's scepter." or "we should not celebrate the power of our king's scepter." (See: [Rhetorical Question](#))

Should we

The word "we" refers to Ezekiel and the people of Israel. (See: [Exclusive and Inclusive 'We'](#))

in my son's scepter

Here Yahweh refers to the king of Judah as his son. The king's scepter represents his rule as king. It is important to maintain the image of the king's scepter here, as the words "every such rod" refer to the scepter. Alternate translation: "in the king's scepter" or "in the power that the king's scepter represents" (See: [Metonymy](#))

The coming sword hates every such rod

Here the "sword" is personified as coming to attack the people. This speaks of the king not being able to resist the "sword", as if the "sword" were hating the king's scepter. Alternate translation: "the sword will overpower his scepter like that of any other ruler" or "for the king will not be able to resist when the sword is brought against him" (See: [Personification](#))

such rod

This phrase is used to mock the king's scepter by calling it a "rod." Alternate translation: "such scepter" (See: [Irony](#))

ULT

¹⁰ It will be sharpened in order to engage in great slaughter! It will be polished in order to be like lightning! Should we rejoice in my son's scepter? The coming sword hates every such rod!

Ezekiel 21:11

the sword will be given to be polished

This can be stated in active form. Alternate translation: "I will polish the sword" (See: [Active or Passive](#))

then to be grasped by the hand

This can be stated in active form. Alternate translation: "then the right person will hold it in his hand" (See: [Active or Passive](#))

it is to be given into the hand of the one who kills

This can be stated in active form. Alternate translation: "it is ready for the killer to use" (See: [Active or Passive](#))

ULT

11 So the sword will be given to be polished, and then to be grasped by the hand! The sword is sharpened and it is polished and it is to be given into the hand of the one who kills!"

Ezekiel 21:12

Yahweh continues to describe the sword of Yahweh which is a metaphor for the enemy army that Yahweh will use to attack Jerusalem. (See: [Metaphor](#))

that sword has come against my people! It is against all

This speaks of Yahweh's sword attacking his people as if the sword itself were the attacker. Alternate translation: "I will use my sword to kill my people! I will bring it against all" (See: [Personification](#))

ULT

12 Call for help and lament, son of man!
For that sword has come against my people! It is against all the leaders of Israel. They are thrown against the sword with my people. Therefore, slap your thigh!

They are thrown against the sword with my people

This speaks of the leaders of Israel being killed with a sword as if they are thrown against the sword. Alternate translation: "They are killed with the sword along with my people" or "The sword will kill them along with my people" (See: [Metaphor](#))

slap your thigh

In Ezekiel's culture, slapping one's thigh was a sign of grief. Some other translation use the gesture of beating one's breast which is a sign of grief in many cultures. Alternate translation: "beat your chests" (See: [Symbolic Action](#))

Ezekiel 21:13

the scepter

Here the king of Judah is represented by his scepter. Alternate translation: “the king” (See: [Metonymy](#))

does not last

This is an idiom. Alternate translation: “cannot resist” or “is destroyed” (See: [Idiom](#))

ULT

13 For there is a trial, but what if the scepter does not last?—this is the Lord Yahweh’s declaration.

Ezekiel 21:14

Yahweh continues to describe the sword of Yahweh which is a metaphor for the enemy army that Yahweh will use to attack Jerusalem. (See: [Metaphor](#))

hit your two hands together

This means for him to clap his hands as a sign of his grief. Alternate translation: “clap your hands to show that you are very sad” (See: [Symbolic Action](#))

even a third time

This is an idiom that means multiple times. Alternate translation: “again and again” (See: [Ordinal Numbers](#) and [Idiom](#))

A sword for the ones to be slaughtered

This can be stated in active form. Alternate translation: “It is a sword for slaughtering people” (See: [Active or Passive](#))

It is a sword for the many to be slaughtered

This can be stated in active form. Alternate translation: “It is a sword for slaughtering many people” (See: [Active or Passive](#))

piercing them everywhere

“attacking them from every side.” Some Bibles translate this as “which enters into their rooms.” This means no matter where they hide, the sword will kill them.

piercing them

The word “them” refers to the people of Jerusalem and of the land of Israel.

ULT

14 Now you, son of man, prophesy and hit your two hands together, for the sword will attack even a third time! A sword for the ones to be slaughtered! It is a sword for the many to be slaughtered, piercing them everywhere!

Ezekiel 21:15

Yahweh continues to describe the sword of Yahweh which is a metaphor for the enemy army that Yahweh will use to attack Jerusalem. (See: [Metaphor](#))

to melt their hearts

This speaks of causing the people to be so terrified that it is as if their hearts were melting. Alternate translation: “to fill them with terror” or “to cause them to be terrified” (See: [Metaphor](#))

to multiply their fallen

Here “fallen” refers to the people killed in battle. This means there will be a greater number of people killed. Alternate translation: “to kill many people among them” (See: [Metonymy](#))

set the sword for slaughter

Here the sword of Yahweh represents men with swords that are to attack Jerusalem. Also, the word “slaughter” can be expressed as a verb. Alternate translation: “placed soldiers armed with swords at their gates, ready to slaughter the people” (See: [Metaphor](#) and [Abstract Nouns](#))

their gates

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

It is made like lightning

This compares how the sword is well polished and how it reflects light to appear like lightning. Alternate translation: “My sword is polished and flashes like lightning” or “It is polished and reflects light as being like lightning” (See: [Simile](#))

it is grasped for slaughter

The sword of Yahweh represents the men with swords that are to attack Jerusalem. Alternate translation: “released to slaughter the people” (See: [Metaphor](#))

ULT

¹⁵ In order to melt their hearts and to multiply their fallen, I have set the sword for slaughter at all their gates. Ah! It is made like lightning, it is grasped for slaughter.

Ezekiel 21:16

You, sword! Strike to the right!...Go wherever your face is turned.

Here Yahweh speaks to those who will attack his people as if they could hear him and as if they were a sword that they would use in the attack. He does this to emphasize that he is in control of what is happening during the attack. The phrase “wherever your face is turned” is an idiom for “wherever you desire to go.” Alternate translation: “I tell those attacking with swords, ‘Strike to the right!...Attack in every direction.’” (See: [Apostrophe](#) and [Metonymy](#) and [Idiom](#))

ULT

16 You, sword! Strike to the right! Strike to the left! Go wherever your face is turned.

Ezekiel 21:17

hit my two hands together

“clap my hands.” Here clapping hands is a sign of triumph. Alternate translation: “clap my hands in triumph” (See: [Symbolic Action](#))

ULT

17 For I will also hit my two hands together, and then I will bring my fury to rest! I, Yahweh, declare it!”

Ezekiel 21:18

The word of Yahweh came to me again

The phrase “the word of Yahweh came” is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 18:1](#). Alternate translation: “Yahweh spoke to me again” (See: [Idiom](#))

ULT

18 The word of Yahweh came to me again, saying,

Ezekiel 21:19

the sword of the king of Babylon

The word “sword” is a metonym for soldiers who kill people using swords. Alternate translation: “the soldiers of the king of Babylon” or “the Babylonian army” (See: [Metonymy](#))

a signpost will mark one of them as leading to a city

This is a sign posted where the road divides into two roads. Alternate translation: “a sign will be posted where the road divides into two roads” (See: [Assumed Knowledge and Implicit Information](#))

ULT

19 “Now you, son of man, assign two roads for the sword of the king of Babylon to come. The two roads will start in the same land, and a signpost will mark one of them as leading to a city.

Ezekiel 21:20

(There are no notes for this verse.)

ULT

²⁰ Mark one road for the Babylonian army to come to Rabbah, the city of the Ammonites. Mark the other to lead the army to Judah and the city of Jerusalem, which is fortified.

Ezekiel 21:21

General Information:

Yahweh continues giving Ezekiel his message.

at the crossroads, at the junction

Both of these phrases refer to the place where the two roads meet.
Alternate translation: "at the crossroads" (See: [Parallelism](#))

ULT

21 For the king of Babylon will stop at the crossroads, at the junction, in order to practice divination. He will shake some arrows and ask direction from some idols and he will examine a liver.

He will shake some arrows and ask direction from some idols and he will examine a liver

These are divination practices.

Ezekiel 21:22

In his right hand will be an omen about Jerusalem

This means the he will hold one of the articles of his divination that was read as an omen against Jerusalem in his right hand. Alternate translation: "In his right hand will be an article of divination with an omen against Jerusalem" (See: [Metonymy](#))

battering rams

A battering ram was a cut tree or large log with a sharpened end or an end covered in metal. It was held by several men who would pound the end against a wall.

to build a ramp

These were large dirt ramps that the Babylonian soldiers built so that they could get onto the walls of Jerusalem.

siege towers

These were wooden towers that the Babylonian soldiers built around Jerusalem to enable them to shoot arrows over the walls of Jerusalem.

ULT

²² In his right hand will be an omen about Jerusalem, to set battering rams against it, to open his mouth to order the slaughter, to sound a war cry, to set battering rams against the gates, to build a ramp, and to erect siege towers.

Ezekiel 21:23

in the eyes of the ones in Jerusalem

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: “in the thoughts of the people in Jerusalem” (See: [Metaphor](#))

ULT

23 It will seem to be a useless omen in the eyes of the ones in Jerusalem, those who had sworn an oath to the Babylonians! But the king will accuse them of violating their treaty in order to besiege them!

Ezekiel 21:24

General Information:

Yahweh continues giving Ezekiel his message to the people of Jerusalem.

Because you have made your guilt to be remembered

“Because you remind me of your iniquity”

you will be taken in hand

This can be stated in active form. The “enemy’s hand” represents the enemy’s control. Alternate translation: “your enemy will take you in his hand” or “your enemies will capture you and take you into captivity” (See: [Active or Passive](#) and [Metonymy](#))

ULT

24 Therefore the Lord Yahweh says this: Because you have made your guilt to be remembered, making your transgressions to be revealed, so that in all your actions your sins will be seen—because you have done this you will be taken in hand.

Ezekiel 21:25

General Information:

Yahweh gives Ezekiel his message to the ruler of Israel.

whose day of punishment has come

This is an idiom. Alternate translation: “whom Yahweh will now punish” (See: [Idiom](#))

whose time of committing iniquity has ended

“at the time when Yahweh ends iniquity”

ULT

²⁵ As for you, profane and wicked ruler of Israel, whose day of punishment has come, and whose time of committing iniquity has ended,

Ezekiel 21:26

the turban

“the king’s turban.” A turban is a beautiful piece of cloth that kings wore wrapped on their heads as a symbol of their authority.

the lowly ... the exalted

This refers to people with low status and people who are exalted.

Alternate translation: “those who are lowly ... those who are exalted” or “those with low status ... those with high status” (See: [Nominal Adjectives](#))

ULT

26 the Lord Yahweh says this to you:
Remove the turban and take off the crown! Things will no longer be the same! Exalt the lowly and humble the exalted!

Ezekiel 21:27

It will not be restored

Here the crown represents the position of king. The kingship will not be restored until the Messiah comes. Alternate translation: “There will no longer be a king” (See: [Metonymy](#))

the one comes who is assigned

This can be stated in active form. Alternate translation: “the one comes who I assign” (See: [Active or Passive](#))

ULT

27 A ruin! A ruin! I will make it a ruin! It will not be restored until the one comes who is assigned to execute judgment.

Ezekiel 21:28

concerning their coming disgrace

The word “disgrace” can be expressed as a verb. Alternate translation: “about how he will disgrace them” (See: [Abstract Nouns](#))

A sword, a sword is drawn! It is sharpened for the slaughter

This refers to the sword of Yahweh which is a metaphor for the soldiers that Yahweh uses to kill a large number of people who have been disobedient to him. Alternate translation: “Swords! My soldiers have drawn their swords! They are sharpened for the slaughter” (See: [Metaphor](#))

is drawn

This can be stated in active form. Alternate translation: “is out of its sheath”

It is sharpened for the slaughter in order to devour

This speaks of the soldiers killing people as if they were animals devouring their prey. This can be stated in active form. Alternate translation: “It is sharp in order to slaughter and to kill people”

so it will be like lightning

This means that the sword is so shiny that light reflects off of it easily and brightly. Alternate translation: “and light reflects off of it as brightly as lightning” (See: [Simile](#))

ULT

²⁸ So you, son of man, prophesy and say, ‘The Lord Yahweh says this to the people of Ammon concerning their coming disgrace: A sword, a sword is drawn! It is sharpened for the slaughter in order to devour, so it will be like lightning!’

Ezekiel 21:29

empty visions for you ... with lies for you

“empty visions for you Ammonites ... with lies for you Ammonites.”
The word “you” refers to the people of Ammon. In the original Biblical language, the word “your” is feminine singular and refers to the nation of Ammon. Nations were often thought of as a woman.
(See: [When Masculine Words Include Women](#))

empty visions

This speaks of visions being false and meaningless as if they were empty containers. Alternate translation: “visions that are not true” or “false visions” (See: [Metaphor](#))

the wicked

This refers to wicked people. Alternate translation: “those who are wicked” (See: [Nominal Adjectives](#))

who are about to be killed

This can be stated in active form. Alternate translation: “who are about to die” (See: [Active or Passive](#))

whose day of punishment has come and whose time of iniquity is about to end

The phrases “day of” and “time of” are idioms. Alternate translation: “for the time has come for them to be punished and for their iniquity to end” or “for the time has come for me to punish them and for them to no longer be able to commit wickedness” (See: [Idiom](#))

ULT

²⁹ While prophets see empty visions for you, while they perform rituals to come up with lies for you, this sword will lie on the necks of the wicked who are about to be killed, whose day of punishment has come and whose time of iniquity is about to end.

Ezekiel 21:30

General Information:

Yahweh continues giving Ezekiel his message to the people of Ammon.

Return the sword to its sheath

“Later the sword will be put back in its sheath.” This speaks of the soldiers withdrawing from attacking Jerusalem, by saying that Yahweh’s sword is put back in its sheath. Alternate translation: “But later the soldiers will return their swords to their sheaths, for the time of slaughter will be over” (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

sheath

This is something that holds and covers a sword when no one is using it. See how you translated this in [Ezekiel 21:3](#).

In the place of your creation

The word “creation” may be expressed as a verb. Alternate translation: “In the place that I created you” (See: [Abstract Nouns](#))

ULT

30 Return the sword to its sheath. In the place of your creation, in the land of your origin, I will judge you!

Ezekiel 21:31

I will pour out my indignation on you

This speaks of Yahweh punishing the Babylonians because of his indignation against them as if his indignation were a liquid that he poured out of a container upon them. Alternate translation: “I will punish you because of indignation against you” or “Out of my anger I will punish you” (See: [Metaphor](#))

ULT

31 I will pour out my indignation on you!
I will fan the fire of my rage against you
and put you into the hand of cruel men,
craftsmen of destruction!

I will fan the fire of my rage against you

This compares Yahweh’s rage to a consuming fire. Alternate translation: “I will bring my rage upon you like a blazing fire” or “I will punish you in my fierce anger” (See: [Metaphor](#))

the hand of cruel men

The “hand” of the men refers to their control. Alternate translation: “the control of cruel men” (See: [Metonymy](#))

craftsmen of destruction

“men who cause great destruction”

Ezekiel 21:32

General Information:

Yahweh continues giving Ezekiel his message to the people of Ammon.

You will become fuel for the fire

“The fire will burn up your bodies”

Your blood will be in the midst of the land

“Your blood will soak into the ground of your land”

You will not be remembered

This can be stated in active form. Alternate translation: “No one will remember you” (See: [Active or Passive](#))

ULT

32 You will become fuel for the fire! Your blood will be in the midst of the land. You will not be remembered, for I, Yahweh have declared this!”

Ezekiel 22

Ezekiel 22 General Notes

Special concepts in this chapter

Continuous evil

Murder, idolatry and all sorts of evil have been done in Jerusalem; so God will destroy the city and scatter the people among the nations. (See: [evil](#), [wicked](#), [unpleasant](#))

Ezekiel 22:1

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ Then the word of Yahweh came to me, saying,

Ezekiel 22:2

Now you, son of man, will you judge? Will you judge the city of blood?

This rhetorical question functions as a command. AT. "Son of man, go and judge. Go and judge the city of blood." (See: [Rhetorical Question](#))

ULT

² "Now you, son of man, will you judge? Will you judge the city of blood? Make her know all her abominations."

son of man

"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: "mortal person" or "human"

the city of blood

The word "blood" is a metonym for murder. Alternate translation: "the city where many people murder their neighbors" (See: [Metonymy](#))

her

The word "her" refers to Jerusalem. Cities were often thought of as a woman. (See: [When Masculine Words Include Women](#) and [Personification](#))

Ezekiel 22:3

her ... herself

The word “her” refers to Jerusalem. Cities were often thought of as a woman. This continues through verse 32. (See: [When Masculine Words Include Women](#) and [Personification](#))

This is a city that pours ... her midst

Here the “city” represents the people who live there. Alternate translation: “The people who live in this city pour ... its midst” (See: [Metonymy](#))

that pours out blood in her midst

The word “blood” is a metonym for murder. Alternate translation: “where many people murder their neighbors” (See: [Metaphor](#))

so that her time may come

This refers to the time when Yahweh will destroy them. Alternate translation: “so that the time of her destruction may come” or “so that the time may come for her to be destroyed” (See: [Assumed Knowledge and Implicit Information](#))

unclean

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. (See: [Metaphor](#))

ULT

³ You must say, ‘The Lord Yahweh says this: This is a city that pours out blood in her midst so that her time may come; a city that makes idols to make herself unclean.’

Ezekiel 22:4

General Information:

Yahweh continues to speak through Ezekiel to the people of Jerusalem.

by the blood that you have poured out

This speaks of murdering people as pouring out blood. Alternate translation: “because you murdered innocent people” (See: [Metaphor](#))

ULT

⁴ You have become guilty by the blood that you have poured out, and you have become unclean by the idols that you have made. You have drawn your days to a close, and the end of your years has come. Therefore I will make you a reproach to the nations and a laughingstock to all the lands.

unclean

A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. (See: [Metaphor](#))

You have drawn your days to a close, and the end of your years has come

The images of days being brought to a close and years coming to an end are both idioms representing ending by death or by destruction. By saying that Jerusalem has brought her days to a close, Yahweh implies that Jerusalem would soon be destroyed because of the people’s sin. Alternate translation: “Because of these things you have done, you are approaching the end of your time” or “You are bringing your existence to an end” (See: [Idiom](#) and [Assumed Knowledge and Implicit Information](#))

have drawn your days to a close

“have brought your days to an end” or “have ended your life”

I will make you a reproach to the nations and a laughingstock to all the lands

This can be reworded so that the nouns “reproach” and “laughingstock” are expressed as verbs. Alternate translation: “I will make the nations reproach you and all the lands ridicule you” (See: [Abstract Nouns](#))

a reproach

someone whom people disapprove of or rebuke

a laughingstock

a person whom people ridicule or mock

to all the lands

This generalization refers to the places who are familiar with Jerusalem and represents the people who live in these places. Alternate translation: “of the people of every nearby land” (See: [Hyperbole](#))

Ezekiel 22:5

(There are no notes for this verse.)

ULT

⁵ Both those who are near and those who are far away from you will mock you—you unclean city—with the reputation known everywhere as being full of confusion.

Ezekiel 22:6

General Information:

Yahweh speaking about the ruler of Israel in Jerusalem.

Behold

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

each one by his own power, have come

“have each used their authority to come to you.”

come to you

Yahweh speaks to the city of Jerusalem itself as if it were a woman who could hear him speak. Alternate translation: “come to Jerusalem” (See: [Apostrophe](#))

to pour out blood

This speaks of murdering people as pouring out blood. Alternate translation: “to murder people” (See: [Metaphor](#))

ULT

⁶ Behold! The rulers of Israel, each one by his own power, have come to you to pour out blood.

Ezekiel 22:7

They have dishonored fathers

“The rules of Israel have dishonored their fathers”

within you ... in your midst ... within you

Yahweh speaks to the city of Jerusalem itself as if it were a woman who could hear him speak. Alternate translation: “within Jerusalem ... in the midst of Jerusalem ... within Jerusalem.” The words “you” and “your” refer to Jerusalem.

performed oppression on

“oppressed”

ULT

⁷ They have dishonored fathers and mothers within you, and they have performed oppression on the foreigners in your midst. They have mistreated the orphans and the widows within you.

Ezekiel 22:8

(There are no notes for this verse.)

ULT

⁸ You have despised my holy things and have profaned my Sabbaths.

Ezekiel 22:9

they eat on the mountains

Here “the mountains” refer to the altars on the mountains that are dedicated to idols. They men eat meat that has been sacrificed to the idols in order to be have the blessing of false gods. Alternate translation: “they eat the meat that has been sacrificed to idols” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁹ Slandorous men have come within you in order to pour out blood, and they eat on the mountains. They perform wickedness in your midst.

perform wickedness in your midst

“do evil things among you”

Ezekiel 22:10

General Information:

God continues to speak through Ezekiel about the terrible things that the people of Jerusalem have done. He speaks to the people of Jerusalem as if they were the city itself, and of the city of Jerusalem as if it were a woman. The word “you” is always feminine singular. (See: [Apostrophe](#) and [Metonymy](#) and [Metaphor](#))

ULT

10 Within you men uncover the nakedness of their father. Within you they have violated unclean women during their menstrual period.

Within you

In all instances of this phrase, the writer refers to the people of Jerusalem as if they were the city itself, and of the city of Jerusalem as if it were a woman. Alternate translation: “within this city” or “among you people of Jerusalem” (See: [Apostrophe](#) and [Metonymy](#) and [Metaphor](#))

men uncover the nakedness of their father

This means that a son sleeps with his father’s wife. Alternate translation: “there are men who sleep with their father’s wife” (See: [Euphemism](#))

they have violated unclean women during their menstrual period

These are all ways to express that the men have had slept with women they should not have and how sinful their actions are. Alternate translation: “They have raped unclean women during their menstrual period” (See: [Assumed Knowledge and Implicit Information](#))

unclean

A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. Women were considered to be unclean during their menstrual period. (See: [Metaphor](#))

Ezekiel 22:11

commit abominations with their neighbors' wives ... make their own daughters-in-law shamefully unclean ... abuse their own sisters

These are all ways to express that the men have had slept with women they should not have and how sinful their actions are.
Alternate translation: "commit abominations by sleeping with their neighbors' wives ... make their own daughters-in-law shamefully unclean by sleeping with them ... rape their own sisters" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹¹ Men who commit abominations with their neighbors' wives, and men who make their own daughters-in-law shamefully unclean; men who abuse their own sisters—daughters of their own fathers—all these are done within you.

Ezekiel 22:12

to pour out blood

This speaks of murdering people as pouring out blood. Alternate translation: “to murder people” (See: [Metaphor](#))

interest

This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret “interest” in this passage as “too much interest.”

ULT

¹² These men take bribes within you in order to pour out blood and you have taken interest and gained too much profit, and you have damaged your neighbors through oppression, and you have forgotten me—this is the Lord Yahweh’s declaration.

you have damaged your neighbors through oppression

This means that they have oppressed their neighbors by charging them too much interest. Alternate translation: “you have oppressed your neighbors and made them poor” or “you have made your neighbors poor by charging too much interest” (See: [Assumed Knowledge and Implicit Information](#))

you have forgotten me

Refusing to obey Yahweh is like forgetting that he exists. (See: [Metaphor](#))

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

Ezekiel 22:13

General Information:

Yahweh continues to speak to the people of Jerusalem by speaking directly to the city of Jerusalem as if it were a woman. (See: [Apostrophe](#) and [Metonymy](#) and [Metaphor](#))

With my hand I have struck

“I have shaken my fist against” or “I have clapped my hands against.” This is a symbolic action that shows anger and disapproval. Alternate translation: “I have shown my anger and disapproval against” (See: [Symbolic Action](#))

the bloodshed that is done in the midst of you

“the murder that people commit in you”

ULT

13 See! With my hand I have struck the dishonest gain that you have made, and the bloodshed that is done in the midst of you.

Ezekiel 22:14

Will your heart stand, will your hands be strong on the days when I myself will deal with you?

Yahweh uses this rhetorical question to emphasize how hurt they will be when he punishes them. This question may be written as a statement. Alternate translation: "Your heart will not stand and your hands will not be strong on the days when I myself will deal with you." (See: [Rhetorical Question](#))

ULT

¹⁴ Will your heart stand, will your hands be strong on the days when I myself will deal with you? I, Yahweh, am declaring this, and I will do it.

Will your heart stand

Here the whole person is referred to by his "heart" to emphasize his emotions and will. Here the idea of "standing" is an idiom that means to be courageous. Alternate translation: "Will you stand" or "Will you be courageous" (See: [Synecdoche](#) and [Idiom](#))

will your hands be strong

Here the whole person is referred to by his "hands." Alternate translation: "will you be strong" (See: [Synecdoche](#))

Ezekiel 22:15

So I will scatter you among the nations and disperse you through the lands

These two phrases mean basically the same thing. See how you translated a similar phrase in [Ezekiel 12:15](#). Alternate translation: “So I will cause them to separate from each other and live in different nations”(See: [Parallelism](#))

ULT

¹⁵ So I will scatter you among the nations and disperse you through the lands. In this way, I will purge your uncleanness from you.

purge

remove something unwanted

uncleanness

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. (See: [Metaphor](#))

the nations

Here the “nations” refer to the people who live in those places. Alternate translation: “the people in other nations” (See: [Metonymy](#))

Ezekiel 22:16

So you will become unclean in the eyes of the nations

Here the “nations” refer to the people who live in those places. The “eyes” represent seeing, and seeing represents thoughts or judgment. Alternate translation: “So the nations will consider you unclean” (See: [Metaphor](#))

ULT

¹⁶ So you will become unclean in the eyes of the nations. Then you will know that I am Yahweh.” ^[1]

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 22:17

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

17 Next the word of Yahweh came to me, saying,

Ezekiel 22:18

the house of Israel has

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites have” or “the Israelite people group has” (See: [Metonymy](#))

ULT

18 “Son of man, the house of Israel has become dross to me. All of them are the leftovers of bronze and tin, and iron and lead in the midst of you. They will be like the dross of silver in your furnace.

has become dross to me

Dross is the impurities that are left over after silver or gold has been purified in a furnace. Here Yahweh speaks of the people being worthless to him as if they were dross. Alternate translation: “has become as worthless to me as dross” (See: [Metaphor](#))

All of them are the leftovers of bronze and tin ... like the dross of silver in your furnace

Yahweh continues to speak about how the people have become worthless to him as if they were dross. Alternate translation: “All of them are as worthless as the leftover of bronze and tin, and iron and lead that remain after you melt silver in the furnace” (See: [Metaphor](#))

Ezekiel 22:19

behold

“look” or “listen” or “pay attention to what I am about to tell you”

ULT

19 Therefore the Lord Yahweh says this,
'Because all of you have become like
dross, therefore, behold! I am about to
gather you into the midst of Jerusalem.

Ezekiel 22:20

General Information:

God continues to describe his punishment of the people of Israel in Jerusalem as if they were metals that he was melting and purifying in a furnace. (See: [Metaphor](#))

I will gather you in my anger and my wrath

The phrases with “anger” and “wrath” are used together to emphasize that he was extremely angry. Alternate translation: “Because of my great anger and wrath, I will gather you” or “I will be furiously angry with you, and I will gather you” (See: [Abstract Nouns](#))

ULT

20 As men gather silver, bronze, iron, lead and tin and put it inside a furnace to melt it, and they blow the fire on it in order to melt it, so I will gather you in my anger and my wrath, and I will put you there and melt you.

Ezekiel 22:21

I will gather you and blow on you the fire of my wrath

This is the image of a person gathering the metals in the furnace and blowing the fire to make it hotter. Yahweh speaks of the greatness of his wrath as if it were a fire that he was blowing to make it hotter.

Alternate translation: "I will gather you, and my wrath will be like a fire that I will blow on you" (See: [Metaphor](#))

ULT

²¹ I will gather you and blow on you the fire of my wrath, and you will be melted in the midst of it.

Ezekiel 22:22**you will be melted in it**

The word “it” refers to Jerusalem.

have poured out my wrath on you

God speaks of punishing the people as if his wrath were a liquid that he would pour on them. Alternate translation: “have punished you in my anger” (See: [Metaphor](#))

ULT

²² As silver is melted in a furnace, you will be melted in it, and you will know that I, Yahweh, have poured out my wrath on you!”

Ezekiel 22:23

General Information:

Yahweh tells Ezekiel to speak to Jerusalem.

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

²³ The word of Yahweh came to me, saying,

Ezekiel 22:24

You are a land that has not been cleansed

This can be stated in active form. The word “land” here refers to Israel and to the people who live there. Alternate translation: “You are a land and a people that is unclean” (See: [Active or Passive](#) and [Metonymy](#))

ULT

²⁴ “Son of man, say to her, ‘You are a land that has not been cleansed. There is no rain on the day of wrath!’

not been cleansed

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. (See: [Metaphor](#))

There is no rain on the day of wrath

Rain is used as an example of God’s blessing. Alternate translation: “There is no blessing on the day of wrath” (See: [Idiom](#))

Ezekiel 22:25

There is a conspiracy of her prophets in her midst

The word “her” refers to Israel. Alternate translation: “The prophets within Israel plot conspiracies”

conspiracy

a secret plan made by two or more people to do something harmful or illegal

like a roaring lion tearing apart a victim. They consume life and take precious wealth

This compares the prophets of Israel to lions who attack and kill their victims. Alternate translation: “They kill people for they are like roaring lions who attack and kill their prey. They take peoples’ precious wealth” (See: [Simile](#))

they make many widows within her

The word “her” refers to Israel. They “make many widows” by killing married men. Alternate translation: “they make many women into widows by killing their husbands” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁵ There is a conspiracy of her prophets in her midst, like a roaring lion tearing apart a victim. They consume life and take precious wealth; they make many widows within her! ^[2]

Ezekiel 22:26

do violence to my law

“disobey my laws”

the unclean and the clean

This refers to unclean and clean things. Something that God considers spiritually unacceptable or defiled is spoken of as if it were physically unclean. Alternate translation: “things that are unclean and things that are clean” (See: [Nominal Adjectives](#) and [Metaphor](#))

ULT

²⁶ Her priests do violence to my law, and they profane my holy things. They do not distinguish between holy things and profane things, and do not teach the difference between the unclean and the clean. They hide their eyes from my Sabbaths so that I am profaned in their midst.

They hide their eyes from my Sabbaths

This speaks of the people ignoring and not observing the Sabbath and if they were hiding their eyes from the Sabbath” Alternate translation: “They ignore my Sabbaths” (See: [Metaphor](#))

so that I am profaned in their midst

This can be stated in active form. Alternate translation: “and profane me among themselves” (See: [Active or Passive](#))

Ezekiel 22:27

her

This pronoun refers to Jerusalem.

Her princes within her are like wolves tearing apart their victims

This compares Israel's princes to wolves who attack and kill their victims. (See: [Simile](#))

They pour out blood and destroy life

These two phrases mean basically the same thing and emphasize the violence that the princes practice. Alternate translation: "They murder people" (See: [Parallelism](#))

ULT

²⁷ Her princes within her are like wolves tearing apart their victims. They pour out blood and destroy life, to make a profit dishonestly.

Ezekiel 22:28

Her prophets have painted them over with whitewash

This speaks of the prophets trying to hide these sins as if they were something that they could paint over with whitewash. Alternate translation: "It is like her prophets have painted over their sins with whitewash" or "Their prophets try to hide these evil things" (See: [Metaphor](#))

whitewash

This is a solution that is painted on things to make them white that is similar to white paint.

predict falsehoods to them

"predict lies for the princes." The word "them" refers to the princes.

ULT

²⁸ Her prophets have painted them over with whitewash; they see false visions and predict falsehoods to them. They say "The Lord Yahweh says this" when Yahweh has not spoken.

Ezekiel 22:29

have oppressed ... and plundered

The understood words may be supplied. Alternate translation: “have oppressed people ... and plundered others” (See: [Ellipsis](#))

extortion

This refers to when someone threatens or hurts another person in order to make them give him money.

the poor and needy

This refers to poor and needy people. Alternate translation: “those who are poor and needy” (See: [Nominal Adjectives](#))

ULT

29 The people of the land have oppressed through extortion and plundered through robbery, and they mistreat the poor and needy, and oppress the foreigner without justice.

Ezekiel 22:30

General Information:

Yahweh compares the leaders of Jerusalem to a wall and himself to an invading army. (See: [Metaphor](#))

a man from them who would build up a wall

This speaks of a man who would take responsibility to pray for the people and to lead them to repentance as if that man were to build a wall to protect the people from Yahweh. Alternate translation: “a man from among them who would act like he built a wall” (See: [Metaphor](#))

stand before me in its breach

Its “breach” refers to a gap in the wall. This speaks of the man defending the people before Yahweh as if he were a warrior standing in the breach to defend the city. (See: [Metaphor](#))

for the land so I would not destroy it

Here the “land” represents the people who live there. Alternate translation: “for the people so that I would not destroy them” (See: [Metonymy](#))

ULT

30 So I searched for a man from them who would build up a wall and who would stand before me in its breach for the land so I would not destroy it, but I found no one.

Ezekiel 22:31

pour out my indignation upon them

This speaks of Yahweh punishing the people as if his indignation were a liquid that he poured out on them. Alternate translation: “I will punish the people because of my indignation for them” or “I will punish the people because of my anger against them” (See: [Metaphor](#))

indignation

anger of a person who has suffered injustice

I will finish them with the fire of my indignation

This speaks of how harsh Yahweh’s judgement is by comparing it to a fire. Here destroying the people is referred to as “finishing” them. Alternate translation: “I will destroy them with my wrath which is as intense as a blazing fire” or “I will destroy them with my wrath” (See: [Metaphor](#) and [Euphemism](#))

ULT

31 So I will pour out my indignation upon them. I will finish them with the fire of my indignation and set their way on their own heads—this is the Lord Yahweh’s declaration.”

Ezekiel 23

Ezekiel 23 General Notes

Important figures of speech in this chapter

Metaphor

Israel and Judah have been unfaithful to God by worshiping idols. They are compared to two unfaithful wives who have repeatedly committed adultery. (See: [faithful](#), [faithfulness](#), [trustworthy](#) and [Metaphor](#))

Ezekiel 23:1

General Information:

Yahweh speaks of how the cities of Jerusalem and Samaria have been unfaithful to him in a metaphor in which he refers to them as two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

ULT

¹ The word of Yahweh came to me, saying,

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

Ezekiel 23:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

² “Son of man, there were two women, daughters of the same mother.

Ezekiel 23:3

Their breasts were squeezed

This can be stated in active form. Alternate translation: "Men squeezed their breasts" (See: [Active or Passive](#))

their virgin nipples were fondled there

This phrase means basically the same thing as the previous phrase and emphasizes the immoral behavior of the two young women. This can be stated in active form. Alternate translation: "there men fondled their virgin nipples" (See: [Parallelism](#) and [Active or Passive](#))

fondled

to be touched lovingly or softly

ULT

³ They acted as prostitutes in Egypt in the time of their youth. They acted as prostitutes there. Their breasts were squeezed and their virgin nipples were fondled there.

Ezekiel 23:4

they became mine

This means that he married them and they became his wives.
Alternate translation: “they became my wives” (See: [Assumed Knowledge and Implicit Information](#))

Their names mean this: Oholah means Samaria, and Oholibah means Jerusalem

“Oholah represents Samaria, and Oholibah represents Jerusalem.” In this metaphor Samaria is spoken of as if it were Oholah and Jerusalem is spoken of as if it were Oholibah. This speaks of how these cities were unfaithful to Yahweh as if they were unfaithful wives. (See: [Metaphor](#))

Oholah

This is the name of a woman that means “her tent.” (See: [How to Translate Names](#))

Oholibah

This is the name of a woman that means “my tent is in her.” (See: [How to Translate Names](#))

ULT

⁴ Their names were Oholah—the older sister—and Oholibah—her younger sister. Then they became mine and bore sons and daughters. Their names mean this: Oholah means Samaria, and Oholibah means Jerusalem.

Ezekiel 23:5

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

when she was mine

This refers to when she was his wife. Alternate translation: “while she was still my wife” (See: [Assumed Knowledge and Implicit Information](#))

who were dominant

“who ruled over her”

ULT

⁵ But Oholah acted as a prostitute even when she was mine; she lusted for her lovers, for the Assyrians who were dominant,

Ezekiel 23:6

(There are no notes for this verse.)

ULT

⁶ the governor who wore blue, and for his officials, who were strong and handsome, all of them men riding on horses.

Ezekiel 23:7

all the best of Assyria's men

This identifies who the word “them” refers to.

she made herself unclean with everyone she lusted for—and with all their idols

This implies that she slept with all of these men and worshiped the idols they worshiped. Alternate translation: “she made herself unclean by sleeping with everyone she lusted for and by worshiping all their idols” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁷ So she gave herself as a prostitute to them, to all the best of Assyria's men, and she made herself unclean with everyone she lusted for—and with all their idols.

unclean

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. (See: [Metaphor](#))

Ezekiel 23:8

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

poured out their lust upon her

This speaks of lust as if it were a large amount of water that they were pouring out on her. Alternate translation: "to act lustfully toward her" (See: [Metaphor](#))

ULT

⁸ For she had not left her prostitute behavior behind in Egypt, when they had lain with her when she had been a young girl, when they caressed her virgin bosom and poured out their lust upon her.

Ezekiel 23:9

I gave her into the hand of her lovers, into the hand of the Assyrians

The word “hand” refers to power or control. The two phrases have the same meaning and the second phrase explains that “her lovers” were “the Assyrians.” Alternate translation: “I gave her over to her lovers, the Assyrians” (See: [Metonymy](#) and [Parallelism](#))

ULT

⁹ Therefore I gave her into the hand of her lovers, into the hand of the Assyrians for whom she lusted.

Ezekiel 23:10

they executed judgment on her

This is an idiom. Alternate translation: “they talked about her disgrace” or “she had a bad reputation among them” (See: [Idiom](#))

ULT

10 They uncovered her nakedness, took her sons and daughters, killed her with the sword, and she became notorious among other women, so they executed judgment on her.

Ezekiel 23:11

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

Oholibah

This is the name of a woman that means “my tent is in her.” See how you translated this name in [Ezekiel 23:4](#). (See: [How to Translate Names](#))

ULT

11 Her sister Oholibah saw this, but she lusted even more passionately and acted like a prostitute even more than her sister.

Ezekiel 23:12

(There are no notes for this verse.)

ULT

¹² She lusted for the Assyrians, the governors and the dominating officials who dressed impressively, who were men riding horses. All of them were strong, handsome men.

Ezekiel 23:13

unclean

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. See how you translated this in [Ezekiel 23:7](#). (See: [Metaphor](#))

It was the same for both sisters

This refers to how they had both made themselves unclean. Alternate translation: “Both sisters became unclean through their acts of prostitution” (See: [Assumed Knowledge and Implicit Information](#))

ULT

13 I saw that she had made herself unclean. It was the same for both sisters.

Ezekiel 23:14

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

ULT

14 Then she increased her prostitution even more. She saw men carved on walls, figures of Chaldeans painted in red,

Ezekiel 23:15

turbans

hats made out of long cloth and wrapped around the top of a man's head

had the appearance of officers of chariot troops, the likeness of sons

The abstract nouns "likeness" and "appearance" can be translated with verbal phrases. Alternate translation: "appeared the way officers of chariot troops do, and they looked like sons" (See: [Abstract Nouns](#))

chariot troops

soldiers who drive chariots and who run ahead of and beside them

sons of Babylonia

"Babylonians"

ULT

15 wearing belts around their waists, with flowing turbans on their heads. All of them had the appearance of officers of chariot troops, the likeness of sons of Babylonia, whose native land is Chaldea.

Ezekiel 23:16

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

ULT

16 As soon as her eyes saw them, she lusted for them, so she sent out messengers to them in Chaldea.

Ezekiel 23:17

her bed of lust

This refers to her bed where she slept with men and acted lustfully. Alternate translation: “her bed where she acted lustfully” (See: [Assumed Knowledge and Implicit Information](#))

they made her unclean with their promiscuousness

This means that they slept with the woman. Alternate translation: “they slept with her and made her unclean” (See: [Assumed Knowledge and Implicit Information](#))

unclean

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. See how you translated this in [Ezekiel 23:7](#). (See: [Metaphor](#))

so she turned herself away from them

This is an idiom. Alternate translation: “so she rejected them” (See: [Idiom](#))

ULT

17 Then the Babylonians came to her and to her bed of lust, and they made her unclean with their promiscuousness. By what she had done she was made unclean, so she turned herself away from them in disgust.

Ezekiel 23:18

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

ULT

18 When she displayed her acts of prostitution and uncovered her nakedness, I turned away from her, just as I had turned away in disgust from her sister.

Ezekiel 23:19

(There are no notes for this verse.)

ULT

19 Then she increased her prostitution as she remembered the days of her youth, when she was a prostitute in the land of Egypt.

Ezekiel 23:20

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

whose private parts were like those of donkeys

This compares the size of the mens' private parts to those of a donkey to show how wicked Oholibah's desires were. This is an exaggeration as they could not be as large as those of a donkey. Alternate translation: "whose private parts were very long, like those of a donkey" (See: [Simile](#) and [Hyperbole](#))

whose reproductive emissions were like those of horses

This compares the volume of the mens' emissions to those of a horse to show how wicked Oholibah's desires were. This is an exaggeration as they could not be like those of a horse. Alternate translation: "whose reproductive emissions were huge, like those of a horse" (See: [Simile](#) and [Hyperbole](#))

ULT

20 So she lusted for her lovers, whose private parts were like those of donkeys, and whose reproductive emissions were like those of horses.

Ezekiel 23:21

(There are no notes for this verse.)

ULT

²¹ This is how you committed shameful acts of your youth, when the Egyptians fondled your nipples and squeezed your young breasts.

Ezekiel 23:22

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

Behold!

“Listen!” The word “behold” here alerts us to pay attention to the surprising information that follows.

I will bring them against you from every side

“I will cause them to attack you from all directions”

ULT

22 Therefore, Oholibah, the Lord Yahweh says this, ‘Behold! I will turn your lovers against you. Those from whom you turned away, I will bring them against you from every side:

Ezekiel 23:23

the Babylonians and all the Chaldeans, Pekod, Shoa, and Koa, and all the Assyrians with them

This does not refer to all of the people who live in these places, but rather to soldiers from there. Alternate translation: “soldiers from Babylon and all of Chaldea, Pekod, Shoa, and Koa, and all the soldiers of Assyria with them” (See: [Hyperbole](#))

ULT

²³ the Babylonians and all the Chaldeans, Pekod, Shoa, and Koa, and all the Assyrians with them, strong, handsome men, governors and commanders, all of them are officers and men of reputation, all of them riding on horses.

Pekod, Shoa, and Koa

These are the names places in Babylonia. These places represent the soldiers from these places. Alternate translation: “those from Pekod, Shoa, and Koa” (See: [How to Translate Names](#) and [Metonymy](#))

strong, handsome men, governors and commanders ... all of them riding on horses

This is the description of the men of Assyria that Oholah had slept with who are now turning against her. This is similar to the description given in [Ezekiel 23:6](#).

Ezekiel 23:24

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

will come against you

This is an idiom. Alternate translation: “will attack you” (See: [Idiom](#))

with weapons

The Hebrew word translated here as “weapons” is rare. Many modern versions translate it in this way, but some versions leave this phrase out.

They will set large shields, small shields, and helmets against you all around

These defensive items are used to refer to various types of soldiers. Alternate translation: “Soldiers will attack you on all sides carrying large shields, small shields, and wearing helmets” (See: [Metonymy](#))

ULT

24 They will come against you with weapons, and with chariots and wagons, and with a great crowd of people. They will set large shields, small shields, and helmets against you all around. I will give them the opportunity to punish you, and they will punish you with their actions.

Ezekiel 23:25

For I will set my jealous anger on you, and they will deal with you in fury

Here Yahweh speaks of causing the armies to attack them because he is angry with them as if his anger were something that he was placing upon them. Alternate translation: "Because I am very jealous for you, I will cause them to act furiously towards you" (See: [Metaphor](#))

They will cut off your noses and your ears

This describes the punishment in Babylon for married women who slept with men that are not their husbands. Alternate translation: "They will punish you as an adulteress, by cutting off your noses and your ears" (See: [Assumed Knowledge and Implicit Information](#))

your survivors will fall by the sword

The word "fall" is a euphemism for "die." The word "sword" is a metonym for soldiers who kill with swords. Alternate translation: "men will kill your survivors with their swords" (See: [Euphemism](#) and [Metonymy](#))

your survivors will be devoured by fire

This speaks of the survivors being burned by fire as if the fire were an animal attacking and eating them. This can be stated in active form. Alternate translation: "your survivors will be burned by fire" or "fire will burn your survivors" (See: [Personification](#) and [Active or Passive](#))

ULT

²⁵ For I will set my jealous anger on you, and they will deal with you in fury. They will cut off your noses and your ears, and your survivors will fall by the sword. They will take away your sons and your daughters, and your survivors will be devoured by fire.

Ezekiel 23:26

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

ULT

26 They will strip you of your clothes and take away all of your jewelry.

Ezekiel 23:27

from the land of Egypt

This refers to her prostitution as beginning in Egypt. Alternate translation: “which you began in the land of Egypt” (See: [Assumed Knowledge and Implicit Information](#))

You will not lift up your eyes toward them with longing

This is a way to refer to a person turning their head to look at something. Here looking represents desire. Alternate translation: “You will not look toward them with longing” or “You will not desire these things” (See: [Metaphor](#))

you will think of Egypt no longer

Here “Egypt” represents the shameful things that she did in Egypt. Alternate translation: “you will think about the things you did in Egypt no longer” or “you will not think about what you did in Egypt any more” (See: [Metonymy](#))

ULT

27 So I will remove your shameful behavior from you and your acts of prostitution from the land of Egypt. You will not lift up your eyes toward them with longing, and you will think of Egypt no longer.'

Ezekiel 23:28

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

Behold

“Pay attention, because what I am about to say is both true and important”

give you into the hand of the ones you hate ... into the hand of the ones from whom you had turned away

These two phrases have the same meaning. It means that they will be captured by the men they used to prostitute themselves to. Alternate translation: “allow you to be captured by those you hate and had turned away from” (See: [Assumed Knowledge and Implicit Information](#))

into the hand

Here the word “hand” refers to control. Alternate translation: “into the control” (See: [Metonymy](#))

ULT

28 For the Lord Yahweh says this,
‘Behold! I will give you into the hand of
the ones you hate, back into the hand of
the ones from whom you had turned
away.’

Ezekiel 23:29

naked and bare

These two words mean the same thing and emphasize that she will be completely uncovered. (See: [Doublet](#))

your nakedness will be uncovered

This can be stated in active form. Alternate translation: "They will reveal your nakedness" (See: [Active or Passive](#))

ULT

29 They will deal with you hatefully; they will take all your possessions and abandon you naked and bare, and your nakedness will be uncovered just as when you engaged in promiscuity and prostitutions.

Ezekiel 23:30

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

These things will be done to you in your acting

“These things will be done to you because you have acted.” This can be stated in active form. Alternate translation: “These things will happen to you because you have acted” (See: [Active or Passive](#))

acting like a prostitute, lusting after nations

Ezekiel speaks of Oholibah, who represents Judah ([Ezekiel 23:4](#)), as if she were a prostitute sleeping with the men of many nations for money. He wants the people of Judah to understand that Yahweh to punish them because they were worshiping the idols of other nations so they could get those nations’ wealth and power. Alternate translation: “acting like a prostitute, lusting after men of other nations” (See: [Metonymy](#))

became unclean with their idols

She became unclean by worshiping the idols. Alternate translation: “became unclean by worshiping their idols” (See: [Assumed Knowledge and Implicit Information](#))

unclean

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. See how you translated this in [Ezekiel 23:7](#). (See: [Metaphor](#))

ULT

³⁰ These things will be done to you in your acting like a prostitute, lusting after nations by which you became unclean with their idols.

Ezekiel 23:31

so I will put her cup of punishment into your hand

This refers to Oholibah's punishment that she will receive as if it were a cup of wine. Alternate translation: "so I will cause you to be punished in the same way as your sister" (See: [Metaphor](#))

ULT

³¹ You have walked in the way of your sister, so I will put her cup of punishment into your hand.'

Ezekiel 23:32

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. This metaphor continues through [Ezekiel 23:34](#). (See: [Metaphor](#))

You will drink your sister's cup

Here Yahweh speaks of punishment as if it were a cup of wine the woman drank. Alternate translation: "You will drink the same cup of punishment as your sister" (See: [Metonymy](#))

your sister's cup that is

Here the "cup" represents what is in the cup. Alternate translation: "from your sister's cup that is" or "all that is in your sister's cup, and her cup is" (See: [Metonymy](#))

a laughingstock ... a subject for derision

Both of these phrases refer to a person who is laughed at and criticized because of their foolish behavior. Derision is mocking or ridiculing something or someone. (See: [Parallelism](#))

this cup contains a great amount

This sentence does not say what is in the cup because it is understood by reading [Ezekiel 23:31](#). Alternate translation: "this cup contains a great amount of punishment" (See: [Ellipsis](#))

ULT

³² The Lord Yahweh says this, 'You will drink your sister's cup that is deep and large. You will become a laughingstock and a subject for derision—this cup contains a great amount.'

Ezekiel 23:33

General Information:

Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two prostitutes. (See: [Metaphor](#))

You will be filled with drunkenness and sorrow

This speaks of being very drunk and full of sorrow as if drunkenness and sorrow were things that filled her body. Alternate translation: "You will become very drunk and very sad" (See: [Metaphor](#))

the cup of horror and devastation

"the cup that causes horror and devastation." The words "horror" and "devastation" share similar meanings here and emphasize how terrible her punishment will be. Alternate translation: "for what is in that cup causes horror and devastation" (See: [Doublet](#))

the cup of your sister Samaria

Oholibah's sister Oholah represents Samaria. Samaria is called by its name but still referred to as a sister. The cup is a symbol for the punishment that she received. Alternate translation: "for this is the same cup of punishment that your sister, who represents Samaria, drank" (See: [Metaphor](#))

ULT

33 You will be filled with drunkenness and sorrow, the cup of horror and devastation; the cup of your sister Samaria.

Ezekiel 23:34

tear your breasts

“cut your breasts”

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

³⁴ You will drink it and drain it empty; then you will shatter it and tear your breasts with the pieces. For I have declared it—this is the Lord Yahweh’s declaration.’

Ezekiel 23:35

thrown me away behind your back

Yahweh speaks of Oholibah rejecting him as if he were an object that she had thrown behind her back and forgotten. Alternate translation: "rejected me" (See: [Metaphor](#))

ULT

³⁵ Therefore, the Lord Yahweh says this, 'Because you have forgotten me and thrown me away behind your back, so also you will bear the consequences of your shameful behavior and acts of sexual immorality.'

Ezekiel 23:36

Son of man, will you judge Oholah and Oholibah?

Yahweh uses this rhetorical question as a command for Ezekiel. This question can be written as a statement. The cities of Jerusalem and Samaria are represented by Oholah and Oholibah. Alternate translation: "Son of man, you will judge Oholah and Oholibah!" or "Son of man, judge the people of those two cities represented by Oholah and Oholibah." (See: [Rhetorical Question](#) and [Metaphor](#))

ULT

³⁶ Yahweh said to me, "Son of man, will you judge Oholah and Oholibah? So present to them their disgusting actions,

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#).

Ezekiel 23:37

there is blood on their hands

This is an idiom. Alternate translation: “they have murdered people”
(See: [Idiom](#))

ULT

37 since they have committed adultery, and since there is blood on their hands. They have committed adultery with their idols, and they have even caused their sons to pass through the fire, as food for their idols.

Ezekiel 23:38

General Information:

Yahweh speaks about how the people of Jerusalem and Samaria have been unfaithful to him.

unclean

A person or thing God considers spiritually unacceptable or defiled is spoken of as if it were physically unclean. See how you translated this in [Ezekiel 23:7](#). (See: [Metaphor](#))

on the same day they defile my Sabbaths

The phrase “same day” refers to the previous phrase “make my sanctuary unclean.” Alternate translation: “on the same day on which they make my sanctuary unclean, they defile my Sabbaths” (See: [Ellipsis](#))

ULT

38 Then they continue to do this to me:
They make my sanctuary unclean, and
on the same day they defile my
Sabbaths.

Ezekiel 23:39

behold!

“pay attention, because what I am about to say is both true and important”

in the middle of my house

This refers to the house in general. The reference to the “middle” emphasizes that what was done happened openly in the temple and defiled the whole place. Alternate translation: “in my own house” (See: [Synecdoche](#))

ULT

39 For when they had slaughtered their children for their idols, then they came to my sanctuary on the same day to defile it! So behold! This is what they have done in the middle of my house.

Ezekiel 23:40

General Information:

Yahweh again refers to the cities of Jerusalem and Samaria as if they were two prostitutes. (See: [Metaphor](#))

behold

“look” or “listen” or “pay attention to what I am about to tell you”

ULT

40 You sent out for men who came from far away, to whom messengers had been sent—now behold. They indeed came, those for whom you bathed, painted your eyes, and adorned yourself with jewelry.

you bathed, painted your eyes, and adorned yourself with jewelry

These are things done by a woman to make her appear more beautiful to a man.

you bathed

Here the word “you” switches to singular and refers to only one sister, but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here. (See: [Forms of You](#))

Ezekiel 23:41

you sat

Here the word “you” switches to singular and refers to only one sister, but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here. (See: [Forms of You](#))

my incense and my oil

These are items used in worship to Yahweh.

ULT

41 There you sat on a beautiful bed and at a table arranged before it where you placed my incense and my oil.

Ezekiel 23:42

General Information:

Yahweh continues to refer to the cities of Jerusalem and Samaria as if they were two prostitutes. (See: [Metaphor](#))

So the sound of a noisy crowd was around her

The sound of the crowd is used to refer to the crowd of people.
Alternate translation: "So there was a noisy crowd around her" (See: [Metonymy](#))

ULT

42 So the sound of a noisy crowd was around her; including all kinds of men, even Sabeans were brought in from the wilderness, and they put bracelets on their hands and beautiful crowns on their heads.

was around her ... on their hands

"was around her ... on her and her sister's hands." This verse begins by referring to one of the sisters but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here. In the second part of the verse it switches back to referring to both sisters with the word "their."

Sabeans were brought

This can be stated in active form. The word "Sabeans" refers to people from Sheba. Alternate translation: "Sabeans had come" (See: [Active or Passive](#) and [How to Translate Names](#))

they put bracelets

The word "they" refers to the men.

Ezekiel 23:43

General Information:

Yahweh continues to refer to the cities of Jerusalem and Samaria as if they were two prostitutes. (See: [Metaphor](#))

her who was worn out ... with her, and she with them

This refers to one of the sisters but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here.

ULT

43 Then I said of her who was worn out by adultery, 'Now they will be sexually immoral with her, and she with them.'

Ezekiel 23:44

They went in to her, as men go in to a prostitute

They had sexual relations with her in the same way that men have sexual relations with a prostitute.

ULT

⁴⁴ They went in to her, as men go in to a prostitute. In this way they went in to Oholah and Oholibah, immoral women.

They went in to her

“They went in to where she was” or “They went to her”

In this way they went in to Oholah and Oholibah

“This is how they had sexual relations with Oholah and Oholibah”

Ezekiel 23:45

pass judgment

This is an idiom. Alternate translation: “condemn” (See: [Idiom](#))

who shed blood ... blood is on their hands

This is an idiom. Alternate translation: “who murder people ... murderers” (See: [Idiom](#))

ULT

45 But righteous men will pass judgment and punish them as adulteresses, and they will punish them with the sentence for those who shed blood, because they are adulteresses and blood is on their hands.

Ezekiel 23:46

raise up a company

The phrase “raise up” is an idiom. Alternate translation: “gather a large group of people” (See: [Idiom](#))

against them and give them

“against Jerusalem and Samaria and give them”

give them up

Yahweh gives up the responsibility to take care of them and allows them to suffer.

to be terrorized and plundered

This can be stated in active form. Alternate translation: “for the company to terrorize and plunder them” (See: [Active or Passive](#))

ULT

46 So the Lord Yahweh says this: I will raise up a company against them and give them up to be terrorized and plundered.

Ezekiel 23:47

cut them down

This is an idiom. Alternate translation: “kill them” (See: [Idiom](#))

ULT

47 Then that company will stone them with stones and cut them down with their swords. They will kill their sons and daughters and burn down their houses.

Ezekiel 23:48

(There are no notes for this verse.)

ULT

⁴⁸ For I will remove shameful behavior from the land and discipline all the women so they will no longer act like prostitutes.

Ezekiel 23:49

So they will set your

“So the company will set your.” The word “they” refers to the “company” of people from [Ezekiel 23:47](#).

set your shameful behavior against you

This is an idiom. Alternate translation: “cause you to accept responsibility for your shameful behavior” or “punish you for your shameful behavior” (See: [Idiom](#))

bear the guilt of your sins with your idols

“accept responsibility for the guilt of your sins with your idols.” This implies that they will be punished for their sins. Alternate translation: “receive the punishment for sinning by worshiping your idols” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁴⁹ So they will set your shameful behavior against you. You will bear the guilt of your sins with your idols, and in this way you will know that I am the Lord Yahweh.”

Ezekiel 24

Ezekiel 24 General Notes

Special concepts in this chapter

Too many sins to be forgiven

The people of Jerusalem cannot be cleaned from their sin. (See: [clean, wash](#) and [sin, sinful, sinner, sinning](#))

Important figures of speech in this chapter

Metaphor

Jerusalem is compared to a pot, so rusted that it cannot be cleaned from its rust. They have been completely rotted by their sin. (See: [Metaphor](#))

Ezekiel 24:1

General Information:

Yahweh speaks to Ezekiel.

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ The word of Yahweh came to me in the ninth year, in the tenth month, and on the tenth day of the month, saying,

in the ninth year

“in year 9.” This refers to how long they had been in exile under King Jehoiachin. Alternate translation: “in the ninth year of the exile of King Jehoiachin” (See: [Ordinal Numbers](#) and [Assumed Knowledge and Implicit Information](#))

the tenth month, and on the tenth day of the month

“the tenth day of the tenth month” or “the 10th day of the 10th 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](#))

Ezekiel 24:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: “Mortal person” or “Human”

ULT

² “Son of man, write for yourself the name of this day, this exact day, for this exact day the king of Babylon has besieged Jerusalem.

the king of Babylon has besieged

The army of Babylon is referred to by its leader. Alternate translation: “the army of the king of Babylon has besieged” (See: [Metonymy](#))

Ezekiel 24:3

General Information:

Yahweh speaks a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through [Ezekiel 24:14](#). (See: [Parables](#))

this rebellious house

This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5](#). Alternate translation: “this rebellious people” (See: [Metonymy](#))

ULT

³ So speak a proverb against this rebellious house, a parable. Say to them, ‘The Lord Yahweh says this: Place the cooking pot. Place it and pour water into it.’

Ezekiel 24:4

Gather pieces of food

Here “food” refers specifically to meat. Alternate translation: “Place pieces of meat” (See: [Synecdoche](#))

ULT

⁴ Gather pieces of food within it, every good piece—the thigh and shoulder—and fill it with the best bones.

Ezekiel 24:5

the best of the flock

Here the “flock” refers to sheep, not birds.

pile up the bones under it

Some cultures add bones to a fire because they burn longer than wood. This refers to the bones that remained after the best bones were placed in the pot. Alternate translation: “place the rest of the bones under the pot to fuel the fire” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁵ Take the best of the flock and pile up the bones under it. Bring it to a boil and cook the bones in it.

Ezekiel 24:6

General Information:

Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through [Ezekiel 24:14](#). (See: [Parables](#))

the city of blood

Here “blood” is a reference to “murder.” Alternate translation: “the city of murderers” (See: [Metonymy](#))

a cooking pot

Yahweh continues to compare Jerusalem to a cooking pot. Alternate translation: “it is like a cooking pot” (See: [Metaphor](#))

rust

the red material that forms on metal. Rust eats away at metal and eventually destroys it

Take piece after piece

Yahweh does not give this command to a specific person. This is a general command given to an unspecified person within this metaphor.

but do not cast lots for it

Casting lots was a way of choosing which pieces of meat to take out, but because Yahweh wants to take out all of the pieces of meat, there is no need to cast lots.

ULT

⁶ Therefore the Lord Yahweh says this: Woe to the city of blood, a cooking pot that has rust in it and that rust will not come out of it. Take piece after piece from it, but do not cast lots for it.

Ezekiel 24:7

General Information:

Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through [Ezekiel 24:14](#). (See: [Parables](#))

For her blood is in the midst of her

This means that the blood from those who were murdered in Jerusalem is still there. Alternate translation: “For the blood of those who were murdered among her is still there” (See: [Assumed Knowledge and Implicit Information](#))

her

The word “her” refers to Jerusalem, which is represented by the cooking pot.

She has set it on the smooth rock; she has not poured it out on the ground to cover it with dust

This personifies Jerusalem as a person who murdered the people and chose where to put their blood. Alternate translation: “They were murdered on the smooth rocks; not on the dirt where the dust would hide their blood” or “Their blood fell on the smooth rocks; it did not fall on the ground where the dust would cover it” (See: [Personification](#))

has set it on the smooth rock

“has put the blood on bare rocks”

ULT

⁷ For her blood is in the midst of her.
She has set it on the smooth rock; she
has not poured it out on the ground to
cover it with dust,

Ezekiel 24:8

so it brings fury up to exact vengeance

Here Yahweh is speaking about himself taking revenge on those who murdered the people in Jerusalem. Alternate translation: “in order that I could see it and then be angry and get revenge” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁸ so it brings fury up to exact vengeance. I placed her blood on the smooth rock so it could not be covered.

so it could not be covered

This can be stated in active form. Alternate translation: “so that no one could cover it” (See: [Active or Passive](#))

Ezekiel 24:9

General Information:

Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through [Ezekiel 24:14](#). (See: [Parables](#))

ULT

⁹ Therefore, the Lord Yahweh says this:
Woe to the city of blood. I will also
enlarge the pile of wood.

the city of blood

Here “blood” is a reference to “murder.” Alternate translation: “the city of murderers” (See: [Metonymy](#))

I will also enlarge the pile of wood

It is implied that the pile of wood is under the cooking pot that represents Jerusalem. “I will make the pile of wood on the fire under you even bigger” (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 24:10

kindle the fire

“light the fire”

let the bones be charred

This can be stated in active form. Alternate translation: “burn the bones” (See: [Active or Passive](#))

ULT

¹⁰ Stack up the wood and kindle the fire.
Cook the meat well and mix in the
spices and let the bones be charred.

Ezekiel 24:11

General Information:

Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through [Ezekiel 24:14](#). (See: [Parables](#))

scorch

to burn the surface of something

so its uncleanness within it will be melted, its corrosion consumed

This can be stated in active form. Alternate translation: “to melt the uncleanness within it and to consume its corrosion” (See: [Active or Passive](#))

uncleanness

A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. (See: [Metaphor](#))

corrosion

rust

consumed

burned away

ULT

11 Then set the pot on its coals empty, in order to heat and scorch its bronze, so its uncleanness within it will be melted, its corrosion consumed.'

Ezekiel 24:12

She has become weary

Here the word “she” refers to the cooking pot. This is the cooking pot that is metaphorical for Jerusalem. Alternate translation: “Jerusalem has become tired” (See: [Metaphor](#))

ULT

¹² She has become weary because of toil, but her corrosion has not gone out of her by the fire.

toil

difficult labor

but her corrosion has not gone out of her by the fire

The phrase “has not gone out of her” is an idiom. Alternate translation: “but the fire did not burn away her corrosion” (See: [Idiom](#))

Ezekiel 24:13

General Information:

Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through [Ezekiel 24:14](#). (See: [Parables](#))

until I have satisfied my fury upon you.

This speaks of Yahweh punishing the people in his anger as if it were his “fury” that were punishing them. Alternate translation: “until I am finished punishing you and am no longer furious with you” or “until I have punished you and I am longer angry with you” (See: [Metonymy](#))

ULT

13 Your shameful behavior is in your uncleanness. Because I tried to cleanse you but still you would not be cleansed from your uncleanness, you will not be cleansed anymore until I have satisfied my fury upon you.

Ezekiel 24:14

General Information:

Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through the end of this verse. (See: [Parables](#))

nor will I rest from it

“nor will I rest from punishing you.” The word “it” refers to Yahweh punishing the people.

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

14 I, Yahweh, have declared it, and I will do it. I will not relent nor will I rest from it. As your ways were, and as your activities, they will judge you!—this is the Lord Yahweh’s declaration.”

Ezekiel 24:15

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

15 Then the word of Yahweh came to me, saying,

Ezekiel 24:16

the desire of your eyes from

This refers to Ezekiel's wife. Yahweh refers to Ezekiel by the part of his body he uses to see his wife. Alternate translation: "your wife, whom you love very much, from" (See: [Synecdoche](#))

with a plague

"by a disease"

you must not mourn nor weep, and your tears must not flow

These phrases mean basically the same thing and emphasize that Ezekiel is not to cry about his wife dying. Alternate translation: "you must not mourn nor weep" (See: [Parallelism](#))

ULT

16 "Son of man! Behold, I am taking the desire of your eyes from you with a plague, but you must not mourn nor weep, and your tears must not flow."

Ezekiel 24:17

the dead

This refers to his dead wife. Alternate translation: “your dead wife” (See: [Nominal Adjectives](#))

turban

a head covering made of a long cloth wrapped around the head

sandals

a simple shoe held onto the foot with straps around the ankles

do not veil your facial hair

In Israel, men would shave their beards to express sorrow, then cover their faces until their facial hair grew back. Yahweh told Ezekiel not to cover his facial hair in order to show that he had not shaved his face to express his sorrow. Alternate translation: “do not mourn by veiling your facial hair” or “do not mourn by shaving and covering your beard” (See: [Symbolic Action](#))

ULT

17 You must groan silently. Do not conduct a funeral for the dead. Tie your turban on you and place your sandals on your feet, but do not veil your facial hair or eat the bread of men who mourn for having lost their wives.”

Ezekiel 24:18

In the morning

“The next morning”

ULT

18 So I spoke to the people in the morning, and my wife died in the evening. In the morning I did what I had been commanded to do.

Ezekiel 24:19

General Information:

The people of Israel question Ezekiel, and Ezekiel tells them what Yahweh has said to them.

ULT

19 The people asked me, "Will you not tell us what these things mean, the things that you are doing?"

Ezekiel 24:20

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

20 So I said to them, “The word of Yahweh came to me, saying,

Ezekiel 24:21

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

Behold

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

I will desecrate my sanctuary—the pride of ... of your soul, and your sons

“I will desecrate my sanctuary which is the pride ... of your soul. Your sons”

the pride of your power

This describes the temple as the building that the people are proud of. This speaks of it as being their “pride” instead of the source of their pride. Alternate translation: “the building that you are proud of” or “the source of your strong pride” (See: [Metonymy](#))

the delight of your eyes

Here Yahweh refers to the people by their “eyes.” Alternate translation: “the building that you delight to look at” (See: [Synecdoche](#))

the yearning of your soul

Here Yahweh refers to the people by their “soul” to emphasize their inner feelings. Alternate translation: “the building that you truly love” (See: [Synecdoche](#))

your sons and your daughters ... will fall by the sword

This refers to their enemies by their swords. Alternate translation: “your sons and daughters ... will be killed in war” or “your enemies will kill your sons and your daughters ... with their swords” (See: [Metonymy](#))

ULT

21 ‘Say to the house of Israel, the Lord Yahweh says this: Behold! I will desecrate my sanctuary—the pride of your power, the delight of your eyes, and the yearning of your soul, and your sons and your daughters whom you left behind will fall by the sword.

Ezekiel 24:22

(There are no notes for this verse.)

ULT

²² Then you will do exactly as I have done: you will not veil your facial hair, nor eat the bread of mourning men!

Ezekiel 24:23

you will melt away

Here “melt away” is a metaphor for wasting away and dying.
Alternate translation: “you will become very thin and slowly die”
(See: [Metaphor](#))

in your iniquities

This implies that God will not forgive the sins of these people. Alternate translation: “and I will not forgive your sins” (See: [Assumed Knowledge and Implicit Information](#))

groan

This is the sound a person makes who wants help, but who has too much pain or sorrow to speak.

ULT

²³ Instead, your turbans will be on your heads, and your sandals on your feet; you will not mourn nor weep, for you will melt away in your iniquities, and each man will groan for his brother.

Ezekiel 24:24

So Ezekiel will be a sign for you

Here the word “sign” refers to something that communicates a special warning to those who see it. Yahweh speaks of Ezekiel and his actions as being this warning. See how you translated this metaphor in [Ezekiel 12:6](#). Alternate translation: “So Ezekiel will be a warning for you” (See: [Metaphor](#))

ULT

24 So Ezekiel will be a sign for you, as everything that he has done you will do when this comes. Then you will know that I am the Lord Yahweh!”

Ezekiel 24:25

that I capture their temple

Here Yahweh speaks of destroying the temple as if it were someone that he was capturing. Alternate translation: “that I destroy their temple”

which is their joy, their pride

The abstract nouns “joy” and “pride” can be translated as noun phrases. Alternate translation: “which is what they are joyful about and what they are proud of” (See: [Metaphor](#))

ULT

25 “But you, son of man, on the day that I capture their temple, which is their joy, their pride, and what they see and desire—and when I take away their sons and daughters—

Ezekiel 24:26

refugee

someone who has been forced to leave his country because of war or another disaster

ULT

²⁶ on that day, a refugee will come to you to give you the news!

Ezekiel 24:27

your mouth will be opened up

This can be stated in active form. Ezekiel being given understanding and the ability to speak is represented by his mouth being opened. Alternate translation: “I will open your mouth” or “you will know what to say” or “I will cause you to know what to say” (See: [Active or Passive](#) and [Synecdoche](#))

ULT

27 On that day your mouth will be opened up to that refugee and you will speak—you will no longer be silent. You will be a sign for them so that they will know that I am Yahweh.”

you will speak—you will no longer be silent

Both of these phrases mean that Ezekiel will speak. In the second phrase it is stated in negative form to emphasize that he will speak. (See: [Litotes](#))

You will be a sign for them

Here the word “sign” refers to something that communicates a special warning to those who see it. Yahweh speaks of Ezekiel and his actions as being this warning. See how you translated this metaphor in [Ezekiel 12:6](#). Alternate translation: “You will be a warning for them” (See: [Metaphor](#))

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 25

Ezekiel 25 General Notes

Structure and formatting

Prophecy against other nations

This chapter includes prophecies against some Gentile nations. Ammon, Moab, Edom and Philistia will all be destroyed. (See: [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#))

Ezekiel 25:1

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ Then the word of Yahweh came to me, saying,

Ezekiel 25:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

² “Son of man, set your face against the people of Ammon and prophesy against them.

set your face against the people of Ammon

This is a command to stare at the people of Ammon as a symbol of punishing them. Alternate translation: “stare at the people of Ammon” or “stare at the people of Ammon so that they will be harmed” (See: [Symbolic Action](#))

set your face against the people of Ammon

Ammon was far away, so Ezekiel could not see the people there, but staring in that direction would be a symbol of harming the people. See how you translated a similar phrase in [Ezekiel 6:2](#). Alternate translation: “Turn toward the people of Ammon and stare” or “stare toward Ammon so that the people there will be harmed” (See: [Symbolic Action](#))

the people of Ammon

“the descendants of Ammon” or “those who live in the land of Ammon”

prophesy against them

“prophesy about the bad things that will happen to them.” This means to prophesy about the horrible things that will happen to the people of Ammon. See how you translated a similar phrase in [Ezekiel 4:7](#).

Ezekiel 25:3

General Information:

Yahweh tells Ezekiel what to say to the people of Ammon.

Hear the word of the Lord Yahweh

"Listen to this message from the Lord Yahweh"

you said, "Aha!"

"you cheered." The word "Aha" is a sound people make when they are happy about something. In this case the people were happy because bad things happened to Israel and Judah.

over my sanctuary when it was profaned

This can be stated in active form. Alternate translation: "against my sanctuary when the enemy army profaned it" (See: [Active or Passive](#))

against the land ... against the house

"over the land ... over the house"

the house of Judah

The word "house" is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in [Ezekiel 3:1](#). Alternate translation: "the Judah people group" or "the people of Judah" (See: [Metonymy](#))

ULT

³ Say to the people of Ammon, 'Hear the word of the Lord Yahweh. This is what the Lord Yahweh says: Because you said, "Aha!" over my sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into exile,

Ezekiel 25:4

behold

“look” or “listen” or “pay attention to what I am about to tell you”

I am giving you to a people in the east as their possession

This speaks of the enemy army conquering the land of Ammon and taking possession of the land and everything in it as if the enemy were taking the people of Ammon as their possession. It is not implied here that the enemy took the people of Ammon as slaves. Alternate translation: “I will cause an army from a land that is east of you to come and conquer you” (See: [Metaphor](#))

ULT

⁴ therefore, behold, I am giving you to a people in the east as their possession. They will set up camp against you and set up their tents among you. They will eat your fruit and they will drink your milk.

They will set up camp against you and set up their tents among you

“They will set up tents and live in your country”

They will eat your fruit and they will drink your milk

It may be helpful to specify the source of the fruit and milk. Alternate translation: “They will eat the fruit from your trees and drink the milk from your cattle” (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 25:5

the people of Ammon a field for flocks

Here the phrase “the people of Ammon” refers to the land that belonged to the people of Ammon. Also, the understood information at the beginning of this phrase may be supplied. Alternate translation: “I will make the rest of the land of Ammon a field for flocks” (See: [Metonymy](#) and [Ellipsis](#))

ULT

⁵ I will make Rabbah a pasture for camels and the people of Ammon a field for flocks. Then you will know that I am Yahweh.

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 25:6

You have clapped your hands and stamped your feet

These actions are ways to show strong emotions. In this case the people are cheering and showing their contempt against Israel. (See: [Symbolic Action](#))

all the contempt within you against the land of Israel

Here the phrase “the land of Israel” represents the people who live there. Alternate translation: “all of the hatred you feel towards the people who live in Israel” (See: [Metonymy](#))

ULT

⁶ For the Lord Yahweh says this: You have clapped your hands and stamped your feet, and rejoiced with all the contempt within you against the land of Israel.

Ezekiel 25:7

behold

“look” or “listen” or “pay attention to what i am about to tell you”

I will strike you with my hand

“I will hit you with my powerful hand.” Here Yahweh speaks of punishing the people as if he were literally hitting them with his hand. Alternate translation: “I will punish you” (See: [Metaphor](#))

ULT

⁷ Therefore, behold! I will strike you with my hand and give you as plunder to the nations. I will cut you off from the peoples and make you perish from among the countries! I will destroy you, and you will know that I am Yahweh.’

give you as plunder to the nations

The word “you” refers to the people of Ammon but is also a metonym for their land and their possessions. Alternate translation: “I will allow enemies to defeat you and take you, your land, and your possessions as plunder” (See: [Metonymy](#))

I will cut you off from the peoples ... make you perish from among the countries

These phrases mean basically the same thing and emphasize that Yahweh will completely destroy the people of Ammon so that they are no longer a nation. Alternate translation: “I will completely destroy you so that you are no longer a nation” (See: [Parallelism](#))

Ezekiel 25:8

Moab and Seir

These places refer to the people who live in them. Alternate translation: “the people of Moab and Seir” (See: [Metonymy](#))

Behold! The house of Judah is like

“Look at the house of Judah. It is like”

The house of Judah is

The word “house” is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in [Ezekiel 3:1](#). Alternate translation: “The Judah people group are” or “The people of Judah are” (See: [Metonymy](#))

ULT

⁸ The Lord Yahweh says this, ‘Because Moab and Seir say, “Behold! The house of Judah is like every other nation.”’

Ezekiel 25:9

behold! I will open

“look! I will open” or “listen! I will open” or “pay attention to what I am about to tell you! I will open”

starting at his cities

Here the city of Moab is spoken of with the masculine pronoun “his.” Alternate translation: “starting at its cities” (See: [Personification](#))

ULT

⁹ Therefore, behold! I will open the slopes of Moab, starting at his cities on the border—the splendor of Beth Jeshimoth, Baal Meon, and Kiriathaim—

Ezekiel 25:10

**to the people of the east who have been
against the people of Ammon**

“I will send the same army from the people in the east who attacked Ammon”

I will give them up as a possession

Here Yahweh speaks of allowing the armies from the east to conquer Ammon as if Ammon were a possession that he was giving them. Alternate translation: “I will allow the armies to conquer them” (See: [Metaphor](#))

so that the people of Ammon will not be remembered among the nations

This can be stated in active form. Alternate translation: “so that the nations will not remember the people of Ammon” (See: [Active or Passive](#))

ULT

¹⁰ to the people of the east who have been against the people of Ammon. I will give them up as a possession so that the people of Ammon will not be remembered among the nations.

Ezekiel 25:11

(There are no notes for this verse.)

ULT

11 So I will perform judgments against Moab, and they will know that I am Yahweh.'

Ezekiel 25:12

Edom has taken

Here “Edom” refers to the people who live there. Alternate translation: “The people of Edom have taken” (See: [Metonymy](#))

the house of Judah

The word “house” is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in [Ezekiel 3:1](#). Alternate translation: “the Judah people group” or “the people of Judah” (See: [Metonymy](#))

ULT

12 The Lord Yahweh says this, ‘Edom has taken vengeance against the house of Judah and has committed wrong in doing so.’

Ezekiel 25:13

I will strike Edom with my hand

Here Yahweh speaks of punishing the people as if he were literally hitting them with his hand. See how you translated a similar phrase in [Ezekiel 25:7](#). Alternate translation: “I will punish Edom” (See: [Metaphor](#))

I will make them ... from Teman to Dedan

“I will make all of Edom ... from Teman to Dedan.” These are two cities at opposite ends of Edom. This means that Yahweh will destroy all of Edom. (See: [How to Translate Names](#))

They will fall by the sword

The word “fall” represents being killed and the word “sword” refers to their enemies who will kill them in battle. Alternate translation: “Their enemies will kill them with their swords” (See: [Metonymy](#))

ULT

13 Therefore, the Lord Yahweh says this:
I will strike Edom with my hand and
destroy every person and animal there.
I will make them a ruined, abandoned
place, from Teman to Dedan. They will
fall by the sword.

Ezekiel 25:14

I will lay my vengeance upon Edom by the hand of my people Israel

Here the “hand” of Israel is a metonym for Israel’s army. Yahweh speaks of taking revenge on the people of Edom as if his vengeance were like a sheet that he covered them with. The abstract noun “vengeance” can be translated with the verb “to punish.” Alternate translation: “I will use my people Israel to punish the people of Edom” (See: [Metonymy](#) and [Metaphor](#))

ULT

¹⁴ I will lay my vengeance upon Edom by the hand of my people Israel, and they will do to Edom according to my anger and my fury, and they will know my vengeance—this is the Lord Yahweh’s declaration.’

they will do to Edom according to my anger and my fury

“they will show Edom my anger and fury” or “they will punish Edom according to my anger and fury against the people of Edom”

my anger and my fury

The word “fury” means basically the same thing as and intensifies the word “anger.” Alternate translation: “my furious anger” or “my extreme anger” (See: [Doublet](#))

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First](#), [Second](#) or [Third Person](#))

Ezekiel 25:15

The Philistines have taken vengeance with malice and from within themselves they tried to destroy Judah again and again

The phrase “from within themselves” is an idiom. Alternate translation: “The Philistines hate Judah and have tried to take revenge against it by their own strength again and again” (See: [Idiom](#))

to destroy Judah

Here “Judah” refers to the people who live there. Alternate translation: “to destroy the people of Judah” (See: [Metonymy](#))

ULT

¹⁵ The Lord Yahweh says this, ‘The Philistines have taken vengeance with malice and from within themselves they tried to destroy Judah again and again.’

Ezekiel 25:16

Behold

This tells the reader to pay special attention to what follows.
Alternate translation: "Look" or "Listen" or "Pay attention to what I am about to tell you"

I will reach out with my hand against the Philistines

Here Yahweh's power is represented by his "hand." Alternate translation: "I will turn my powerful hand against the Philistines" or "I will turn my great power against the Philistines" (See: [Metonymy](#))

I will cut off

This is an idiom. Alternate translation: "I will destroy" or "I will get rid of" (See: [Idiom](#))

Kerethites

people who lived in the city of Kereth in Philistia (See: [How to Translate Names](#))

ULT

16 So this is what the Lord Yahweh says: Behold! I will reach out with my hand against the Philistines, and I will cut off the Kerethites and destroy the remnant who are along the seacoast.

Ezekiel 25:17

(There are no notes for this verse.)

ULT

17 For I will take great vengeance against them with furious acts of punishment, so they will know that I am Yahweh, when I take my vengeance on them.'"

Ezekiel 26

Ezekiel 26 General Notes

Structure and formatting

This chapter begins a section of prophecy against Tyre. The Babylonians will destroy Tyre. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Ezekiel 26:1

in the eleventh year

“in year 11.” This means the eleventh year after King Jehoiachin was taken into exile in Babylon. Alternate translation: “in the eleventh year of the exile of King Jehoiachin” (See: [Ordinal Numbers](#) and [Assumed Knowledge and Implicit Information](#))

ULT

¹ So it was in the eleventh year, on the first day of the month, that the word of Yahweh came to me, saying,

on the first day of the month

“on day 1 of the month.” It is uncertain which month of the Hebrew calendar Ezekiel meant. (See: [Ordinal Numbers](#))

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

Ezekiel 26:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

² “Son of man, because Tyre has said against Jerusalem, ‘Aha! The gates of the people are broken! She has turned to me; I will be filled up because she is ruined.’

Tyre has said against Jerusalem

Here the city names “Tyre” and “Jerusalem” represent the people of those cities. Alternate translation: “the people of Tyre have said against the people of Jerusalem” (See: [Metonymy](#))

Aha!

The word “Aha” is a sound people make when they discover something. Alternate translation: “Yes!” or “This is great!” (See: [Exclamations](#))

The gates of the people are broken

The people of Tyre use these words to refer to Jerusalem as if it were a city gate through which traders from the surrounding nations pass. This can be stated in active form. Alternate translation: “Armies have broken down the gates of the people” (See: [Metaphor](#) and [Active or Passive](#))

She has turned to me

Here the word “she” refers to the word “gates” which have “turned” on their hinges to open to Tyre. This phrase means that Tyre has now replaced Jerusalem as the city through which the traders from many nations pass. Alternate translation: “The gateway has opened to me” (See: [Assumed Knowledge and Implicit Information](#))

I will be filled up

Here to be “filled up” represents being prosperous. Alternate translation: “I will become prosperous” (See: [Metonymy](#))

she is ruined

“Jerusalem is ruined”

Ezekiel 26:3

Behold!

“Look!” or “Listen!” or “Pay attention to what I am about to tell you!”

I will raise up many nations against you like the sea raises its waves

Here the word “nations” refers to their armies. Alternate translation: “I will gather armies from many nations that will beat against you like the waves in the raging sea” (See: [Metonymy](#) and [Simile](#))

ULT

³ Therefore the Lord Yahweh says this, ‘Behold! I am against you, Tyre, and I will raise up many nations against you like the sea raises its waves.’

Ezekiel 26:4**I will sweep her dust away and make her like a bare rock**

Yahweh speaks of how he will cause Tyre to be completely destroyed.
Alternate translation: "I will cause the armies to completely destroy the city, and they will leave nothing there" (See: [Simile](#))

ULT

⁴ They will destroy the walls of Tyre and tear down her towers. I will sweep her dust away and make her like a bare rock.

Ezekiel 26:5

Connecting Statement:

Yahweh continues to give Ezekiel his message to Tyre.

She will become

The city of Tyre is spoken of here as if it were a woman. Alternate translation: “Tyre will become” or “It will become” (See: [Personification](#))

ULT

⁵ She will become a place for nets to dry out in the midst of the sea, since I have declared it—this is the Lord Yahweh’s declaration—and she will become plunder for the nations.

a place for nets to dry out in the midst of the sea

Part of Tyre was an island. This expression is a metonym for the results of Tyre’s destruction. Alternate translation: “an empty island used for drying fishing nets” or “a deserted island where people dry out their fishing nets” (See: [Metonymy](#))

she will become plunder for the nations

“Plunder” means things that people steal or take by force. Here Tyre becoming plunder represents its wealth being carried off by other nations. Alternate translation: “the armies of the nations will take away every valuable thing from Tyre” (See: [Metonymy](#))

Ezekiel 26:6

Her daughters who are in the fields will be slaughtered by the swords

This can be stated in active form. Alternate translation: “The enemy armies will slaughter with swords her daughters who are in the fields” (See: [Active or Passive](#))

ULT

⁶ Her daughters who are in the fields will be slaughtered by the swords, and they will know that I am Yahweh.’

Her daughters who are in the fields

This could mean: (1) “Her daughters” were the young women of Tyre who were working in the fields or (2) “Her daughters” is a metonym for nearby towns and villages on the mainland that supported the main city of Tyre. Alternate translation: “Her daughter communities who are on the mainland” (See: [Metonymy](#))

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 26:7

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Behold

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

Nebuchadnezzar king of Babylon, king of kings

The phrase “king of kings” was a title, meaning that he was the greatest of kings, the king that other kings obeyed. Alternate translation: “Nebuchadnezzar king of Babylon, the greatest king” (See: [Assumed Knowledge and Implicit Information](#))

a great many people

This emphasizes the great size of Nebuchadnezzar’s army.

ULT

⁷ For this is what Yahweh says: Behold, from the north I am bringing Nebuchadnezzar king of Babylon, king of kings, against Tyre, with horses and chariots, and with horsemen and a great many people.

Ezekiel 26:8

He will kill

Here the word “He” refers to Nebuchadnezzar and is a metonym for his army. Alternate translation: “His army will kill” (See: [Metonymy](#))

your daughters in the field

This could mean: (1) “your daughters” refers to the young women of Tyre who were working in the fields or (2) “your daughters” is a metonym for nearby towns and villages on the mainland that supported the main city of Tyre. See how you translated a similar phrase in [Ezekiel 26:6](#). Alternate translation: “your daughter communities who are on the mainland” (See: [Metonymy](#))

ULT

⁸ He will kill your daughters in the field.
He will set up a siege work and build a ramp against your walls and raise up shields against you.

Ezekiel 26:9

General Information:

The words “he” and “his” in these verses refer to Nebuchadnezzar, the king of Babylon, and represent the soldiers in Nebuchadnezzar’s army doing these actions. The word “your” refers to the city of Tyre. (See: [Metonymy](#))

ULT

⁹ He will place his battering rams to hit against your walls, and his tools will tear down your towers.

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

He will place his battering rams to hit against your walls, and his tools will tear down your towers

Although the battering rams and tools are spoken of as acting against the walls and towers of Tyre, they would have been used by the soldiers in Nebuchadnezzar’s army against the walls and towers. (See: [Metonymy](#))

battering rams

“Battering rams” are large trees or poles that many men in an army would pick up and hit against a wall or door so they could break it down and get inside. See how you translated this in [Ezekiel 4:2](#).

tools

Weapons or instruments made of iron used to tear down the towers

Ezekiel 26:10

When he enters your gates, he will enter as men come into a city whose walls have been broken down

Here Yahweh uses a simile to describe how Nebuchadnezzar's army will enter into the city of Tyre. (See: [Simile](#))

whose walls have been broken down

This can be stated in active form. Alternate translation: "after breaking down its walls" (See: [Active or Passive](#))

ULT

¹⁰ His horses will be so many that their dust will cover you. Your walls will shake with the sound of horsemen, wagons, and chariots. When he enters your gates, he will enter as men come into a city whose walls have been broken down.

Ezekiel 26:11

(There are no notes for this verse.)

ULT

11 The hooves of his horses will trample all of your streets. He will kill your people with the sword and your mighty stone pillars will fall to the ground.

Ezekiel 26:12

General Information:

The word “They” in these verses refers to the soldiers in the armies of Nebuchadnezzar. The words “your” and “you” refer to the city of Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

ULT

12 They will plunder your riches and loot your merchandise. They will tear down your walls and destroy your luxurious homes. Your stones, your timber, and the rubble they will throw into the waters.

They will plunder your riches and loot your merchandise

The phrases “plunder your riches” and “loot your merchandise” mean about the same thing and are repeated for emphasis. (See: [Parallelism](#))

luxurious

expensive and comfortable

Your stones, your timber, and the rubble

These refer to what is left after the walls and homes are torn down.

into the waters

“into the sea”

Ezekiel 26:13

The sound of your harps will be heard no more

This can be stated in active form. Alternate translation: “No one will hear the sound of your harps anymore” (See: [Active or Passive](#))

ULT

¹³ I will stop the noise of your songs.
The sound of your harps will be heard no more.

Ezekiel 26:14

I will make you a bare rock

This metaphor describes the results after Yahweh completely destroys Tyre. See how you translated a similar phrase in [Ezekiel 26:4](#). (See: [Metaphor](#))

you will become a place where nets are spread out to dry

This metaphor also describes the results after Yahweh destroys Tyre. See how you translated a similar phrase in [Ezekiel 26:5](#). (See: [Metaphor](#))

you will become a place where nets

This can be stated in active form. Alternate translation: “I will make you a place where nets” (See: [Active or Passive](#))

ULT

14 I will make you a bare rock, you will become a place where nets are spread out to dry. You will never be built again, for I, Lord Yahweh have spoken—this is the Lord Yahweh’s declaration.

Ezekiel 26:15

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Will not the islands quake ... in your midst?

This question expects a positive answer and emphasizes the results of Tyre's destruction. It can be translated as a statement. Alternate translation: "The islands will quake ... in your midst." (See: [Rhetorical Question](#))

ULT

15 The Lord Yahweh says this to Tyre, 'Will not the islands quake with the sound of your downfall, and with the groans of the wounded when the terrible slaughter is in your midst?

Will not the islands quake

Here "the islands" represents the people living on the islands. Alternate translation: "Will not the people of the islands quake with fear" (See: [Metonymy](#))

Ezekiel 26:16

princes of the sea

“princes of the coastlands”

They will clothe themselves with trembling

This metaphor represents the princes trembling enough to seem like it was their clothing. (See: [Metaphor](#))

be appalled because of you

“be unable to speak because what has happened to you is so bad”

ULT

16 Then all the princes of the sea will step down from their thrones and remove their robes and cast off their embroidered garments. They will clothe themselves with trembling, they will sit on the ground and tremble every moment, and they will be appalled because of you.

Ezekiel 26:17

General Information:

In these verses, “They” refers to the “princes of the sea” in the previous verse, and “you” refers to Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

lift up

“sing”

ULT

17 They will lift up a lament for you and say to you, How you, who were inhabited by sailors, have been destroyed. The famous city that was so strong—it is now gone from the sea. The ones living in her once spread a terror about themselves upon everyone who lived near them.

How you, who were inhabited by sailors, have been destroyed

This can be stated in active form. Alternate translation: “How your enemies have destroyed you—you who were inhabited by sailors” (See: [Active or Passive](#))

spread a terror about themselves upon everyone who lived near them

The abstract noun “terror” can be translated using the adjective “terrified.” Alternate translation: “caused all the people around them to be terrified” (See: [Abstract Nouns](#))

Ezekiel 26:18

Now the coasts tremble on the day of your downfall. The islands in the sea are terrified, because you are no longer in your place

These two lines are similar in meaning and emphasize the response of the surrounding people to the destruction of Tyre. (See: [Parallelism](#))

ULT

¹⁸ Now the coasts tremble on the day of your downfall. The islands in the sea are terrified, because you are no longer in your place.'

Now the coasts tremble

Here "the coasts" represents the people living there. Alternate translation: "Now the people of the coastlands tremble" (See: [Metonymy](#))

The islands in the sea are terrified

Here "the islands in the sea" represents the people living there. Alternate translation: "The people of the islands are terrified" (See: [Metonymy](#))

you are no longer in your place

The destruction of Tyre is spoken of as if it was a person who had died. Alternate translation: "you have departed" or "you exist no more" (See: [Personification](#))

Ezekiel 26:19

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

When I make you

The word “you” here refers to the city of Tyre. In the original language “you” here is feminine singular.

ULT

19 For the Lord Yahweh says this: When I make you a desolate city, like the other cities that are not inhabited, when I raise up the deeps against you, and when the great waters cover you,

When I make you a desolate city, like the other cities that are not inhabited

Here Tyre is compared to other cities that no longer had people living in them. (See: [Simile](#))

the deeps

Here “the deeps” means the deep waters of the sea. Alternate translation: “the deep waters” (See: [Nominal Adjectives](#))

Ezekiel 26:20

then I will bring you down to the people of ancient times, like the others who have gone down into the pit; for I will make you live in the lowest realms of the earth as in ruins of ancient times

What Yahweh would do to Tyre is compared to people going to the grave and cities falling into ruin. (See: [Personification](#) and [Simile](#))

the pit

This refers to the grave. Because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. (See: [Metonymy](#))

stand in the land of the living

This represents being restored to the city's former existence. (See: [Metaphor](#))

ULT

²⁰ then I will bring you down to the people of ancient times, like the others who have gone down into the pit; for I will make you live in the lowest realms of the earth as in ruins of ancient times. Because of this you will not come back and stand in the land of the living. ^[1]

Ezekiel 26:21

I will place disaster on you

The abstract noun “disaster” can be translated using the adjective “terrible” or the verb “destroy.” Alternate translation: “I will bring you to a terrible end” or “I will destroy you” (See: [Abstract Nouns](#))

ULT

21 I will place disaster on you, and you will be no more forever. Then you will be sought, but you will never be found ever again—this is the Lord Yahweh’s declaration.”

Ezekiel 27

Ezekiel 27 General Notes

Structure and formatting

The prophecy against Tyre continues in this chapter. Tyre has become wealthy from trade as far as Spain, but Tyre will be destroyed. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Important figures of speech in this chapter

Metaphor

Tyre is compared to a ship built with the very best materials. Despite its strength and power, Yahweh will destroy it. (See: [Metaphor](#))

Ezekiel 27:1

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ Again the word of Yahweh came to me, saying,

Ezekiel 27:2

son of man

“son of a human being” or “son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: “mortal person” or “human”

ULT

² “Now you, son of man, begin a lamentation concerning Tyre,

begin a lamentation

The abstract noun “lamentation” can be translated using the verb “lament.” Alternate translation: “begin to lament” (See: [Abstract Nouns](#))

Ezekiel 27:3

say to Tyre

Here the word “Tyre” represents the people living in Tyre. Alternate translation: “say to the people of Tyre” (See: [Metonymy](#))

who lives within the gates of the sea

“who lives at the gates of the sea” or “who lives at the entry to the sea”

Tyre, you have said

Here the word “Tyre” represents the people living in Tyre. Alternate translation: “People of Tyre, you have said” (See: [Metonymy](#))

I am perfect in beauty

The abstract noun “beauty” can be translated using the adjective “beautiful.” Alternate translation: “I am perfectly beautiful” or “I am entirely beautiful” (See: [Abstract Nouns](#))

ULT

³ and say to Tyre, who lives within the gates of the sea, merchants of peoples to many islands, the Lord Yahweh says this to you: Tyre, you have said, ‘I am perfect in beauty.’

Ezekiel 27:4

General Information:

“Your” and “you” in these verses refer to Tyre. The city of Tyre is described here and in the following verses as if it were a beautiful ship. (See: [Metaphor](#))

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Your borders

“Your boundaries”

heart of the seas

“middle of the seas”

ULT

⁴ Your borders are in the heart of the seas; your builders have perfected your beauty.

Ezekiel 27:5

planks

long, flat pieces of wood; thick boards

a mast

a large pole on a ship that holds up the sails of the ship

ULT

⁵ They have made all your planks with cypress from Senir; they took a cedar from Lebanon to make a mast for you.

Ezekiel 27:6

General Information:

“They” in these verses refers to the builders of Tyre. “Your” refers to Tyre.

Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a beautiful ship. (See: [Metaphor](#))

ULT

6 They made your oars from the oaks of Bashan; they made your decks out of cypress wood from Cyprus, and they overlaid them with ivory.

oars

long pieces of wood with flat blades at one end that people use to make a boat move

decks

the parts of the boat that people can walk on

overlaid them

“covered them”

ivory

a white, beautiful, and hard material that is made from the long teeth of some animals

Ezekiel 27:7

sails

large pieces of cloth that move a ship when the wind blows on them

Your sails were made from colorful linen from Egypt that served as your banner

The sails of the ship are compared to the banners or flags of Tyre.
(See: [Simile](#))

ULT

⁷ Your sails were made from colorful linen from Egypt that served as your banner; the colors of blue and purple from the coasts of Elishah are used for the awning on your boat.

Ezekiel 27:8

General Information:

The words “you” and “your” in these verses refer to Tyre.

Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a beautiful ship. (See: [Metaphor](#))

ULT

⁸ Those who were living in Sidon and Arvad were your rowers; the sages of Tyre were within you; they were your pilots.

Arvad

This is the name of a small island off the coast of Syria. (See: [How to Translate Names](#))

sages of Tyre

“wise men of Tyre”

pilots

A pilot is a person who controls where a ship goes by steering the ship.

Ezekiel 27:9

Byblos

This is the name of a city on the Syrian coast. Other versions call it by the name "Gebal." (See: [How to Translate Names](#) and [Textual Variants](#))

filled your seams

"repaired your cracks" or "repaired your leaks"

sailors

A sailor is one of the team of workers on a ship.

ULT

⁹ Highly experienced craftsmen from Byblos filled your seams; all the ships of the sea and their sailors among you were carrying your merchandise for trade.

Ezekiel 27:10

General Information:

The words “you” and “your” in these verses refer to Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Persia, Lydia ... Libya

These are the names of places. (See: [How to Translate Names](#))

your men of war

“men who fought in your wars” or “serving as your warriors”

your splendor

The abstract noun “splendor” can be translated using the adjective “splendid.” Alternate translation: “how splendid you were” or “how majestic you were” (See: [Abstract Nouns](#))

ULT

10 Persia, Lydia, and Libya were in your army, your men of war. they hung shield and helmet within you; they showed your splendor.

Ezekiel 27:11

Arvad ... Helek ... Gammad

These are the names of places. (See: [How to Translate Names](#))

They completed your beauty

The abstract noun “beauty” can be translated using the adjective “beautiful.” Alternate translation: “They finished making you beautiful” or “They made you perfectly beautiful” (See: [Abstract Nouns](#))

ULT

11 The men of Arvad and Helek in your army were on your walls surrounding you, and the people of Gammad were in your towers. They hung up their shields on your walls all around you! They completed your beauty.

Ezekiel 27:12

General Information:

The word “your” in these verses refers to Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Silver, iron, tin, and lead

metals that were used during that time period

your wares

“the things you offered for sale”

ULT

¹² Tarshish was a trading partner with you because of your abundant wealth of goods to sell: Silver, iron, tin, and lead. They bought and sold your wares!

Ezekiel 27:13

Javan

This is the name of a coastal region also known as Ionia. (See: [How to Translate Names](#))

They handled your merchandise

“They traded for your merchandise”

ULT

13 Javan, Tubal, and Meshech—they traded slaves and in items made of bronze. They handled your merchandise.

Ezekiel 27:14

General Information:

The word “your” in these verses refers to Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Beth Togarmah

the name of a place (See: [How to Translate Names](#))

stallions

adult male horses

ULT

14 Beth Togarmah provided horses, stallions, and mules as your merchandise.

Ezekiel 27:15

Rhodes

This is the name of a place. (See: [How to Translate Names](#))

Merchandise was in your hand

Having things in the hands here is probably a metaphor for carrying those things or having them in their possession. Alternate translation: “You owned things that you sold to them” (See: [Metonymy](#))

horn

This refers to the tusks or elongated teeth of certain animals.

ebony

a dark brown to black hardwood that is very dense or heavy

ULT

15 The men of Rhodes were your traders on many coasts. Merchandise was in your hand; they sent back horn, ivory, and ebony as tribute!

Ezekiel 27:16

General Information:

The words “you” and “your” in these verses refer to Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Aram was a dealer

Here “Aram” refers to the people of Aram. Alternate translation: “The people of Aram were dealers” (See: [Metonymy](#))

dealer

“trader”

emeralds

An emerald is a type of green precious stone.

purple

Here purple cloth or yarn is referred to by just its color. Alternate translation: “purple cloth” or “purple yarn” (See: [Nominal Adjectives](#))

pearls

beautiful beads of hard white material that come from creatures in the sea

rubies

A ruby is a type of red precious stone.

ULT

16 Aram was a dealer in your many products; they provided emeralds, purple, colored cloth, fine fabric, pearls, and rubies as your merchandise.

Ezekiel 27:17

Judah and the land of Israel were trading with you

Here “Judah and the land of Israel” refers to the people of those places. Alternate translation: “The people of Judah and Israel were trading with you” (See: [Metonymy](#))

ULT

¹⁷ Judah and the land of Israel were trading with you. They provided wheat from Minnith, cakes, honey, oil, and balsam as your merchandise.

Minnith

This is the name of a place. (See: [How to Translate Names](#))

cakes

The meaning of the Hebrew word translated here as “cakes” is uncertain. Other versions may translate it as another type of food.

balsam

a sweet-smelling gum or resin that comes from a tree

Ezekiel 27:18

Helbon ... Zahar

names of places (See: [How to Translate Names](#))

enormous wealth

“abundant wealth” or “great wealth”

ULT

¹⁸ Damascus was a trader of all your products, of all your enormous wealth, and of the wine of Helbon and the wool of Zahar.

Ezekiel 27:19

General Information:

The words “you” and “your” in these verses refer to Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Dan ... Javan ... Izal

These are names of places. (See: [How to Translate Names](#))

Dan and Javan

This is a metonym for the people of Dan and Javan. Alternate translation: “The people of Dan and Javan” (See: [Metonymy](#))

wrought iron

a form of iron that can be shaped with a hammer

cinnamon

This is a type of spice that comes from the bark of a tree. “Cassia” is another name for this spice. (See: [Translate Unknowns](#))

calamus

a type of grass that people used as perfume and for medicine (See: [Translate Unknowns](#))

ULT

19 Dan and Javan from Izal provided you with merchandise of wrought iron, cinnamon, and calamus. This became merchandise for you.

Ezekiel 27:20

Dedan was

This is a metonym for the people of Dedan. Alternate translation: "The people of Dedan were" (See: [Metonymy](#))

ULT

²⁰ Dedan was your dealer in fine saddle blankets.

saddle blankets

A saddle blanket is a piece of cloth that people place on a horse beneath a saddle or seat.

Ezekiel 27:21

Arabia ... Kedar

These are names of places. (See: [How to Translate Names](#))

Arabia

This is a metonym for the people of Arabia. Alternate translation: “The people of Arabia” or “The Arabians” (See: [Metonymy](#))

ULT

²¹ Arabia and all the chiefs of Kedar were traders with you; they provided you with lambs, rams and goats.

Ezekiel 27:22

General Information:

The words “you” and “your” in these verses refer to Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Sheba ... Raamah

These are the names of places. (See: [How to Translate Names](#))

precious gems

“valuable stones”

ULT

²² The traders of Sheba and Raamah came to sell you the best of every spice and in all kinds of precious gems; they traded gold for your merchandise.

Ezekiel 27:23

Haran, Kanneh, and Eden were traders with you, along with Sheba, Ashur, and Kilmad

This refers to the people from these places. Alternate translation: “The people of Haran, Kanneh, and Eden were traders with you, along with the people of Sheba, Ashur, and Kilmad” (See: [Metonymy](#))

ULT

²³ Haran, Kanneh, and Eden were traders with you, along with Sheba, Ashur, and Kilmad.

Haran ... Kanneh ... Eden ... Sheba ... Ashur ... Kilmad

These are the names of places. (See: [How to Translate Names](#))

Ezekiel 27:24

General Information:

The words “you” and “your” in these verses refer to Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

These were your dealers

“They traded with you”

ornate robes of violet cloths with woven colors

“purple robes with many different colors”

blankets of multicolored, embroidered, and well-woven cloth

“blankets with many colors that had designs and were of high quality”

ULT

²⁴ These were your dealers in ornate robes of violet cloths with woven colors, and in blankets of multicolored, embroidered, and well-woven cloth in your marketplaces.

Ezekiel 27:25

The ships of Tarshish were the transporters of your merchandise

This can be stated in active form. Alternate translation: "The ships of Tarshish carried your merchandise" (See: [Active or Passive](#))

you were filled up, heavily laden with cargo

Tyre's abundance is spoken of as if it was a ship that was full of cargo. (See: [Metaphor](#))

heart of the seas

"middle of the seas." See how you translated this in [Ezekiel 27:4](#).

ULT

²⁵ The ships of Tarshish were the transporters of your merchandise! So you were filled up, heavily laden with cargo in the heart of the seas!

Ezekiel 27:26

General Information:

The words “you” and “your” in these verses refer to Tyre. The city of Tyre is described here and in the following verses as if it were a wrecked ship. (See: [Metaphor](#))

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Your rowers

“The people that row you”

vast seas

“great waters”

the eastern wind

“the strong wind from the east”

middle of them

“heart of the seas” or “middle of the seas.” See how you translated this in [Ezekiel 27:4](#).

ULT

26 Your rowers have brought you into vast seas; the eastern wind has broken you in the middle of them.

Ezekiel 27:27

sailors

men who sail boats

depths of the sea

“heart of the seas” or “middle of the seas.” See how you translated this in [Ezekiel 27:4](#).

on the day of your destruction

The abstract noun “destruction” can be translated using the verb “destroy.” Alternate translation: “at the time you are destroyed” (See: [Abstract Nouns](#))

ULT

27 Your wealth, merchandise, and trade goods; your sailors and pilots, and ship builders; your traders of merchandise and all the men of war who are in you, and all your crew—they will sink into the depths of the sea on the day of your destruction.

Ezekiel 27:28

General Information:

The words “you” and “your” in these verses refer to Tyre.

Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a wrecked ship. (See: [Metaphor](#))

ULT

²⁸ Cities at the sea will tremble at the sound of your pilots' cry;

Cities at the sea will tremble

Here “Cities at the sea” represents the people in those cities. Alternate translation: “The people of the cities by the sea will tremble” (See: [Metonymy](#))

Ezekiel 27:29

All those who handle oars

“All the rowers”

ULT

²⁹ All those who handle oars will come down from their ships; mariners and all the pilots on the sea will stand on the land.

Ezekiel 27:30

wail bitterly

“cry out sadly”

they will cast dust up on their heads. They will roll about in ashes

These are expressions of grieving and mourning. (See: [Symbolic Action](#))

ULT

³⁰ Then they will make you listen to their voice and will wail bitterly; they will cast dust up on their heads. They will roll about in ashes.

Ezekiel 27:31

General Information:

The word “they” in these verses refer to the people mentioned in verses 28 and 29. The words “you” and “your” refer to Tyre.

Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a wrecked ship. (See: [Metaphor](#))

ULT

31 They will shave their heads bald for you and bind themselves with sackcloth, and they will weep bitterly over you and they will cry out.

They will shave their heads bald for you and bind themselves with sackcloth

These are expressions of grieving and mourning. (See: [Symbolic Action](#))

bald

having no hair on the head

Ezekiel 27:32

They will lift up their wails of lamentation

The abstract noun “lamentation” can be translated using the verb “lament.” Alternate translation: “They will cry out and lament” (See: [Abstract Nouns](#))

sing dirges

“sing funeral songs”

ULT

³² They will lift up their wails of lamentation for you and sing dirges over you, Who is like Tyre, who has now been brought to silence in the middle of the sea?

Who is like Tyre, who has now been brought to silence in the middle of the sea?

This question expects a negative answer and emphasizes Tyre being different from all other cities. It can be expressed as a statement. Alternate translation: “No other city is like Tyre, who has now been brought to silence in the middle of the sea.” (See: [Rhetorical Question](#))

who has now been brought to silence

This can be expressed in active form. Alternate translation: “who its enemies have now silenced” (See: [Active or Passive](#))

Ezekiel 27:33

When your merchandise went ashore

This can be expressed in active form. Alternate translation: "When people brought your merchandise ashore" (See: [Active or Passive](#))

ashore

"onto the land"

you enriched the kings of the earth

"you made the kings of the earth rich"

ULT

33 When your merchandise went ashore from the sea, it satisfied many peoples; you enriched the kings of the earth with your great wealth and merchandise!

Ezekiel 27:34

General Information:

The words “you” and “your” in these verses refer to Tyre.

Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a wrecked ship. (See: [Metaphor](#))

ULT

³⁴ But when you were shattered by the seas, by deep waters, your merchandise and all your crew sank!

when you were shattered by the seas, by deep waters

This can be expressed in active form. Alternate translation: “when the seas, the deep waters, shattered you” (See: [Active or Passive](#))

shattered

To “shatter” is to break up into pieces.

crew

team of workers

Ezekiel 27:35

were appalled at you

“were shocked and terrified by what happened to you”

their kings shuddered in horror

The abstract noun “horror” can be translated using the adverb “fearfully.” Alternate translation: “their kings shuddered fearfully” (See: [Abstract Nouns](#))

shuddered

“shook, trembled with fear”

Their faces trembled

Here “faces” represents the whole person. Alternate translation: “They appear to be trembling” (See: [Metonymy](#))

ULT

³⁵ All the inhabitants of the coasts were appalled at you, and their kings shuddered in horror! Their faces trembled!

Ezekiel 27:36

hiss at you

Hissing was making a whistling sound through the teeth. It may have been out of dismay, grief, or surprise. (See: [Symbolic Action](#))

you have become a horror

The abstract noun “horror” can be translated using the adjective “dreadful.” This can be stated in active form. Alternate translation: “you have become dreadful” (See: [Abstract Nouns](#))

ULT

³⁶ The merchants of the people hiss at you; you have become a horror, and you will be no more forever.”

Ezekiel 28

Ezekiel 28 General Notes

Structure and formatting

The prophecy against Tyre concludes in this chapter. Tyre will be destroyed because of its pride and unfair business practices. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Ezekiel 28:1

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ Then the word of Yahweh came to me, saying,

Ezekiel 28:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: “Mortal person” or “Human”

Your heart is arrogant

Here “heart” represents the will or thoughts of the ruler of Tyre. Alternate translation: “You are arrogant” (See: [Metonymy](#))

arrogant

falsely believing oneself to be importantbelieving oneself to be important

I will sit in the seat of the gods

“I will sit on the throne of the gods.” Here sitting in the seat of the gods represents claiming to be in the same exalted position as if he were one of the gods. (See: [Metaphor](#))

heart of the seas

“middle of the seas.” See how you translated this in [Ezekiel 27:4](#).

you make your heart like the heart of a god

Here “heart” represents the mind or thinking. A god thinks of himself as better than people. Alternate translation: “you think that you have the mind of a god” or “you have allowed yourself to think that you are better than other people” (See: [Metonymy](#) and [Simile](#))

ULT

² “Son of man, say to the ruler of Tyre, ‘The Lord Yahweh says this: Your heart is arrogant! You have said, “I am a god! I will sit in the seat of the gods in the heart of the seas!” Even though you are a man and not a god, you make your heart like the heart of a god;

Ezekiel 28:3

you think that you are wiser than Daniel

Here the ruler of Tyre compares himself to Daniel the prophet in how wise he thought he was. (See: [Simile](#))

ULT

³ you think that you are wiser than Daniel, and that no secret amazes you!

Ezekiel 28:4

General Information:

The words “you” and “your” in these verses refer to the ruler of Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to the ruler of Tyre.

ULT

⁴ You have made yourself wealthy with wisdom and skill, and obtained gold and silver in your treasuries!

You have made yourself wealthy with wisdom and skill

The abstract nouns “wisdom” and “skill” can be translated using the adjectives “wise” and “skillful.” Alternate translation: “You have become wealthy by your own wisdom and skill” or “You have become wealthy by being wise and skillful” (See: [Reflexive Pronouns](#) and [Abstract Nouns](#))

obtained gold and silver

“stored up gold and silver”

treasuries

places to store valuable objects and keep them safe

Ezekiel 28:5

By great wisdom and by your trading, you have multiplied your wealth, so your heart is arrogant because of your wealth

The abstract nouns “wisdom” and “wealth” can be translated using the adjectives “wise” and “wealthy.” Alternate translation: “By being very wise and by your trading, you have become more and more wealthy, so your heart is arrogant because of how wealthy you are” (See: [Abstract Nouns](#))

ULT

⁵ By great wisdom and by your trading, you have multiplied your wealth, so your heart is arrogant because of your wealth.

your heart is arrogant

Here “heart” represents the will or thoughts of the ruler of Tyre. Alternate translation: “you are arrogant” (See: [Metonymy](#))

Ezekiel 28:6

General Information:

The words “you” and “your” in these verses refer to the ruler of Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to the ruler of Tyre.

you have made your heart like the heart of a god

Here “heart” represents the mind or thinking. A god thinks of himself as better than people. See how you translated the similar phrase in [Ezekiel 28:2](#). (See: [Metonymy](#) and [Simile](#))

ULT

6 Therefore, the Lord Yahweh says this:
Because you have made your heart like
the heart of a god,

Ezekiel 28:7

the beauty of your wisdom

The abstract nouns “beauty” and “wisdom” can be translated using the adjective “beautiful” and the adverb “wisely.” Alternate translation: “the beautiful things that you have so wisely made” (See: [Abstract Nouns](#))

profane your splendor

The abstract noun “splendor” can be translated using the adjective “splendid.” Alternate translation: “profane how splendid you are” or “defile how majestic you are” (See: [Abstract Nouns](#))

ULT

⁷ I will therefore bring foreigners against you, terrifying men from other nations. They will bring their swords against the beauty of your wisdom, and they will profane your splendor.

Ezekiel 28:8

General Information:

Yahweh continues giving Ezekiel his message to the ruler of Tyre. The word “They” refers to foreign armies. The words “you” and “your” in these verses refer to the king of Tyre.

ULT

⁸ They will send you down to the pit, and you will die the death of those who die in the heart of the seas.

down to the pit

Here “the pit” refers to the grave or to hell. Alternate translation: “down to the grave” (See: [Metonymy](#))

in the heart of the seas

“in the middle of the seas”

Ezekiel 28:9

Will you truly say, “I am a god” to the face of one who kills you?

This question expects a negative answer to emphasize the irony when one who claims to be a god is destroyed by men. It can be translated as a statement. Alternate translation: “You will not say ‘I am a god’ to the face of one who kills you!” (See: [Rhetorical Question](#) and [Irony](#))

ULT

⁹ Will you truly say, “I am a god” to the face of one who kills you? You are a man and not God, and you will be in the hand of the one who pierces you.

to the face of

Here the face represents being in the presence of another person. Alternate translation: “in the presence of” or “before” (See: [Synecdoche](#))

in the hand of

Here being in the hand of someone represents being under their control. Alternate translation: “under the control of” (See: [Metaphor](#))

Ezekiel 28:10

by the hand of foreigners

Here “hand” is a metonym for the actions of the foreigners’ army.
Alternate translation: “by an army of foreigners” (See: [Metonymy](#))

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First](#), [Second](#) or [Third Person](#))

ULT

10 You will die the death of the uncircumcised by the hand of foreigners, for I have declared it—this is the Lord Yahweh’s declaration.”

Ezekiel 28:11

The word of Yahweh came again to me, saying,

The idiom “The word of Yahweh came again to” is used to introduce a special message from God. See how you translated similar words in

[Ezekiel 18:1](#). Alternate translation: “Yahweh gave a message to me a second time. He said,” or “Yahweh spoke this second message to me:” (See: [Idiom](#))

ULT

¹¹ The word of Yahweh came again to me, saying,

Ezekiel 28:12

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: “Mortal person” or “Human”

lift up

“sing”

You were the model of perfection

The abstract nouns “model” and “perfection” can be translated using the words “completely” and “perfect.” Alternate translation: “You were completely perfect” (See: [Abstract Nouns](#))

full of wisdom and perfect in beauty

The abstract nouns “wisdom” and “beauty” can be translated using the adjectives “wise” and “beautiful.” Alternate translation: “fully wise and perfectly beautiful” (See: [Abstract Nouns](#))

ULT

12 “Son of man, lift up a lament for the king of Tyre and say to him, ‘The Lord Yahweh says this: You were the model of perfection, full of wisdom and perfect in beauty.’

Ezekiel 28:13

Every precious stone covered you

“You wore every kind of precious stone”

ruby, topaz, emerald, chrysolite, onyx, jasper, sapphire, turquoise, and beryl

These are all precious stones of different colors. (See: [Translate Unknowns](#))

settings and mountings

pieces of metal that hold the precious stones

It was on the day you were created that they were prepared

This can be stated in active form. Alternate translation: “I prepared them on the day that I created you” (See: [Active or Passive](#))

prepared

“made ready”

ULT

13 You were in Eden, the garden of God. Every precious stone covered you: ruby, topaz, emerald, chrysolite, onyx, jasper, sapphire, turquoise, and beryl. Your settings and mountings were made from gold. It was on the day you were created that they were prepared.

Ezekiel 28:14

General Information:

The word “you” in these verses refers to the king of Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to the king of Tyre.

cherub

See how you translated this in [Ezekiel 10:9](#).

the fiery stones

“the stones of fire.” This could mean: (1) a metaphor for the colorful and bright stones mentioned in [Ezekiel 28:13](#) or (2) other fiery stones on the “holy mountain of God” (See: [Metaphor](#))

ULT

14 I placed you on the holy mountain of God as the cherub I anointed to guard mankind. You were in the midst of the fiery stones where you walked about.

Ezekiel 28:15

from the day you were created until injustice was found within you

This can be stated in active form. Alternate translation: “since the day that I created you until I found injustice within you” (See: [Active or Passive](#))

ULT

¹⁵ You had integrity in your ways from the day you were created until injustice was found within you.

Ezekiel 28:16

General Information:

The words “you” and “your” in these verses refer to the king of Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to the king of Tyre.

great trade

“large volume of trade”

you were filled with violence

Yahweh speaks of the king of Tyre as if he were a container that was filled up with violence. The king is a synecdoche for himself and his people. The abstract noun “violence” can be translated using the adjective “violent.” Alternate translation: “you and your people became completely violent” or “you and your people were completely violent” (See: [Metaphor](#) and [Synecdoche](#) and [Abstract Nouns](#))

guardian cherub

“guarding cherub”

the fiery stones

“the stones of fire.” See how you translated this in [Ezekiel 28:14](#). This could mean: (1) a metaphor for the colorful and bright stones mentioned in [Ezekiel 28:13](#) or (2) other fiery stones on the “holy mountain of God.” (See: [Metaphor](#))

ULT

16 Through your great trade you were filled with violence, and so you sinned. So I threw you out of the mountain of God, as one who was defiled, and I destroyed you, guardian cherub, and drove you from among the fiery stones.

Ezekiel 28:17

Your heart was arrogant

Here the “heart” represents the whole person, emphasizing the person’s thoughts. Alternate translation: “You were arrogant” (See: [Synecdoche](#))

arrogant

falsely believing oneself to be importantbelieving oneself to be important

ULT

17 Your heart was arrogant with your beauty; you ruined your wisdom because of your splendor. I have sent you down to the earth. I have placed you before kings so they may see you.

Your heart was arrogant with your beauty; you ruined your wisdom because of your splendor

The abstract nouns “beauty,” “wisdom” and “splendor” can be translated using the adjectives “beautiful,” “wise” and “splendid.” Alternate translation: “Your heart was arrogant because you were beautiful; you became unwise because you were so splendid” (See: [Abstract Nouns](#))

before kings

“in front of kings “

so they may see you

“so they may look at you”

Ezekiel 28:18

General Information:

The words “you” and “your” in these verses refer to the king of Tyre.

Connecting Statement:

Yahweh continues giving Ezekiel his message to the king of Tyre.

it will consume you

“it will devour you.” The fire is spoken of here as if it was eating him up. Alternate translation: “it will burn you up” (See: [Idiom](#))

turn you into ashes

This idiom means burning up until only ashes are left. Alternate translation: “burn you up to ashes” or “burn you up completely” (See: [Idiom](#))

ULT

18 Because of your many sins and your dishonest trade, you have defiled your holy places. So I have made fire come out from you; it will consume you. I will turn you into ashes on the earth in the sight of all who look at you.

Ezekiel 28:19

shudder

shake or tremble with fear

you will be no more forever

See how you translated this in [Ezekiel 27:36](#).

ULT

19 All the ones who knew you among the peoples will shudder at you; they will be horrified, and you will be no more forever.'"

Ezekiel 28:20

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

20 Then the word of Yahweh came to me, saying,

Ezekiel 28:21

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

21 “Son of man, set your face against Sidon and prophesy against her.”

set your face against Sidon

Sidon was far away, so Ezekiel could not see it, but staring in that direction would be a symbol of harming the people there. See how you translated a similar phrase in [Ezekiel 6:2](#). Alternate translation: “Turn toward Sidon and stare” or “stare toward Sidon so that the people there will be harmed” (See: [Symbolic Action](#))

prophesy against

“prophesy about the bad things that will happen to.” See how you translated this in [Ezekiel 4:7](#).

Ezekiel 28:22

Behold!

“Look!” or “Listen!” or “Pay attention to what I am about to tell you!”

I will be glorified in your midst

This can be stated in active form. Alternate translation: “I will reveal my glory among you” (See: [Active or Passive](#))

ULT

22 Say, ‘The Lord Yahweh says this: Behold! I am against you, Sidon! For I will be glorified in your midst so your people will know that I am Yahweh when I execute justice within you. I will be shown to be holy in you.’

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

when I execute justice within you

The abstract noun “justice” can be translated using the verb “judge.” Alternate translation: “when I judge you” (See: [Abstract Nouns](#))

I will be shown to be holy in you

This can be stated in active form. Alternate translation: “I will use you to show you that I am holy” (See: [Active or Passive](#))

Ezekiel 28:23

General Information:

The words “you” and “your” in these verses refer to Sidon.

Connecting Statement:

Yahweh continues giving Ezekiel his message to Sidon.

ULT

23 I will send out a plague in you and blood in your streets, and the slain will fall in your midst. When the sword comes against you from all around, then you will know that I am Yahweh.

blood in your streets

Here “blood” refers to the blood of the people of Sidon and represents those whom their enemies would kill. (See: [Metaphor](#))

the slain will fall

Here “the slain” means the people of Sidon whom their enemies would kill. Alternate translation: “the slain people will fall” (See: [Nominal Adjectives](#))

When the sword comes against you

Here “sword” is a metonym for an attacking enemy army. Alternate translation: “When enemy armies attack you” (See: [Metonymy](#))

Ezekiel 28:24

pricking briars and painful thorns for the house of Israel from all those around her who despise her people

Here the briars and thorns represent what would cause suffering and pain. Alternate translation: “people anywhere around the house of Israel who wound them like briars, hurt them like thorns, and despise them” (See: [Metaphor](#))

ULT

²⁴ Then there will no longer be pricking briars and painful thorns for the house of Israel from all those around her who despise her people, so they will know that I am the Lord Yahweh!’

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 [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

Ezekiel 28:25

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 [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

among whom they were scattered

This can be expressed in active form. Alternate translation: “among whom I scattered them” (See: [Active or Passive](#))

so the nations may see

“in such a way as the nations will see it”

my servant Jacob

Here “Jacob” represents the descendants of Jacob. Alternate translation: “the descendants of my servant Jacob” (See: [Metonymy](#))

ULT

²⁵ The Lord Yahweh says this, ‘When I gather the house of Israel from the peoples among whom they were scattered, and when I am set apart among them, so the nations may see, then they will make their homes in the land I will give to my servant Jacob.’

Ezekiel 28:26

within her

“in the land”

when I execute justice on all

The abstract noun “justice” can be translated using the verb “judge.”
Alternate translation: “when I judge all” (See: [Abstract Nouns](#))

ULT

²⁶ Then they will live securely within her and build houses, plant vineyards, and live securely when I execute justice on all the ones who now despise them from all around; so they will know that I am Yahweh their God!”

Ezekiel 29

Ezekiel 29 General Notes

Structure and formatting

This chapter begins a prophecy against Egypt and its king, Pharaoh. Because Egypt did not fulfill its promise of protecting Judah, it will be conquered by Babylon. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [fulfill](#), [fulfilled](#), [carried out](#) and [promise](#), [promised](#))

Ezekiel 29:1

In the tenth year

It can be stated clearly that this was the tenth year of Jehoiachin's exile. Alternate translation: "In the tenth year of the exile of King Jehoiachin" (See: [Ordinal Numbers](#) and [Assumed Knowledge and Implicit Information](#))

ULT

¹ In the tenth year, in the tenth month on the twelfth day of the month, the word of Yahweh came to me, saying,

in the tenth month on the twelfth day of the month

"on the twelfth day of the tenth month." This is the tenth month of the Hebrew calendar. The twelfth day is near the beginning of January on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: "Yahweh spoke this message" or "Yahweh spoke these words" (See: [Idiom](#))

Ezekiel 29:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

² “Son of man, set your face against Pharaoh, the king of Egypt; prophesy against him and against all of Egypt.

set your face against Pharaoh

This is a command to stare at Pharaoh as a symbol of punishing him and his people. Pharaoh was far away, so Ezekiel could not see him, but staring in his direction would be a symbol of harming him and his people. See how you translated a similar phrase in [Ezekiel 6:2](#). Alternate translation: “turn toward Pharaoh and stare” or “stare toward Pharaoh so that he and his people will be harmed” (See: [Symbolic Action](#))

prophesy against him and against all of Egypt

“tell the terrible things that will happen to him and everyone in Egypt”

Ezekiel 29:3

the great sea monster

“the huge creature that lives in the water.” Yahweh calls Pharaoh a monster that lives in the water. The monster is probably a crocodile. (See: [Symbolic Language](#))

ULT

³ Declare and say, ‘The Lord Yahweh says this: Behold! I am against you, Pharaoh, king of Egypt. You, the great sea monster that lurks in the midst of the river, that says, “My river is my own. I have made it for myself.”

Ezekiel 29:4

General Information:

Yahweh continues giving Ezekiel his message to Pharaoh, speaking of him as though he were a monster in the water and the people of Egypt were fish. (See: [Symbolic Language](#))

hooks

sharp and bent pieces of metal or wood that people use to catch fish and other animals in the water

scales

hard pieces of skin that are on fish, crocodiles, and other animals

ULT

⁴ For I will place hooks in your jaw, and the fish of your Nile will cling to your scales; I will lift you up from the middle of your river along with all the fish of the river that cling to your scales.

Ezekiel 29:5

you will not be gathered nor lifted up

This can be stated in active form. The implication is that they would die in the wilderness. Alternate translation: “no one will gather you or pick you up” or “no one will gather your bodies and bury you” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

ULT

⁵ I will throw you down into the wilderness, you and all the fish from your river. You will fall on the open field; you will not be gathered nor lifted up. I will give you as food to the living things of the earth and to the birds of the heavens.

Ezekiel 29:6

General Information:

Yahweh continues giving Ezekiel his message to Pharaoh.

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁶ Then all the inhabitants of Egypt will know that I am Yahweh, because they have been a reed stalk to the house of Israel.

they have been a reed stalk

The word “they” refers to the inhabitants of Egypt. A reed stalk is unreliable because it is easily broken. Yahweh speaks of them as a reed stalk because the people of Israel relied on the Egyptians to help them in war, but the Egyptians did not help them. Alternate translation: “they have been as unreliable as a reed stalk” (See: [Metaphor](#))

reed

a plant that grows near water and looks like very large grass

stalk

the part of a reed that is long and like a thick stick. People can use them like sticks, but the stalks of reeds are not as strong as wood and can break suddenly.

Ezekiel 29:7

When they took hold of you in their hand

God speaks of Israel relying on Egypt as if they were taking hold of a reed stalk in order to use it as a crutch. Alternate translation: "When they relied on you" (See: [Metaphor](#))

When they took hold of you

The word "they" refers to the Israelites and the word "you" refers to Pharaoh or Pharaoh and Egypt.

you caused their legs to be unsteady

Because Egypt did not help the Israelites, the Israelites could not defend themselves against their enemy, the Babylonians. God speaks of the Israelites being unable to defend themselves as if their legs were unsteady. Alternate translation: "you caused them to be like people whose legs are unsteady" (See: [Metaphor](#))

ULT

⁷ When they took hold of you in their hand, you broke and tore open their shoulder; and when they leaned on you, you were broken, and you caused their legs to be unsteady.

Ezekiel 29:8

General Information:

Yahweh continues giving Ezekiel his message to Pharaoh.

Behold!

“Look!” or “Listen!” This word adds emphasis to what is said next.

This is the Lord’s message to Pharaoh. Alternate translation: “Pay attention to what I am about to tell you!”

ULT

⁸ Therefore the Lord Yahweh says this:
Behold! I will bring a sword against you.
I will cut off both man and beast from
you.

I will bring a sword against you

Here “sword” is a metonym for battle, and “bring a sword against you” is a metaphor for causing an enemy army to come fight against Egypt. Alternate translation: “I will cause your enemies to come fight against you” (See: [Metonymy](#))

a sword against you

The word “you” refers to the nation of Egypt. (See: [Forms of You](#))

I will cut off both man and beast from you

Here “cut off man and beast” is a metaphor for destroying the people and animals. God would do this by causing the enemy army to do it. (See: [Metaphor](#))

Ezekiel 29:9

(There are no notes for this verse.)

ULT

⁹ So the land of Egypt will become desolate and a ruin. Then they will know that I am Yahweh, because the sea monster had said, "The river is mine, for I have made it."

Ezekiel 29:10

I am against you and against your river

The word “you” refers to Pharaoh. God speaks to Pharaoh as if Pharaoh were a monster in the river.

I will give the land of Egypt over to desolation and waste

“I will put Egypt into the power of desolation and waste.” Desolation and waste are spoken of as if they were people who could be given power over Egypt. Alternate translation: “I will cause Egypt to become a desolate waste” (See: [Personification](#))

you will become a wasteland

Here “you” refers to Pharaoh and represents Egypt, the country he rules over. Alternate translation: “your country will become a wasteland” (See: [Metonymy](#))

from the Migdol to Syene and the borders of Cush

This refers to all of Egypt. Where these places are can be stated clearly. Alternate translation: “throughout all of Egypt, from Migdol in the north to Syene in the south and the borders of Cush further south” (See: [Merism](#) and [Assumed Knowledge and Implicit Information](#))

Migdol

This is the name of a place in the far northern part of Egypt. (See: [How to Translate Names](#))

Syene

This the name of a town in southern Egypt. It is now called Aswan. (See: [How to Translate Names](#))

the borders of Cush

These borders of Cush were south of Syene. Some versions say Sudan or Ethiopia, the modern names of countries south of Egypt. (See: [How to Translate Names](#))

ULT

10 Therefore, behold! I am against you and against your river, so I will give the land of Egypt over to desolation and waste, and you will become a wasteland from the Migdol to Syene and the borders of Cush.

Ezekiel 29:11

General Information:

Yahweh continues giving Ezekiel his message to Pharaoh.

No man's foot will pass through it

Here "man's foot" represents people. Alternate translation: "No man will walk through the land of Egypt" (See: [Synecdoche](#))

no wild animal's foot will pass through it

Here "animal's foot" represents animals. Alternate translation: "not even a wild animal will walk through it" (See: [Synecdoche](#))

ULT

11 No man's foot will pass through it, and no wild animal's foot will pass through it. It will not be inhabited for forty years.

Ezekiel 29:12

For I will make the land of Egypt a desolation

The abstract noun “desolation” can be expressed with the adjective “desolate.” Alternate translation: “For I will make the land of Egypt desolate” (See: [Abstract Nouns](#))

I will scatter Egypt among the nations

Here “Egypt” represents the people of Egypt, and “scatter” represents causing them to move to other places. Alternate translation: “I will scatter the Egyptians among the nations” or “I will make the people of Egypt go and live among the nations” (See: [Metonymy](#) and [Metaphor](#))

ULT

12 For I will make the land of Egypt a desolation in the midst of uninhabited lands, and its cities in the midst of wasted cities will become a desolation for forty years; then I will scatter Egypt among the nations, and I will disperse them through the lands.

Ezekiel 29:13

General Information:

Yahweh continues giving Ezekiel his message to Pharaoh.

I will gather Egypt

Here “Egypt” is a metonym for the people of Egypt, and “gather” is a metaphor for causing them to return to Egypt. Alternate translation: “I will cause the people of Egypt to return to Egypt” (See: [Metonymy](#) and [Metaphor](#))

ULT

13 For the Lord Yahweh says this: At the end of forty years I will gather Egypt from the peoples among whom they were scattered.

among whom they were scattered

This can be translated in active form. Alternate translation: “among whom I scattered them” (See: [Active or Passive](#))

Ezekiel 29:14

I will restore the fortunes of Egypt

The phrase “fortunes of Egypt” is a metaphor for the people of Egypt who had been taken away to other countries. Alternate translation: “I will bring back the people of Egypt” (See: [Metaphor](#))

the region of Pathros

the southern part of Egypt between the Delta and the land of Cush. This is also called Upper Egypt. (See: [How to Translate Names](#))

a lowly kingdom

Here “lowly” represents unimportant. Alternate translation: “an unimportant kingdom” (See: [Metaphor](#))

ULT

14 I will restore the fortunes of Egypt and bring them back to the region of Pathros, to the land of their origin. Then they will be a lowly kingdom there.

Ezekiel 29:15

General Information:

Yahweh continues giving Ezekiel his message to Pharaoh.

the lowliest of the kingdoms

Here “lowliest” represents least important. Alternate translation: “the least important of the kingdoms” (See: [Metaphor](#))

it will not be lifted up any more among the nations

Here “be lifted up” represents becoming important. Alternate translation: “it will not become important again among the nations” (See: [Metaphor](#))

I will diminish them

“I will make them small.” Here “diminish them” represents making Egypt weak or unimportant. (See: [Metaphor](#))

ULT

15 It will be the lowliest of the kingdoms, and it will not be lifted up any more among the nations. I will diminish them so they will no longer rule over nations.

Ezekiel 29:16

The Egyptians will no longer be a reason for confidence for the house of Israel

The abstract noun “confidence” can be translated with the verbs “trust” or “rely on.” Alternate translation: “The house of Israel will no longer trust in the Egyptians” or “The house of Israel will no longer rely on the Egyptians” (See: [Abstract Nouns](#))

the house of Israel

Here “house” represents the people of Israel. Alternate translation: “the people of Israel” or “the nation of Israel” (See: [Metonymy](#))

they will be a reminder of the iniquity that Israel committed

How Egypt would be a reminder can be stated clearly. The abstract nouns “reminder” and “iniquity” can be expressed with the verbs “remember” and “sin.” Alternate translation: “when Israel sees what I do to Egypt, Israel will remember how Israel sinned” (See: [Assumed Knowledge and Implicit Information](#) and [Abstract Nouns](#))

when they turned to Egypt for help

Here “turn ... for help” is a metonym for “ask ... for help.” Alternate translation: “whenever they asked Egypt to help them” (See: [Metonymy](#))

ULT

¹⁶ The Egyptians will no longer be a reason for confidence for the house of Israel. Instead, they will be a reminder of the iniquity that Israel committed when they turned to Egypt for help. Then they will know that I am the Lord Yahweh.”

Ezekiel 29:17

it came about

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

in the twenty-seventh year

This was after King Jehoiachin and the people of Judah were taken as exiles to Babylon. Alternate translation: “in the twenty-seventh year of the exile of King Jehoiachin” (See: [Ordinal Numbers](#) and [Assumed Knowledge and Implicit Information](#))

on the first of the first month

“on the first day of the first month.” This is the first month of the Hebrew calendar. The first day is near the beginning of April. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

17 Then it came about in the twenty-seventh year on the first day of the first month, that the word of Yahweh came to me, saying,

Ezekiel 29:18

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

to do hard work against Tyre

The kind of hard work they did can be stated clearly. Alternate translation: “to work hard at attacking Tyre” (See: [Assumed Knowledge and Implicit Information](#))

Every head ... every shoulder

This refers to the heads and shoulders of the Babylonian soldiers.

Every head was rubbed until it was made bald

Either their helmets or the heavy things they carried on their heads rubbed the hair off their heads.

every shoulder was made raw

Either their armor or the heavy things they carried on their shoulders rubbed the skin off their shoulders. Alternate translation: “every shoulder was rubbed raw” or “every shoulder was rubbed bare”

he and his army received no payment from Tyre

Here “payment” represents the valuable things that Nebuchadnezzar’s army would steal from Tyre as a reward for defeating it. God speaks of these things as if they were what God would pay them for working for him. Alternate translation: “he and his army did not get any valuable things from Tyre as reward” (See: [Metaphor](#))

ULT

18 “Son of man, Nebuchadnezzar the king of Babylon stationed his army to do hard work against Tyre. Every head was rubbed until it was made bald, and every shoulder was made raw. Yet he and his army received no payment from Tyre for the hard work that he carried out against it.

Ezekiel 29:19

Behold!

“Look!” or “Listen!” This word adds emphasis to what is said next.
Alternate translation: “Pay attention to what I am about to tell you!”

I am giving the land of Egypt to Nebuchadnezzar the king of Babylon

Yahweh speaks of causing the army of Babylon to defeat Egypt as if God were giving Egypt to Nebuchadnezzar. Alternate translation: “I will cause the army of Nebuchadnezzar, the king of Babylon, to defeat Egypt” (See: [Metaphor](#))

that will be his army’s wages

God speaks of these things that Nebuchadnezzar’s army would take as if they were what God would pay them for working for him. Alternate translation: “his army will receive those things as if they were payment” (See: [Metaphor](#))

ULT

19 Therefore the Lord Yahweh says this, ‘Behold! I am giving the land of Egypt to Nebuchadnezzar the king of Babylon, and he will take away its wealth, plunder its possessions, and carry off all he finds there; that will be his army’s wages.’

Ezekiel 29:20

this is the Lord Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First](#), [Second](#) or [Third Person](#))

ULT

²⁰ I have given him the land of Egypt as the wages for the work they did for me —this is the Lord Yahweh's declaration.

Ezekiel 29:21

I will make a horn sprout up for the house of Israel

An animal horn represents the animal's strength, so horn is a metonym for strength. God speaks of making Israel strong as if Israel were an animal, and he were to cause its horn to grow. Alternate translation: "I will make the people of Israel strong" (See: [Metonymy](#) and [Metaphor](#))

ULT

²¹ On that day I will make a horn sprout up for the house of Israel, and I make you speak in their midst, so that they will know that I am Yahweh."

the house of Israel

The word "house" is a metonym for the family that lives in the house. Here it refers to the people of Israel, the descendants of Jacob whom God called Israel. Alternate translation: "the people of Israel" or "the nation of Israel" (See: [Metonymy](#))

speak in their midst

"speak to them"

Ezekiel 30

Ezekiel 30 General Notes

Structure and formatting

The prophecy against Egypt and its king continues in this chapter. Babylon will destroy all the towns of Egypt and their allies will not be able to help them. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Ezekiel 30:1

General Information:

Ezekiel tells about a message that Yahweh gave him.

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ The word of Yahweh came to me, saying,

Ezekiel 30:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

² “Son of man, prophesy and say, ‘The Lord Yahweh says this: Wail, “Woe is the coming day.”’

Wail

cry out with grief

Woe is the coming day

This exclamation expresses the fear that people would feel about a certain day when terrible and frightening things will happen. Alternate translation: “Oh that day” or “Oh, what a frightening day is coming” (See: [Exclamations](#))

Ezekiel 30:3

The day is near

“That day is soon” or “It will soon be that day”

The day is near for Yahweh

It is implied that on that day, Yahweh will punish people. Alternate translation: “It will soon be the day when Yahweh will punish you” (See: [Assumed Knowledge and Implicit Information](#))

ULT

³ The day is near. The day is near for Yahweh. It will be a day of clouds, a time of doom for nations.

a day of clouds

Dark storm clouds represent danger and fear. Alternate translation: “It will be like a day with dark clouds” or “It will be frightening like a day with dark clouds” (See: [Metaphor](#))

a time of doom for nations

The abstract noun “doom” can be translated with the phrase “terrible things will happen.” Alternate translation: “a time when terrible things will happen to the nations” (See: [Abstract Nouns](#))

Ezekiel 30:4

General Information:

These are Yahweh's words about Egypt.

Then a sword will come against Egypt

The word "sword" here represents war or an army that attacks. Alternate translation: "There will be war against Egypt" or "An enemy army will attack Egypt" (See: [Metonymy](#))

there will be anguish in Cush

The abstract noun "anguish" can be expressed in terms of how the people feel. Alternate translation: "the people of Cush will be very sad" or "the people of Cush will suffer" (See: [Abstract Nouns](#))

when they take her wealth

"when the attackers take away the wealth of Egypt"

when her foundations are ruined

This can be translated in active form. Alternate translation: "when the attackers destroy the foundations of the buildings in Egypt" (See: [Active or Passive](#))

ULT

⁴ Then a sword will come against Egypt, and there will be anguish in Cush when the killed people fall in Egypt— when they take her wealth, and when her foundations are ruined.

Ezekiel 30:5

Cush and Put, Lydia and all Arabia, and Libya

These names refer to the people of these countries. Alternate translation: “The people of Cush and Put, Libya, and all Arabia, and Lydia” (See: [Metonymy](#))

Libya

Libya is a country west of Egypt. (See: [How to Translate Names](#))

Lydia

This probably refers to the kingdom of Lydia which was in what is now Turkey.

will all fall by the sword

Here the sword represents battle. Alternate translation: “will all die in battle” or “will all die in the war” (See: [Metonymy](#))

will all fall by the sword

The word “all” here is a generalization. It means that many people will die. (See: [Hyperbole](#))

ULT

⁵ Cush and Put, Lydia and all Arabia, and Libya, together with the people belonging to the covenant—they will all fall by the sword.

Ezekiel 30:6

Yahweh says this

“This is what Yahweh says.” This sentence introduces what the Lord would say.

So the ones

“In this way, the peoples” or “In this manner, the nations”

who support Egypt

“who help Egypt”

will fall

“will die” or “come to ruin”

the pride of her strength will go down

This represents Egypt no longer being proud of their strength. The reason that they will not be proud is that they will no longer be strong. Alternate translation: “Egypt will no longer be proud about being strong” or “Egypt will no longer have the strength that they were so proud of” (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

From Migdol to Syene

Ezekiel names towns on the borders of Egypt in order to refer to all of Egypt. Alternate translation: “In all of Egypt” or “From the northern border of Egypt to the southern border of Egypt” (See: [Merism](#))

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

6 Yahweh says this: So the ones who support Egypt will fall, and the pride of her strength will go down. From Migdol to Syene their soldiers will fall by the sword—this is the Lord Yahweh’s declaration.

Ezekiel 30:7

They will be appalled in the midst of the abandoned lands

"The soldiers of the allies of Egypt will be appalled when they are left surrounded by nothing but abandoned lands"

ULT

⁷ They will be appalled in the midst of the abandoned lands, and their cities will be among all the ruined cities.

in the midst of

"among" or "surrounded by"

their cities will be among all the ruined cities

Being "among" the ruined cities represents being ruined like the ruined cities of other countries. Alternate translation: "their cities will be ruined like the cities of other countries" (See: [Metaphor](#))

Ezekiel 30:8

General Information:

These are Yahweh's words about Egypt.

Then they

This could mean: (1) "Then people" or (2) "Then the Egyptians."

they will know that I am Yahweh

Yahweh is implying that they will know that he is the one true God who has supreme authority and power. See how you translated as similar phrase in [Ezekiel 6:7](#). Alternate translation: "they will understand that I am Yahweh, the one true God" or "they will realize that I, Yahweh, have supreme power and authority" (See: [Assumed Knowledge and Implicit Information](#))

when I set fire in Egypt

Here "set fire in Egypt" represents sending an army to attack Egypt and set fires. Alternate translation: "when I send an army to burn Egypt with fire" (See: [Metonymy](#))

all of her helpers are destroyed

This can be stated in active form. Alternate translation: "I destroy all of the allies of Egypt" or "when armies destroy all of those who help Egypt" (See: [Active or Passive](#))

ULT

⁸ Then they will know that I am Yahweh, when I set fire in Egypt, and when all of her helpers are destroyed.

Ezekiel 30:9

messengers will go out from before me in ships to terrorize a secure Cush

Messengers will bring the news of Egypt's destruction to Cush, who will be frightened by the news.

to terrorize a secure Cush

"in order to frighten Cush, who now feels safe from danger"

there will be anguish among them on the day of Egypt's doom

The abstract noun "anguish" and "doom" can be translated with the words "suffer" and "punish." Alternate translation: "the people of Cush will also suffer when I punish Egypt" (See: [Abstract Nouns](#))

behold!

The word "behold" here adds emphasis to what follows. It can also be translated as "indeed!"

It is coming

"It" refers to the "great pain" or "great sorrow" that Cush will have when they are punished along with Egypt.

ULT

⁹ In that day messengers will go out from before me in ships to terrorize a secure Cush, and there will be anguish among them on the day of Egypt's doom. For behold! It is coming.

Ezekiel 30:10

The Lord Yahweh says this

The word “this” refers to what follows. See how you translated this in [Ezekiel 5:5](#).

I will make an end of the multitudes of Egypt

“I will make it so that Egypt will no longer have many people.”

by the hand of Nebuchadnezzar

Here “the hand” represents Nebuchadnezzar’s military power. Nebuchadnezzar will be the one who brings this punishment about.

ULT

10 The Lord Yahweh says this: I will make an end of the multitudes of Egypt by the hand of Nebuchadnezzar, the king of Babylon.

Ezekiel 30:11

He and his army with him ... will be brought to destroy the land

This can be stated in active form. Alternate translation: "I will bring Nebuchadnezzar and his army ... to destroy the land" (See: [Active or Passive](#))

He and his army ... will be brought to destroy the land

This can be stated in active form. Alternate translation: "I will cause him and his army ... to go destroy the land of Egypt" (See: [Active or Passive](#))

He and his army with him, the terror of nations

Yahweh calls Nebuchadnezzar "the terror of the nations" because all of the nations are greatly afraid of his army. Alternate translation: "He and his army with him, the one who terrifies many nations" (See: [Abstract Nouns](#))

they will draw out their swords against Egypt

Here "draw out their swords" represents fighting with their swords. Alternate translation: "they will use their swords and fight against Egypt" (See: [Metonymy](#))

fill the land with those who have been killed

This is an exaggeration to show that the Babylonians will kill very many Egyptians. There will be so many dead Egyptians that it will seem that their dead bodies cover all of the land of Egypt. Alternate translation: "kill so many people that it will seem like dead bodies are everywhere" (See: [Hyperbole](#))

ULT

¹¹ He and his army with him, the terror of nations, will be brought to destroy the land; they will draw out their swords against Egypt and fill the land with those who have been killed.

Ezekiel 30:12

General Information:

These are Yahweh's words about Egypt.

I will make the rivers into dry ground

"I will dry up the rivers of Egypt"

I will sell the land into the hand of wicked men

Yahweh will give the Babylonians control over Egypt just as a person who sells something gives the one who buys it control over that thing. Alternate translation: "I will give control of the land to wicked men" (See: [Metaphor](#))

its fullness

"everything in the land"

ULT

¹² I will make the rivers into dry ground, and I will sell the land into the hand of wicked men. I will make the land and its fullness desolate by the hand of strangers—I, Yahweh, have spoken.

Ezekiel 30:13

The Lord Yahweh says this

The word “this” refers to what follows. See how you translated this in [Ezekiel 5:5](#).

I will bring an end to the worthless idols

“I will destroy the worthless idols”

Memphis

Memphis was a very important city in Egypt. It was near modern-day Cairo. (See: [How to Translate Names](#))

a prince in the land of Egypt

“an important ruler in the land of Egypt”

I will put terror on the land of Egypt

Here “put terror on the land” represents causing the people of the land to be very afraid. Alternate translation: “I will make the people of Egypt very afraid” (See: [Metaphor](#))

ULT

13 The Lord Yahweh says this: I will destroy idols, and I will bring an end to the worthless idols of Memphis. There will no longer be a prince in the land of Egypt, and I will put terror on the land of Egypt.

Ezekiel 30:14

Pathros

This was a region in southern Egypt.

set fire in Zoan

“I will burn Zoan with fire”

Zoan

Zoan was another important city in Egypt.

I will execute acts of judgment on Thebes

The phrase “acts of judgment” refers to punishment. Alternate translation: “I will punish Thebes” (See: [Abstract Nouns](#))

Thebes

This was the capital city of southern Egypt.

ULT

14 Then I will make Pathros desolate and set fire in Zoan, and I will execute acts of judgment on Thebes.

Ezekiel 30:15

General Information:

These are Yahweh's words about Egypt.

For I will pour out my fury on Pelusium

Here "pour out my fury" represents punishing the people because of his great anger. Alternate translation: "For I will act in great anger against Pelusium" or "Because I am so angry, I will punish Pelusium severely" (See: [Metaphor](#))

Pelusium

Pelusium is the name of a fortress in northern Egypt. (See: [How to Translate Names](#))

cut off the multitude of Thebes

Here "cut off" represents killing the people. Alternate translation: "kill the very large number of people in Thebes" (See: [Metaphor](#))

Thebes

This was the capital city of southern Egypt. See how you translated this in [Ezekiel 3:14](#).

ULT

15 For I will pour out my fury on Pelusium, the stronghold of Egypt, and cut off the multitude of Thebes.

Ezekiel 30:16

Then I will set fire in Egypt

Here “set fire” is an idiom meaning “start a fire.” Alternate translation: “I will start a fire in Egypt” (See: [Idiom](#))

Pelusium will be in great agony

Here “Pelusium” is a metonym for the people of the city near Pelusium, and “be in great agony” can be translated with the verb “suffer.” Alternate translation: “The people of Pelusium will suffer terribly” or “The people of Pelusium will feel terrible pain” (See: [Metonymy](#) and [Abstract Nouns](#))

Thebes will be broken up

This can be stated in active form. Alternate translation: “enemies will break up the walls and buildings in Thebes” or “enemies will destroy the Thebes” (See: [Active or Passive](#))

Memphis will face enemies every day

Here “face enemies” represents seeing or having enemies. The name of the city is a metonym for the people who live in the city. Alternate translation: “The people of Memphis will have enemies every day” or “Enemies will fight against the people of Memphis every day” (See: [Metonymy](#))

Memphis

Memphis was a very important city in Egypt. See how you translated this in [Ezekiel 30:13](#).

ULT

16 Then I will set fire in Egypt; Pelusium will be in great agony, Thebes will be broken up, and Memphis will face enemies every day.

Ezekiel 30:17

General Information:

These are Yahweh's words about Egypt.

Heliopolis and Bubastis

These were cities in northern Egypt. (See: [How to Translate Names](#))

ULT

17 The young men in Heliopolis and Bubastis will fall by the sword, and their cities will go into captivity.

will fall by the sword

The word "sword" is used here to refer to a battle or war. Alternate translation: "will die in battle" or "will die in the war" (See: [Metonymy](#))

their cities will go into captivity

Here "cities" represents the people of the cities. The abstract noun "captivity" can be expressed with the more concrete noun "captive" or the verb "capture" Alternate translation: "the people of their cities will become captives" or "their enemies will capture their people and take them away" (See: [Metonymy](#))

Ezekiel 30:18

Tahpanhes

This was an important city in northern Egypt.

the day will hold back its light

The day is spoken of as if it were able to keep its own light from shining. Alternate translation: “the day will be dark” (See: [Personification](#))

ULT

18 In Tahpanhes, the day will hold back its light when I break the yoke of Egypt there, and the pride of her strength will be finished. There will be a cloud covering her, and her daughters will walk into captivity.

when I break the yoke of Egypt there

The word “yoke” here refers to Egypt’s power to oppress people. Alternate translation: “when I stop Egypt from oppressing people” or “when I end Egypt’s power to cruelly control other nations” (See: [Metaphor](#))

the pride of her strength will be finished

This represents Egypt no longer being proud of their strength. The reason that they will not be proud is that they will no longer be strong. Alternate translation: “Egypt will no longer be proud about being strong” or “Egypt will no longer have the strength that they were so proud of” (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

There will be a cloud covering her

This could mean: (1) the dark cloud represents how sad the people of Egypt will feel. Alternate translation: “It will be as if there is a cloud over Egypt” or (2) there will be a cloud of dust over Egypt from everything that is destroyed. Alternate translation: “A cloud of dust will be over Egypt” (See: [Metaphor](#))

her daughters

This could mean: (1) the people of the Egyptian towns or (2) the daughters of the Egyptian people

Ezekiel 30:19

I will execute acts of judgment in Egypt

The phrase “acts of judgment” refers to punishment. Alternate translation: “I will punish Egypt in many ways” (See: [Abstract Nouns](#))

so they

“so the Egyptians”

ULT

19 I will execute acts of judgment in Egypt, so they will know that I am Yahweh.’”

Ezekiel 30:20

General Information:

God speaks of making Pharaoh's army weak as if he were to break Pharaoh's arm, and of the army not being able to become strong again as if Pharaoh's arm could not be healed. (See: [Parables](#))

Then it came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. (See: [Introduction of a New Event](#))

in the eleventh year

This is the eleventh year after King Jehoiachin was taken into exile in Babylon. See how you translated this in [Ezekiel 26:1](#).

in the first month, in the seventh day of the month

"in the seventh day of the first month." This is the first month of the Hebrew calendar. The seventh day is near the beginning of April on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: "Yahweh spoke this message" or "Yahweh spoke these words" (See: [Idiom](#))

ULT

²⁰ Then it came about in the eleventh year, in the first month, in the seventh day of the month, that the word of Yahweh came to me, saying,

Ezekiel 30:21

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

21 “Son of man, I have broken the arm of Pharaoh, the king of Egypt. Behold! It has not been bound up, or set to heal with a bandage, so that it will become strong enough to grasp a sword.

I have broken the arm of Pharaoh

Here “arm” represents the powerful army of a king. (See: [Parables](#) and [Metaphor](#))

Behold

“Pay attention, because what I am about to say is both true and important”

It has not been bound up

This can be stated in active form. Alternate translation: “No one has bound up his arm” or “No one has wrapped up his arm” (See: [Active or Passive](#))

or set to heal with a bandage

Here “set to heal with a bandage” refers to the arm being wrapped tightly in a bandage so that the parts of the bone will stay together and heal.

Ezekiel 30:22

General Information:

God continues speaking of Pharaoh's army as if it were a broken arm. He also speaks of strengthening the army of Babylon as if it were the arms of the king of Babylon. (See: [Parables](#))

the Lord Yahweh says this

See how you translated this in [Ezekiel 3:11](#).

both the strong one and the broken one

"both the arm that is healthy and the arm that is already broken"

I will make the sword fall from his hand

"I will knock the sword out of Pharaoh's hand"

ULT

²² Therefore the Lord Yahweh says this, 'Behold, I am against Pharaoh, the king of Egypt. For I will break his arm, both the strong one and the broken one, and I will make the sword fall from his hand.'

Ezekiel 30:23

scatter Egypt among the nations and disperse them among the lands

These two phrases mean basically the same thing. See how you translated similar phrases in [Ezekiel 12:15](#). (See: [Parallelism](#))

among the lands

“among the places in which people live”

ULT

²³ Then I will scatter Egypt among the nations and disperse them among the lands.

Ezekiel 30:24

I will strengthen the arms of the king of Babylon

“I will make the arms of the king of Babylon strong”

He will groan before the king of Babylon

“When the king of Babylon comes to attack Egypt, Pharaoh will groan.”

groan

A groan is a noise that people make when they have a lot of pain or are dying.

with the groans of a dying man

“as a man who is dying groans” or “like a man who is dying”

ULT

²⁴ I will strengthen the arms of the king of Babylon and place my sword in his hand so that I might destroy Pharaoh’s arms. He will groan before the king of Babylon with the groans of a dying man.

Ezekiel 30:25

General Information:

God continues speaking of the armies of Egypt and Babylon as if the armies were the arms of their kings. He also speaks of making the army of Babylon strong to attack others as if he had a sword and put it in the Babylonian king's hand. (See: [Parables](#))

For I will strengthen the arms of the king of Babylon

Here "arms" are a metonym for the army. Alternate translation: "I will make the army of the king of Babylon strong" (See: [Metonymy](#))

while Pharaoh's arms will fall

Here "Pharaoh's arms" is a metonym for his army, and "will fall" represents being weak. Alternate translation: "but Pharaoh's army will be unable to defeat enemies" (See: [Metonymy](#))

Then they

Here, the word **they** could refer to: (1) "the Egyptians" or (2) "all people who hear what Yahweh has done."

for he will attack the land of Egypt with it

"and the king of Babylon will attack the land of Egypt with my sword"

ULT

25 For I will strengthen the arms of the king of Babylon, while Pharaoh's arms will fall. Then they will know that I am Yahweh, when I put my sword into the hand of the king of Babylon; for he will attack the land of Egypt with it.

Ezekiel 30:26

scatter Egypt among the nations and disperse them through the lands

These two phrases mean basically the same thing. See how you translated similar phrases in [Ezekiel 12:15](#). (See: [Parallelism](#))

ULT

²⁶ So I will scatter Egypt among the nations and disperse them through the lands. Then they will know that I am Yahweh.'"

Ezekiel 31

Ezekiel 31 General Notes

Structure and formatting

The prophecy against Egypt and its king continues in this chapter. God told Egypt to remember what happened to Assyria when it became proud. This same things will now happen to Egypt. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Ezekiel 31:1

it came about

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

in the eleventh year

“in year 11.” This means the eleventh year after King Jehoiachin was taken into exile in Babylon. See how you translated this in [Ezekiel 26:1](#). Alternate translation: “in the eleventh year of the exile of King Jehoiachin” (See: [Ordinal Numbers](#) and [Assumed Knowledge and Implicit Information](#))

in the third month, on the first day of the month

“on the first day of the third month.” This is the third month of the Hebrew calendar. This first day is near the beginning of June on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ Then it came about in the eleventh year, in the third month, on the first day of the month, that the word of Yahweh came to me, saying,

Ezekiel 31:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

² “Son of man, say to Pharaoh, the king of Egypt, and to his multitudes around him, ‘In your greatness, who are you like?’

In your greatness, who are you like?

“Who is as great as you are?” Yahweh uses this question to introduce a new topic. Pharaoh thought that his nation was the greatest, but God is about to talk about another great nation. Alternate translation: “You think that there is no country whose power is as great as the power of your country.” (See: [Rhetorical Question](#))

Ezekiel 31:3

General Information:

These are God's words to Pharaoh about Assyria. God gives his message in the form of a parable about a great cedar tree. (See: [Parables](#))

Behold!

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

Assyria was a cedar

In this parable, God speaks about Assyria as if it were a great tree to emphasize how great and powerful the Assyrians were. This parable continues until 31:9. Alternate translation: "Assyria was like a cedar" (See: [Parables](#))

the branches formed its treetop

"its top was above the branches of the other trees." Some versions of the Bible translate this as "the top of the tree was in the clouds."

ULT

³ Behold! Assyria was a cedar in Lebanon with beautiful branches, giving shade to the forest, and the tallest in height, and the branches formed its treetop.

Ezekiel 31:4

Many waters made it tall

“Because the cedar had a lot of water, it grew very tall”

the deep waters made it huge

“the water deep in the ground made the cedar grow very big”

for their channels stretched out to all the trees in the field

“and streams flowed from the rivers to all the trees of the field”

ULT

⁴ Many waters made it tall; the deep waters made it huge. Rivers flowed all around its area, for their channels stretched out to all the trees in the field.

Ezekiel 31:5

General Information:

Yahweh's parable about the cedar continues.

Its great height was more than any of the other trees in the field

"The cedar was taller than any of the other trees of the field"

its branches became very many

"it grew very many branches"

because of many waters as they grew

"because it had a lot of water"

ULT

⁵ Its great height was more than any of the other trees in the field, and its branches became very many; its branches grew long because of many waters as they grew.

Ezekiel 31:6

Every bird of the heavens nested in its branches

“All kinds of birds that fly in the sky made nests in its branches”

while every living thing of the field gave birth to its young under its foliage

“and all of the creatures that live in the field gave birth under the cedar’s branches”

All of the many nations lived under its shade

“All of the great nations lived in the shade of that tree.” Here “nations” represents the people who live there. Alternate translation: “The people from all the nations lived in the shade of that tree” (See: [Metonymy](#))

ULT

⁶ Every bird of the heavens nested in its branches, while every living thing of the field gave birth to its young under its foliage. All of the many nations lived under its shade.

Ezekiel 31:7

it was beautiful in its greatness and the length of its branches

“It was beautiful because it was very big and its branches were very long”

ULT

⁷ For it was beautiful in its greatness and the length of its branches, for its roots were in many waters.

Ezekiel 31:8

General Information:

Yahweh's parable about the cedar continues.

Cedars in the garden of God could not equal it

Since these were God's words to Pharaoh, it can also be translated with the first person. Alternate translation: "The cedar trees in my garden were not as great as that tree" (See: [First, Second or Third Person](#))

ULT

⁸ Cedars in the garden of God could not equal it. None among the cypress trees matched its branches, and the plane tree could not equal its boughs. There was no other tree in the garden of God that was like it in its beauty.

the garden of God

This is another way of referring to "the garden of Eden."

None among the cypress trees matched its branches

Yahweh was comparing how many branches the trees had. Alternate translation: "None of the cypress trees had as many branches as the cedar" (See: [Assumed Knowledge and Implicit Information](#))

cypress trees

Cypress trees have very many branches. They can grow very tall. See how you translated "cypress" in [Ezekiel 27:5](#).

the plane tree could not equal its boughs

It was implied Yahweh was comparing the long branches of the cedar tree with the long branches of the plane tree. Alternate translation: "the plane tree did not have branches like the cedar tree" or "no plane tree had branches as long as the branches of the cedar tree" (See: [Assumed Knowledge and Implicit Information](#))

plane tree

A plane tree was a large, leafy tree with strong branches. It is similar to a sycamore tree. (See: [Translate Unknowns](#))

was like it in its beauty

"was as beautiful as the cedar tree"

Ezekiel 31:9

I made it beautiful with its many branches

“I made the cedar beautiful by giving it many long branches”

envied it

“were jealous of the cedar tree”

ULT

⁹ I made it beautiful with its many branches and all the trees of Eden that were in the garden of God envied it.

Ezekiel 31:10

General Information:

Yahweh's parable about the cedar continues.

Therefore the Lord Yahweh says this

Since Yahweh is speaking this can be stated in first person. Alternate translation: "Therefore, this is what I, Yahweh the Lord, say" (See: [First, Second or Third Person](#))

it set its treetop between its branches

"its top was above the branches of the other trees." Some versions of the Bible translate this as "the top of the tree was in the clouds."

ULT

10 Therefore the Lord Yahweh says this:
Because it was tall in height, and it set
its treetop between its branches, it lifted
up its heart because of its height.

Ezekiel 31:11

I have given it into the hand of a mighty one of the nations

The word “hand” represents control. Alternate translation: “I put it in the power of the strongest nation” or “I gave the strongest nation power over it” (See: [Metonymy](#))

ULT

¹¹ I have given it into the hand of a mighty one of the nations, to deal with it according to what its wickedness deserves. I have thrown it out.

I have thrown it out

“I sent the cedar away from the cedar’s land because the cedar was wicked”

Ezekiel 31:12

General Information:

Yahweh's parable about the cedar continues.

who were the terror of all the nations

The abstract noun "terror" can be stated as "afraid." And here "nations" represents the people of the nations. Alternate translation: "who made the people of all the nations afraid" (See: [Abstract Nouns](#) and [Metonymy](#))

ULT

¹² Foreigners who were the terror of all the nations cut it off and left it to die. Its branches fell on the mountains and all the valleys, and its boughs lay broken in all the ravines of the land. Then all the nations on earth came out from under its shade and they went away from it.

cut it off

"cut the cedar down"

its boughs lay broken

"the foreigners broke the boughs of the cedar"

boughs

Boughs are very large branches that grow on trees. Usually, many smaller branches grow on the boughs.

came out from under its shade

"left the shade of the cedar"

Ezekiel 31:13

General Information:

Yahweh's parable about the cedar continues.

All the birds of the sky

"All the birds that fly in the sky"

rested on the trunk of the fallen tree

"rested on the remains of the cedar"

trunk

The trunk is a very thick part of the tree that comes out of the ground and holds up the rest of the tree.

every animal of the field came to its branches

"the wild animals lived in the branches of the cedar"

ULT

13 All the birds of the sky rested on the trunk of the fallen tree, and every animal of the field came to its branches.

Ezekiel 31:14**that no other trees that grow by the waters**

“that no other trees that get a lot of water”

will lift up their foliage to the height of the tallest trees

“will grow taller than the branches of other trees.” Some Bibles translate this as “will set their tops among the clouds.”

that no other trees that grow beside the waters will reach up to that height

“that no other trees that get a lot of water will ever grow that tall again”

All of them have been assigned to death, to the earth below

This can be stated in active form. And the abstract noun “death” can be stated “die.” Alternate translation: “For I made it so that they all will die and go deep under the ground” (See: [Active or Passive](#) and [Abstract Nouns](#))

among the children of humanity, with those that go down to the pit

“to be with those people who have died and gone down to the grave”

the pit

This refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 26:20](#). (See: [Metonymy](#))

ULT

14 This happened so that no other trees that grow by the waters will lift up their foliage to the height of the tallest trees, and that no other trees that grow beside the waters will reach up to that height. All of them have been assigned to death, to the earth below, among the children of humanity, with those that go down to the pit.

Ezekiel 31:15

General Information:

Yahweh's parable about the cedar continues. Here, Yahweh speaks about the great sadness caused by the tree being cut down as if even the waters, Lebanon, and the wild trees all mourned for the cedar.

On the day when the cedar went down to Sheol

The phrase "went down to Sheol" means "died." Alternate translation: "On the day that the cedar died" or "On the day that the cedar was chopped down" (See: [Idiom](#))

ULT

15 The Lord Yahweh says this: On the day when the cedar went down to Sheol I brought mourning to the earth. I covered the deep waters over it, and I held back the ocean waters. I kept back the great waters, and I brought mourning to Lebanon for him. So all the trees of the field mourned because of it.

I brought mourning to the earth

The abstract noun "mourning" can be stated as a verb. Alternate translation: "I caused the earth to mourn" (See: [Abstract Nouns](#))

I covered the deep waters over it

The word "covered" possibly refers to putting on clothes for mourning. Alternate translation: "I made the water from the springs mourn for the cedar" or "it was as though the springs that watered it mourned for it" (See: [Metaphor](#))

I held back the ocean waters

"I kept the water in the ocean from watering the earth"

I kept back the great waters

"I made it so that there would not be a lot of water anymore"

I brought mourning to Lebanon for him

The abstract noun "mourning" can be stated as a verb. Alternate translation: "I made Lebanon mourn for the cedar" (See: [Abstract Nouns](#))

Ezekiel 31:16

General Information:

Yahweh's parable about the cedar continues.

when I threw it down to Sheol with those who went down into the pit

Here "threw it down to Sheol" is an idiom that means to kill. "The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 31:14](#). Alternate translation:

"when I killed the cedar and it went to Sheol with everyone else that is dead" (See: [Idiom](#) and [Metonymy](#))

ULT

16 I brought shuddering to the nations at the sound of its downfall, when I threw it down to Sheol with those who went down into the pit. So I comforted all the trees of Eden in the lowest parts of the earth. These had been the choicest and best trees of Lebanon; the trees that drank the waters.

in the lowest parts of the earth

"that were already deep down in the ground." This is an idiom. Alternate translation: "that had already died and are now in Sheol" (See: [Idiom](#))

the choicest and best trees of Lebanon; the trees that drank the waters

"the best trees of Lebanon that everyone would want; trees that got a lot of water." This is describing the trees of Eden that were in the lowest parts of the earth.

the choicest

This is something that everyone would want because it is very good.

Ezekiel 31:17

General Information:

Yahweh's parable about the cedar continues.

they also went down with it to Sheol

Here "went down ... to Sheol" is an idiom that means to die.
Alternate translation: "those trees of Lebanon also died and went down to Sheol with the cedar" (See: [Idiom](#))

who had been killed by the sword

Here "sword" represents enemies who fought them in battle. This can be stated in active form. Alternate translation: "whom enemies had killed with swords" or "who had died in battle" (See: [Active or Passive](#) and [Metonymy](#))

These were its strong arm

"These trees of Lebanon were its strong arm." The phrase "strong arm" represents "power." Alternate translation: "These trees of Lebanon were the power of the cedar" or "These trees strengthened the cedar" (See: [Metonymy](#))

ULT

17 For they also went down with it to Sheol, to the ones who had been killed by the sword. These were its strong arm, those nations who had lived in its shade.

Ezekiel 31:18

Which of the trees in Eden was your equal in glory and greatness?

“Which of these trees in Eden had as much glory as you and was as great as you?” God asks Pharaoh this question to show him that the parable applies to him and his country. It can start with “So Pharaoh” or “So Egypt.” Alternate translation: “None of the trees in Eden was your equal in glory and greatness!” (See: [Rhetorical Question](#))

For you will be brought down

This can be stated in active form. Alternate translation: “For I will bring you down” (See: [Active or Passive](#))

with the trees of Eden

“like the other trees of Eden”

to the lowest parts of the earth

“to a place deep in the ground”

among the uncircumcised

“where you will be with people who are not circumcised”

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

¹⁸ Which of the trees in Eden was your equal in glory and greatness? For you will be brought down with the trees of Eden to the lowest parts of the earth among the uncircumcised; you will live with those who were killed by the sword.’ This is Pharaoh and all of his multitudes—this is the Lord Yahweh’s declaration.”

Ezekiel 32

Ezekiel 32 General Notes

Structure and formatting

The prophecy against Egypt and its king concludes in this chapter. Egypt will have its army destroyed, just as happened to so many other nations. Beginning in verse 1, the land of Egypt is addressed through Pharaoh, its king, so God refers to Egypt as “he” and “him.” However, beginning in verse 12, Egypt is referred to as “she” and “her,” as if she were a woman. It was common in Hebrew for lands and countries to be referred to as if they were women. (See: [Metaphor](#))

Ezekiel 32:1

Then 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 twelfth month ... on the first of the month

This is the twelfth and final month of the Hebrew calendar. The first day is near the end of February. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

of the twelfth year

This refers to the twelfth year of the reign of King Jehoiachin. Alternate translation: “of the twelfth year of the exile of King Jehoiachin” (See: [Ordinal Numbers](#) and [Assumed Knowledge and Implicit Information](#))

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ Then it happened in the twelfth month of the twelfth year, on the first of the month, that the word of Yahweh came to me, saying,

Ezekiel 32:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

lift up

“sing”

ULT

² “Son of man, lift up a lament concerning Pharaoh the king of Egypt; say to him, ‘You are like a young lion among the nations, but you are like a monster in the seas; you churn up the water, you stir up the waters with your feet and muddy their waters.’

You are like a young lion ... like a monster in the seas

This could mean: (1) he thought he was like a lion, but he was really only a monster, or (2) he was like a lion and a monster.

like a young lion among the nations

Egypt was stronger than other nations, like lions are stronger than other animals. (See: [Simile](#))

like a monster in the seas

Pharaoh was powerful, but he only caused trouble for others, like this monster in the water. (See: [Simile](#))

monster

A monster is an animal that is big and dangerous. This one might be a crocodile. See how you translated this word in [Ezekiel 29:3](#).

Ezekiel 32:3

General Information:

Yahweh continues to speak to Pharaoh and to speak of him as if he were a monster, perhaps a crocodile, in the water.

The Lord Yahweh says this

See how you translated this in [Ezekiel 5:5](#).

So I will spread my net over you in the assembly of many peoples

God's punishment of Pharaoh is spoken of as if the king were the river monster caught in a net. Alternate translation: "So I will gather many peoples and throw my net over you" (See: [Metaphor](#))

ULT

³ The Lord Yahweh says this: So I will spread my net over you in the assembly of many peoples, and they will lift you up in my net.

Ezekiel 32:4

I will abandon you in the land

“I will leave you helpless on the land.” The monster that was fearsome and powerful when it was in the water cannot do anything when it is left on dry land.

all the birds of the heavens

“all the birds that fly in the sky”

the hunger of all living animals on earth will be satisfied by you

This can be put into active form. Alternate translation: “I will let all the animals of the earth eat your body until they are hungry no longer” (See: [Active or Passive](#))

ULT

⁴ I will abandon you in the land. I will throw you into a field and cause all the birds of the heavens to settle on you; the hunger of all living animals on earth will be satisfied by you.

Ezekiel 32:5

General Information:

Yahweh continues to speak to Pharaoh and to compare him to a monster that lives in the water.

your worm-filled corpse

The worms help the dead body to rot. Alternate translation: “your rotting body” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁵ For I will put your flesh on the mountains, and I will fill the valleys with your worm-filled corpse.

Ezekiel 32:6

the stream beds will be filled with your blood

This can be put into active form. Alternate translation: "I will fill the streams with your blood" (See: [Active or Passive](#))

ULT

⁶ Then I will pour your blood over the mountains, and the stream beds will be filled with your blood.

Ezekiel 32:7

General Information:

Yahweh continues telling Pharaoh what he will do to Egypt.

when I extinguish you

It was common to speak of a person's life as if it were a lamp that could be put out. Alternate translation: "When I destroy you" (See: [Metaphor](#))

I will cover the heavens

Yahweh speaks of making the stars dark as if he were putting a cover over the sky. Alternate translation: "I will make everything in the sky go dark" (See: [Metaphor](#))

ULT

⁷ Then when I extinguish you, I will cover the heavens and darken their stars; I will cover the sun with clouds, and the moon will not shine its light.

Ezekiel 32:8

this is the Lord Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: "this is what the Lord Yahweh has declared" or "this is what I, the Lord Yahweh, have declared" (See: [First](#), [Second](#) or [Third Person](#))

ULT

⁸ All the shining lights in the heavens I will darken over you, and I will put darkness over your land—this is the Lord Yahweh's declaration.

Ezekiel 32:9

General Information:

Yahweh continues to speak to Pharaoh.

I will terrify the heart of many peoples

Here “heart” represents the people’s emotions. Alternate translation: “I will make the hearts of many peoples afraid” or “I will cause many people to be terrified” (See: [Metonymy](#))

ULT

⁹ So I will terrify the heart of many peoples in lands that you do not know, when I bring about your collapse among the nations, among lands that you have not known. ^[1]

in lands that you do not know

The way that Yahweh destroys Egypt will make afraid even people in lands that Pharaoh never knew about.

when I bring about your collapse among the nations

The nation of Egypt, symbolized by its king, is spoken of as if it were a building that was collapsing. Alternate translation: “when nations hear about the way I destroyed you” (See: [Metaphor](#))

Ezekiel 32:10

when I swing my sword

Here swinging a sword represents using the sword. Alternate translation: "when I use my sword" (See: [Metonymy](#))

Every moment each one will tremble because of you

Here "tremble" is an action that people often do when they are very afraid. Alternate translation: "Every one of them will keep shaking because of their fear"

on the day of your downfall

The idea of falling down ("downfall") represents dying. Alternate translation: "when I destroy you" (See: [Metaphor](#))

ULT

10 I will shock many peoples concerning you; their kings will shudder in horror concerning you when I swing my sword before them. Every moment each one will tremble because of you, on the day of your downfall.

Ezekiel 32:11

General Information:

Yahweh continues to speak to Pharaoh.

The sword of the king of Babylon will come against you

Here “sword” represents an army. Alternate translation: “The army of the king of Babylon will attack you” (See: [Metonymy](#))

ULT

11 For the Lord Yahweh says this: The sword of the king of Babylon will come against you.

Ezekiel 32:12

each warrior a terror of nations

The abstract noun “terror” can be stated as “terrifies” or “afraid.” Alternate translation: “Each warrior terrifies the nations” or “each one of them makes the nations afraid” (See: [Abstract Nouns](#))

will devastate the pride of Egypt

The abstract noun “pride” can be stated as “proud.” Alternate translation: “will cause the Egyptians to no longer be proud” (See: [Abstract Nouns](#))

destroy all of its multitudes

Here “all” is probably a generalization that refers to the killing of large numbers of soldiers, and perhaps other people also. Alternate translation: “kill a very large number of people who live in Egypt” (See: [Hyperbole](#))

ULT

12 I will cause your multitudes to fall by warriors' swords—each warrior a terror of nations. These warriors will devastate the pride of Egypt and destroy all of its multitudes.

Ezekiel 32:13

General Information:

Yahweh continues speaking.

from beside the plentiful waters

“in the places where there is a lot of water”

the foot of man will no longer stir the waters up

The foot here is a synecdoche for the whole person. Alternate translation: “people will no longer stir the waters up with their feet” (See: [Synecdoche](#))

stir the waters

make clear water muddy

the hooves of cattle stir them

The hoof is a synecdoche for cattle. Alternate translation: “cattle stir them with their hooves” (See: [Metonymy](#))

ULT

¹³ For I will destroy all the livestock from beside the plentiful waters; the foot of man will no longer stir the waters up, neither will the hooves of cattle stir them.

Ezekiel 32:14

Then I will calm their waters

This could mean: (1) “I will make the water calm” or (2) “I will make the water clear.” When no one stirs up the water, the dirt settles down and the water becomes clear.

ULT

14 Then I will calm their waters and make their rivers run like oil— this is the Lord Yahweh’s declaration.

Ezekiel 32:15

General Information:

Yahweh continues speaking.

When I make the land of Egypt an abandoned place

This can be put into active form. Alternate translation: "When I make the land of Egypt a place where no one is living" (See: [Active or Passive](#))

when the land is made bare of all its fullness

"when the country is made to lose all its wealth"

when I attack all the inhabitants in her

Here the idea of attacking represents destroying. Alternate translation: "when I destroy all who live in her" (See: [Metonymy](#))

in her

It was normal in biblical language to represent countries and lands as if they were women. Alternate translation: "in it" (See: [Metaphor](#))

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: "understand that I am Yahweh, the one true God" or "realize that I, Yahweh, have supreme power and authority" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁵ When I make the land of Egypt an abandoned place, when the land is made bare of all its fullness, when I attack all the inhabitants in her, they will know that I am Yahweh.

Ezekiel 32:16

over her

It was normal in biblical language to represent countries and lands as if they were women. Alternate translation: “over it” (See: [Metaphor](#))

the daughters of the nations

This could mean: (1) “the women of other nations” or (2) “people of other nations”

over Egypt, over all her multitudes

“about Egypt, about all her multitudes” or “about the disaster that happened to Egypt, about the disaster that happened to all her multitudes”

ULT

16 There will be a lament; the daughters of the nations will lament over her; they will lament over Egypt, over all her multitudes they will lament—this is the Lord Yahweh’s declaration.”

Ezekiel 32:17

Then it happened

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

in the twelfth year

This could mean: (1) This happened in the twelfth year after the Babylonians took the Israelites to Babylon or (2) this happened in the twelfth year after the Babylonians took Jehoiachin to Babylon. (See: [Assumed Knowledge and Implicit Information](#))

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

17 Then it happened in the twelfth year, on the fifteenth day of the month, that the word of Yahweh came to me, saying,

Ezekiel 32:18

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

18 “Son of man, weep for the multitudes of Egypt and bring them down— her and the daughters of majestic nations—to the lowest earth with those who have gone down to the pit.

bring them down—her and the daughters of majestic nations

God is perhaps telling Ezekiel to cause this to happen by giving a prophetic command.

her

Once again, the land of Egypt is referred to as a woman.

the daughters of majestic nations

This could mean: (1) “the people of powerful nations” or (2) “other powerful nations.”

the lowest earth

“to the places under the ground.” When people died, they were put in the ground. So “bring them down ... to the lowest earth” means “make them die.” (See: [Idiom](#))

with those who have gone down to the pit

“with everyone else who has died and gone into the ground”

the pit

“The pit” refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 31:16](#). (See: [Metonymy](#))

Ezekiel 32:19

General Information:

Yahweh continues speaking to Ezekiel. He speaks of the people of Egypt as if they were a woman. (See: [Metaphor](#))

ULT

19 'Are you really more beautiful than anyone else? Go down and lie down with the uncircumcised.'

Are you really more beautiful than anyone else? Go down and lie down with the uncircumcised.

This is a question and command that the prophet is to ask the Egyptians. Alternate translation: "Go down and lie down with the uncircumcised. Ask them all: 'Are you really more beautiful than anyone else?'" (See: [Assumed Knowledge and Implicit Information](#))

Go down

It is implied that they must go down to Sheol. Alternate translation: "Go down to Sheol" (See: [Assumed Knowledge and Implicit Information](#))

lie down

as in death. If your language has a word for dead people lying down that is different from the word for live people lying down to sleep, use it here.

Are you really more beautiful than anyone else?

This question really makes a statement. Alternate translation: "You are not more beautiful than anyone else." (See: [Rhetorical Question](#))

Ezekiel 32:20

They will fall

“Egypt and her people will fall”

who were killed by the sword

The word “sword” is a metonym for a soldier who kills people with a sword. This can be put into active form. Alternate translation: “whom enemy soldiers killed with swords” or “who died in battle” (See: [Active or Passive](#) and [Metonymy](#))

ULT

²⁰ They will fall among those who were killed by the sword. The sword has been drawn! She has been given to the sword; they will seize her and her multitudes.

The sword has been drawn!

The word “sword” here is a metonym for war that people fight with swords. This can be translated in active form. Alternate translation: “War has begun” (See: [Metonymy](#) and [Active or Passive](#))

She has been given to the sword

This can be put in active form. Alternate translation: “I have given Egypt to the sword” (See: [Active or Passive](#))

they will seize her and her multitudes

“her enemies will seize Egypt and her people”

Ezekiel 32:21

about Egypt and her allies

“about the Egyptians and those who join them”

ULT

21 The strongest of the warriors in Sheol will declare about Egypt and her allies, ‘They have come down here! They will lie with the uncircumcised, with those who were killed by the sword.’

Ezekiel 32:22

General Information:

Yahweh continues speaking to Ezekiel about nations in Sheol. Because what God is showing Ezekiel may be for future time, either the present tense or the future tense is suitable for these verses and the following verses.

ULT

²² Assyria is there with all her assembly. Her graves surround her; all of them were killed by the sword.

Assyria is there with all her assembly

The land of Assyria is represented as a woman. Alternate translation: "The people of Assyria and all its army are there in Sheol" (See: [Metaphor](#))

her assembly

"all her people together"

all of them were killed by the sword

The word "sword" is a metonym for soldiers who use swords to kill people. This can be put in active form. Alternate translation: "Soldiers used swords to kill them all" (See: [Metonymy](#) and [Active or Passive](#))

Ezekiel 32:23

are set in the recesses of the pit

“The pit” refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 32:18](#). (See: [Metonymy](#))

all of those who were killed, who fell by the sword

This can be put in active form. Alternate translation: “all those whom enemies killed in battle” (See: [Active or Passive](#) and [Metonymy](#))

fell by the sword

The word “fell” here is a euphemism for “died.” (See: [Euphemism](#))

those who brought terror on the land of the living

The abstract noun “terror” can be stated as “afraid.” Alternate translation: “those who, when they were still alive, caused people to be extremely afraid” (See: [Abstract Nouns](#))

the land of the living

This represents the people who were alive. (See: [Metonymy](#))

ULT

23 Those whose graves are set in the recesses of the pit are there, with all her assembly. Her graves surround all of those who were killed, who fell by the sword, those who brought terror on the land of the living.

Ezekiel 32:24

General Information:

Yahweh continues speaking to Ezekiel about nations in Sheol.

Elam is there

Here “Elam” refers to the people of that country. Alternate translation: “The people of Elam are also there in Sheol” (See: [Metonymy](#))

her multitudes

This could mean: (1) her many people or (2) her army.

Her graves surround her

See how you translated this in [Ezekiel 32:22](#).

all of them were killed

This can be put in active form. Alternate translation: “Her enemies killed them all” (See: [Active or Passive](#))

Those who fell by the sword

Translate “who fell by the sword” as in [Ezekiel 32:23](#).

by the sword

Here “the sword” is a metonym for soldiers who use swords to kill people. Alternate translation: “in battle” (See: [Metonymy](#))

who have gone down uncircumcised

“who were uncircumcised when they went down”

to the lowest parts of the earth

“to places deep down in the ground” or “to the land deep down in the ground.” See how you translated “in the lowest realms of the earth” in [Ezekiel 26:20](#).

who brought their terrors

The abstract noun “terrors” can be stated as “afraid.” See how you translated “brought terror” in [Ezekiel 32:23](#). Alternate translation: “those who, when they were still alive, caused people to be extremely afraid” (See: [Abstract Nouns](#))

ULT

²⁴ Elam is there with all her multitudes. Her graves surround her; all of them were killed. Those who fell by the sword, who have gone down uncircumcised to the lowest parts of the earth, who brought their terrors on the land of the living and who carry their own shame, together with the ones going down to the pit.

the land of the living

This represents the people who were alive. See how you translated “the land of the living” in [Ezekiel 32:23](#). (See: [Metonymy](#))

who carry their own shame

Shame is spoken of as if it were an object that one could carry where he goes. Alternate translation: “who feel ashamed” or “who are now disgraced” (See: [Metaphor](#))

the pit

“The pit” refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 32:23](#). (See: [Metonymy](#))

Ezekiel 32:25

They set a bedroll for Elam and all her multitudes

Space being made in Sheol for the dead is spoken of as if the dead were given beds to lie on. Alternate translation: "They gave beds to Elam and all its people" (See: [Metaphor](#))

in the midst of the slain

"with all the other people who were killed"

All of them are uncircumcised

The Israelites did not respect people who were not circumcised. (See: [Assumed Knowledge and Implicit Information](#))

pierced by the sword, because

The word "pierced" here is a metonym for "killed." This can be translated in active form. Alternate translation: "their enemies have killed them with swords because" (See: [Metonymy](#))

Elam is among all those who were killed

This is very similar to the first part of the verse. Alternate translation: "The dead people gave Elam a place to lie among themselves"

ULT

²⁵ They set a bedroll for Elam and all her multitudes in the midst of the slain; her graves surround her. All of them are uncircumcised, pierced by the sword, because they had brought their terrors on the land of the living. So they carry their own shame, together with the ones going down to the pit among all those who have been killed, those who are going down to the pit. Elam is among all those who were killed.

Ezekiel 32:26

Connecting Statement:

Yahweh continues speaking to Ezekiel about nations in Sheol.

Meshech ... Tubal

See how you translated these names in [Ezekiel 27:13](#).

Their graves surround them

See how you translated “her graves surround her” in [Ezekiel 32:22](#).

killed by the sword

Here “the sword” represents warfare. Alternate translation: “killed in battle” (See: [Metonymy](#))

they had brought their terrors on the land of the living

Causing people to fear is spoken of as if it were the act of bringing an object to them. The abstract noun “terrors” can be translated with a verb. Alternate translation: “they terrified everyone in the land of the living” (See: [Abstract Nouns](#))

All of them ... land of the living

See how you translated “All of them ... land of the living” in [Ezekiel 32:25](#).

ULT

²⁶ Meshech, Tubal, and all their multitudes are there! Their graves surround them. All of them are uncircumcised, killed by the sword, because they had brought their terrors on the land of the living.

Ezekiel 32:27

their iniquities over their bones

The warriors' iniquities cover their bodies, although one would expect that their shields would cover them in death. (See: [Metaphor](#))

they were the terror of warriors in the land of the living

"while they were still alive, they made other warriors very afraid"

in the land of the living

The time during which these warriors were living is spoken of as if it were a place. Alternate translation: "while they were alive" (See: [Metaphor](#))

ULT

²⁷ They do not lie with the fallen warriors of the uncircumcised who have gone down to Sheol with all their weapons of war, and with their swords placed under their heads and their iniquities over their bones. For they were the terror of warriors in the land of the living.

Ezekiel 32:28

General Information:

Yahweh continues speaking.

you ... will be broken

“Broken” here represents “destroyed.” This can be put in active form. Alternate translation: “I will destroy you” (See: [Active or Passive](#) and [Metonymy](#))

in the midst of

“in the middle of”

those who were pierced

The word “pierced” here is a metonym for “killed.” This can be translated in active form. See how you translated this in [Ezekiel 32:25](#). Alternate translation: “those whose enemies have killed them” (See: [Metonymy](#))

by the sword

This represents being in warfare. Alternate translation: “in battle” (See: [Metonymy](#))

ULT

²⁸ So you, Egypt, will be broken in the midst of the uncircumcised! You will lie alongside those who were pierced by the sword.

Ezekiel 32:29

Edom is there with her kings and all her leaders

Here “Edom” represents all the people of Edom. Alternate translation: “the people of Edom are in Sheol with their kings and all their leaders” (See: [Metonymy](#))

the pit

“The pit” refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 32:25](#). (See: [Metonymy](#))

ULT

²⁹ Edom is there with her kings and all her leaders. They have been placed in their strength with those killed by the sword. With the uncircumcised they lie, with those who have gone down to the pit.

Ezekiel 32:30

The princes of the north

“The princes who ruled nations in the north”

are there

“are in Sheol”

went down

“went down to Sheol”

had been pierced

The word “pierced” here is a metonym for “killed.” This can be translated in active form. See how you translated similar words in [Ezekiel 32:25](#). Alternate translation: “whom enemies had killed with swords” (See: [Metonymy](#))

by the sword

This represents being in warfare. Alternate translation: “in battle” (See: [Metonymy](#))

They carry their own shame

Shame is spoken of as if it were an object that one could carry where he goes. See how you translated this in [Ezekiel 32:25](#). Alternate translation: “who feel ashamed” or “who are now disgraced” (See: [Metaphor](#))

the pit

“The pit” refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 32:29](#).

ULT

³⁰ The princes of the north are there—all of them and all the Sidonians who went down with the ones who had been pierced. They were powerful and made others to be afraid, but now they are there in shame, uncircumcised with those who were pierced by the sword. They carry their own shame, together with the ones going down to the pit.

Ezekiel 32:31

Pharaoh will look

It can be made explicit who Pharaoh will see. Alternate translation: “Pharaoh will see all the dead people from other nations” (See: [Assumed Knowledge and Implicit Information](#))

be comforted about all his multitudes

It is implied that Pharaoh will be comforted because the armies of other great kings also died. Alternate translation: “will comfort himself that he was not the only king whose entire army died” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

ULT

31 Pharaoh will look and be comforted about all his multitudes who were pierced by the sword—Pharaoh and all his army—this is the Lord Yahweh’s declaration.

Ezekiel 32:32

I put him as my terrifying one in the land of the living

“While Pharaoh was still alive, I made him to terrify people”

he will be laid down in the midst of the uncircumcised

This can be put in active form. Alternate translation: “Others will lay him in the midst of the uncircumcised” (See: [Active or Passive](#))

ULT

³² I put him as my terrifying one in the land of the living, but he will be laid down in the midst of the uncircumcised, among those pierced by the sword, Pharaoh and all his multitudes—this is the Lord Yahweh’s declaration.”

Ezekiel 33

Ezekiel 33 General Notes

Special concepts in this chapter

Repentance

God does not want sinners to die. He wants them to repent and live. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [repent](#), [repentance](#))

Ezekiel 33:1

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ Then the word of Yahweh came to me, saying,

Ezekiel 33:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

a sword against any land

The word “sword” refers to an enemy army that attacks. Also, “land” refers to the people who live there. Alternate translation: “an army to attack the people of any land” (See: [Metonymy](#))

make him a watchman

“appoint him as a guard” or “make him guard”

ULT

2 “Son of man, declare this to your people; say to them, ‘When I bring a sword against any land, then the people of that land take one man from among themselves and make him a watchman for them.’”

Ezekiel 33:3

He looks for the sword

Here “sword” represents an enemy army. Alternate translation: “He looks for an enemy army” (See: [Metonymy](#))

ULT

³ He looks for the sword as it comes on the land, and he blows his horn to warn the people!

Ezekiel 33:4

do not pay attention

“ignore the warning”

each one's blood is on his own head

Here “blood” represents death. The phrase “on his own head” is an idiom that means the person will be held responsible. Alternate translation: “it is their own fault if they die” (See: [Metonymy](#) and [Idiom](#))

ULT

⁴ If the people hear the sound of the horn but do not pay attention, and if the sword comes and kills them, then each one's blood is on his own head.

Ezekiel 33:5

General Information:

Yahweh continues giving Ezekiel his message to the Israelites.

his blood is on him

Here “blood” represents a person’s death. The phrase “on him” is an idiom that means that person is considered responsible. Alternate translation: “it will be his own fault that he dies”

save his own life

“will keep himself from dying”

ULT

⁵ If someone hears the sound of the horn and pays no attention, his blood is on him; but if he pays attention, he will save his own life.

Ezekiel 33:6

the sword as it is coming

The word “sword” refers to an enemy army. Alternate translation: “the enemy army as it is coming” (See: [Metonymy](#))

with the result that the people are not warned

This can be stated in active form. Alternate translation: “and he does not warn the people” (See: [Active or Passive](#))

the sword comes and takes anyone’s life

Here “sword” represents an enemy army. Alternate translation: “the enemy army comes and kills anyone” (See: [Metonymy](#))

that person dies in his own sin

“that person dies because of his own sin”

I will require his blood from the watchman

Here “blood” represents a person’s death. The phrase “I will require his blood from” is an idiom that means to consider someone responsible. Alternate translation: “I will consider that person’s death to be the fault of the watchman” (See: [Metonymy](#) and [Idiom](#))

ULT

⁶ However, if the watchman sees the sword as it is coming, but if he does not blow the horn, with the result that the people are not warned, and if the sword comes and takes anyone’s life, then that person dies in his own sin, but I will require his blood from the watchman.’

Ezekiel 33:7

General Information:

Yahweh continues speaking to Ezekiel.

the house of Israel

Here “house” represents people. Alternate translation: “the people of Israel” (See: [Metonymy](#))

ULT

⁷ Now you yourself, son of man! I have made you a watchman for the house of Israel; you will hear the words from my mouth and warn them on my behalf.

you will hear the words from my mouth and warn them on my behalf

Here “mouth” represents what Yahweh says. Alternate translation: “you will hear the message that I speak and you will warn them on my behalf” (See: [Metonymy](#))

warn them on my behalf

“warn them as my representative” or “give them the warning from me”

Ezekiel 33:8

do not announce this

“do not say this”

about his way

“the way he acts” or “the things he does.” See how you translated “your ways” in [Ezekiel 7:3](#).

I will require his blood from your hand

Here “blood” represents a person’s death. The phrase “require ... from your hand” is an idiom that means to consider someone responsible. Alternate translation: “I will consider you responsible for his death” (See: [Metonymy](#) and [Idiom](#))

ULT

⁸ If I say to a wicked person, ‘Wicked one, you will surely die!’ but if you do not announce this so as to warn the wicked about his way, then he who is wicked will die in his sin, but I will require his blood from your hand!

Ezekiel 33:9**he might turn back from it, and if he does not turn back from his way**

A person no longer behaving in a certain way is spoken of as if he physically turns and goes back on a path. Alternate translation: “he might stop doing bad things, and if he does not stop doing bad things” (See: [Metaphor](#))

will have saved your own life

“will have kept yourself alive”

ULT

⁹ But you, if you warn the wicked about his way, so that he might turn back from it, and if he does not turn back from his way, then he will die in his sin, but you yourself will have saved your own life.

Ezekiel 33:10

General Information:

Yahweh continues giving Ezekiel his message to the Israelites.

the house of Israel

Here “house” represents people. Alternate translation: “the people of Israel” (See: [Metonymy](#))

You are saying this

“This is what you have said”

Our transgressions and our sins are on us

This could mean: (1) “on us” is a metaphor that means they feel guilty for their transgressions and sins or (2) “on us” is a metaphor that means they realize that Yahweh is punishing them for their transgressions and sins. (See: [Metaphor](#))

we are decaying in them

“we are rotting away because of them.” Being destroyed because of sin is spoken of as if the person’s flesh were rotting. Alternate translation: “they are destroying us” or “they are killing us” (See: [Metaphor](#))

in them

“because of them”

How can we live?

The people ask this question to emphasize that they have no hope of living. Alternate translation: “We have no hope of living.” or “We will certainly die.” (See: [Rhetorical Question](#))

ULT

¹⁰ So you, son of man, say to the house of Israel, ‘You are saying this, “Our transgressions and our sins are on us, and we are decaying in them! How can we live?”’

Ezekiel 33:11

I do not delight in the death of the wicked

The abstract noun “death” can be stated as “die.” And the nominal adjective “the wicked” can be stated as “wicked people.” Alternate translation: “It does not make me happy when wicked people die” (See: [Abstract Nouns](#) and [Nominal Adjectives](#))

if the wicked repents from his way

Here “way” represents how a person behaves. Alternate translation: “if the wicked person stops doing bad things” (See: [Metaphor](#))

For why should you die, house of Israel?

Yahweh uses this question to emphasize that he does not want the people of Israel to die. Alternate translation: “Do not choose to die, house of Israel!” (See: [Rhetorical Question](#))

ULT

11 Say to them, ‘As I live—this is the Lord Yahweh’s declaration—I do not delight in the death of the wicked, for if the wicked repents from his way, then he will live! Repent! Repent from your wicked ways! For why should you die, house of Israel?’

Ezekiel 33:12

General Information:

Yahweh continues giving Ezekiel his message to the Israelites.

The righteousness of a righteous person will not save him if he sins!

The abstract noun “righteousness” can be stated as the adjective “right.” It is implied that they will not be saved from God’s punishment. Alternate translation: “If righteous people start to sin, the fact that they did what was right before will not stop me from punishing them” (See: [Abstract Nouns](#) and [Assumed Knowledge and Implicit Information](#))

ULT

12 So now you, son of man, say to your people, ‘The righteousness of a righteous person will not save him if he sins! The wickedness of a wicked person will not cause him to perish if he repents from his sin! For the righteous person will not be able to live because of his righteousness if he sins.’

The wickedness of a wicked person will not cause him to perish

The abstract noun “wickedness” can be stated as the adjective “wicked.” Alternate translation: “A person who does what is wicked will not perish” (See: [Abstract Nouns](#))

Ezekiel 33:13

if he trusts in his righteousness

The person thinks that because he was righteous, Yahweh will not punish him, even if he sins. The abstract noun "righteousness" can be stated as the adjective "right." Alternate translation: "if he depends on the right things he has done" (See: [Abstract Nouns](#))

commits injustice

"does what is evil" or "does wicked things"

I will not call to mind

This is an idiom. Alternate translation: "I will not think about" or "I will not recall" (See: [Idiom](#))

for the wickedness he committed

The abstract noun "wickedness" can be stated as the adjective "wicked" Alternate translation: "because of the wicked things he has done" (See: [Abstract Nouns](#))

ULT

13 If I say to the righteous, "He will surely live!" and if he trusts in his righteousness and then commits injustice, I will not call to mind any of his righteousness. He will die for the wickedness he committed.

Ezekiel 33:14

General Information:

Yahweh continues giving Ezekiel his message to the Israelites.

to the wicked

The nominal adjective “the wicked” can be stated as “the wicked person.” Alternate translation: “to the wicked person” (See: [Nominal Adjectives](#))

ULT

14 So if I say to the wicked, “You will surely die,” but if he then repents from his sins and does what is just and right

—

Ezekiel 33:15

if he restores the loan guarantee

“if he gives back the loan guarantee”

loan guarantee

something a person leaves with another person to show that he will keep his promise to pay back what he has borrowed

makes restitution for what he has stolen

“returns what he has stolen” or “pays back the value of what he stole”

walks in the statutes that give life

Acting or behaving in a certain way is spoken of as if it were walking. Alternate translation: “lives according to the laws that give life” (See: [Metaphor](#))

ULT

15 if he restores the loan guarantee that he wickedly demanded, or if he makes restitution for what he has stolen, and if he walks in the statutes that give life and no longer commits sin—then he will surely live. He will not die.

Ezekiel 33:16

will be called to mind for him

The phrase “call to mind” is an idiom that means to remember. The phrase “will be called” can be stated in active form. Alternate translation: “will I think about” or “will I recall” (See: [Idiom](#) and [Active or Passive](#))

ULT

16 None of the sins that he has committed will be called to mind for him. He has acted justly and rightly, and so, he will surely live!

Ezekiel 33:17

General Information:

Yahweh continues giving Ezekiel his message to the Israelites.

your people

These are the people of Israel. The word “your” refers to Ezekiel.

The way of the Lord ... your ways that are not fair

Behaviors or actions is spoken of as if they were a way or road on which a person travels. Alternate translation: “What the Lord does ... the things you do that are not fair” (See: [Metaphor](#))

but it is your ways

The word “your” refers to the people of Israel. This can be stated in third person. Alternate translation: “but it is their ways” (See: [First](#), [Second](#) or [Third Person](#))

ULT

17 But your people say, “The way of the Lord is not fair!” but it is your ways that are not fair!

Ezekiel 33:18

turns away from his righteousness

No longer doing something is spoken of as if it were physically turning away from something. Alternate translation: “stops doing what is right” (See: [Metaphor](#))

die in it

“die because of his sins”

ULT

18 When the righteous person turns away from his righteousness and commits sin, then he will die in it!

Ezekiel 33:19

turns away from his wickedness

No longer doing something is spoken of as if it were physically turning away from something. Alternate translation: “stops doing wicked things” (See: [Metaphor](#))

because of those things

“because he does what is just and righteous”

ULT

19 When the wicked turns away from his wickedness and does what is just and righteous, he will live because of those things!

Ezekiel 33:20

you people

These are the people of Israel.

house of Israel

Here “house” represents people. Alternate translation: “people of Israel” (See: [Metonymy](#))

ULT

²⁰ But you people say, “The way of the Lord is not fair!” I will judge each of you according to his way, house of Israel!”

Ezekiel 33:21

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.

the twelfth year ... fifth day ... tenth month

“year 12...day 5...month 10” (See: [Ordinal Numbers](#))

on the fifth day of the tenth month

This is the tenth month of the Hebrew calendar. The fifth day is near the beginning of January on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

of our captivity

Here “our” refers to Ezekiel and the Israelites who have been in Babylon since the time the Babylonians forced King Jehoiachin to leave Jerusalem, but not to the reader. Alternate translation: “after we became captives” or “after the Babylonians took us as captives to Babylon” (See: [Exclusive and Inclusive ‘We’](#) and [Assumed Knowledge and Implicit Information](#))

a fugitive came to me from Jerusalem

“someone escaped from Jerusalem and came to me” The Babylonians had destroyed Jerusalem and killed the people of Jerusalem, but a few people escaped.

The city has been captured

The phrase “the city” refers to “Jerusalem.” This can be stated in active form. Alternate translation: “The Babylonians have destroyed Jerusalem” (See: [Active or Passive](#))

ULT

21 It happened in the twelfth year, on the fifth day of the tenth month of our captivity, that a fugitive came to me from Jerusalem and said, “The city has been captured!”

Ezekiel 33:22

The hand of Yahweh had been on me

The word “hand” is often used to refer to someone’s power or action. A person with his hand on another person has power over that person. See how you translated a similar phrase in [Ezekiel 1:3](#). Alternate translation: “Yahweh was controlling me” (See: [Metonymy](#))

my mouth was opened

This phrase is an idiom that means to be able to speak. It can be stated in active form. See how you translated “I will open your mouth” in [Ezekiel 3:27](#). Alternate translation: “I was able to speak” or “Yahweh enabled me to speak” (See: [Idiom](#) and [Active or Passive](#))

dawn

The word “dawn” refers to the time early in the morning when the light of the sun first appears.

I was no longer mute

“I was no longer forced to be silent” or “I was no longer unable to speak” Ezekiel had been unable to speak anything except prophetic words since [Ezekiel 3:26](#).

ULT

²² The hand of Yahweh had been on me in the evening before the fugitive came, and my mouth was opened by the time that he came to me in the dawn. So my mouth was open; I was no longer mute!

Ezekiel 33:23

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

23 Then the word of Yahweh came to me, saying,

Ezekiel 33:24

those ruins

This could mean: (1) “those ruined buildings” or (2) “those ruined cities”

he inherited the land

Yahweh giving the land to Abraham is spoken of as if Abraham inherited the land. Alternate translation: “Yahweh gave him the land” (See: [Metaphor](#))

the land

“the land of Israel”

The land has been given to us

This can be stated in active form. Alternate translation: “Yahweh has given us the land” (See: [Active or Passive](#))

as a possession

The abstract noun “possession” can be stated as “possess.” Alternate translation: “so that we can possess it” (See: [Abstract Nouns](#))

ULT

24 “Son of man, the ones inhabiting those ruins in the land of Israel are talking and say, ‘Abraham was only one person, and he inherited the land, but we are many! The land has been given to us as a possession.’

Ezekiel 33:25

General Information:

Yahweh continues speaking to Ezekiel about the people who were living in the ruins of Israel.

You eat blood

It is implied that they eat blood by eating meat that still has blood in it. Yahweh had commanded them to drain out the blood. Alternate translation: “You eat meat with blood in it” (See: [Assumed Knowledge and Implicit Information](#))

ULT

25 Therefore say to them, ‘The Lord Yahweh says this: You eat blood, and you lift up your eyes towards your idols, then you pour out people’s blood. Should you really possess the land?’

you lift up your eyes towards your idols

“you look to your idols” This is an idiom. Alternate translation: “you worship your idols” (See: [Idiom](#))

you pour out people’s blood

Here “blood” represents a person’s life. To pour out blood is an idiom that means to murder. Alternate translation: “you murder people” (See: [Metonymy](#) and [Idiom](#))

Should you really possess the land?

Yahweh used this question to rebuke the people. Alternate translation: “You should not possess this land!” or “You do not deserve this land!” (See: [Rhetorical Question](#))

Ezekiel 33:26

You have depended on your swords

Here “swords” represent doing violent things. Alternate translation: “You have committed violent acts with your swords to get what you want” (See: [Metonymy](#))

done disgusting things

“done things that I hate very much”

each man defiles his neighbor’s wife

It is implied that they defile their neighbor’s wives by sleeping with them. Alternate translation: “each man sleeps with his neighbor’s wife” (See: [Assumed Knowledge and Implicit Information](#))

ULT

26 You have depended on your swords and have done disgusting things; each man defiles his neighbor’s wife. Should you really possess the land?’

Ezekiel 33:27

General Information:

Yahweh continues speaking to Ezekiel about the people who were living in the ruins of Israel.

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. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “I solemnly swear” (See: [Idiom](#))

ULT

27 You will say this to them, ‘The Lord Yahweh says this: As I live, surely the ones in the ruins will fall by the sword, and I will give those in the fields to the living creatures as food, and those in fortresses and in caves will die of plagues.’

the ones in the ruins will fall by the sword

The phrase “fall by the sword” is an idiom. Alternate translation: “enemies will kill the ones living in the ruins” (See: [Idiom](#))

those in fortresses and in caves will die of plagues

“plagues will kill the people who live in fortresses and caves”

fortresses

A fortress is a building that people build to protect themselves from enemies who attack them.

caves

Caves are natural holes in the side of a mountain or down in the ground. They are usually made of rock.

Ezekiel 33:28

the pride of its might will end

The word “it” refers to the land, which refers to the people of the land. Alternate translation: “the people of the land will not be proud anymore that they are strong” (See: [Metonymy](#))

the mountains of Israel will be deserted

This can be stated in active form. Alternate translation: “no one will live in the mountains of Israel” (See: [Active or Passive](#))

there will be no one to pass through them

“there will be no one left to travel through the land or over the mountains”

ULT

28 Then I will turn the land into a desolation and a horror, and the pride of its might will end, for the mountains of Israel will be deserted, and there will be no one to pass through them.’

Ezekiel 33:29

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁹ So they will know that I am Yahweh, when I make the land a desolation and a waste because of all the abominations that they have done.

all the abominations that they have done

The abstract noun “abominations” can be stated as “things I hate.” Alternate translation: “all the things they have done that I hate” (See: [Abstract Nouns](#))

they have done

“the people have done”

Ezekiel 33:30

General Information:

Yahweh continues speaking to Ezekiel.

that comes out from Yahweh

“that Yahweh tells him to speak” or “that Yahweh gives him”

ULT

³⁰ So now you, son of man—your people are saying things about you beside the walls and the gates of the houses, and each says to one another—each man to his brother, ‘Let us go and listen to the prophet’s word that comes out from Yahweh!’

Ezekiel 33:31

Right words are in their mouths, but their hearts are going after unjust profit

Here “mouths” represent speaking. This could mean: (1) Alternate translation: “They speak about loving me, but their hearts are going after unjust profit” or (2) Alternate translation: “They speak about the things they lust after, and their hearts are going after unjust profit” (See: [Metonymy](#))

ULT

³¹ So my people will come to you, as they often do, and will sit in front of you and listen to your words, but they will not obey them. Right words are in their mouths, but their hearts are going after unjust profit.

their hearts are going after unjust profit

Here “hearts” represents desire. Alternate translation: “in their hearts they want to get their unjust profit” or “they desire to get things in ways that are not just” (See: [Metonymy](#))

Ezekiel 33:32

General Information:

Yahweh continues speaking to Ezekiel about the people of Israel.

you are like a lovely song to them

Here “you” refers to Ezekiel, and here he represents the message he speaks. This compares Ezekiel’s message to a lovely song, which means the people enjoy listening to him, but they do not think his message is important enough to obey. Alternate translation: “they think that your words are like a lovely song” (See: [Metonymy](#) and [Simile](#))

ULT

³² For you are like a lovely song to them, a beautiful sound that is well played on a stringed instrument, so they will listen to your words, but none of them will obey them.

a lovely song

This could mean: (1) “a beautiful song” or (2) “a love song” or “a song about love.”

that is well played on a stringed instrument

This can be stated in active form. Alternate translation: “that someone plays very well on a stringed instrument” (See: [Active or Passive](#))

stringed instrument

something that has strings and people use to make music

Ezekiel 33:33

behold!

The word “behold” here adds emphasis to what follows. Alternate translation: “indeed!”

that a prophet has been among them

“that I really sent you as a prophet to them”

ULT

33 So when all of this happens—behold! it will happen!—then they will know that a prophet has been among them.”

Ezekiel 34

Ezekiel 34 General Notes

Special concepts in this chapter

God protects the people

God is against those who exploit others. He will protect and take care of his people. (See: [people of God](#))

Important figures of speech in this chapter

Metaphor

The people of Israel are compared to sheep and God and the son of David as good shepherds. This is a common metaphor in scripture. (See: [Metaphor](#))

Ezekiel 34:1

General Information:

In chapter 34, Yahweh speaks of the people of Israel as if they were a flock of sheep and the leaders of Israel were the shepherds that were supposed to care for the flock but have not. (See: [Metaphor](#))

ULT

¹ Then the word of Yahweh came to me, saying,

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

Ezekiel 34:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

the shepherds of Israel

The leaders of Israel are spoken as if they were shepherds. They were supposed to take care of their people like shepherds take care of their flock. Alternate translation: “the leaders of Israel who are like shepherds” (See: [Metaphor](#))

are shepherding themselves

The leaders taking care of themselves instead of the people are spoken of as if they were shepherding themselves. AT “are feeding and taking care of themselves” (See: [Metaphor](#))

Should not shepherds guard the flock?

Yahweh uses this question to scold the leaders for not taking care of the people. Alternate translation: “Shepherds should feed the flock and take care of it.” (See: [Rhetorical Question](#))

ULT

2 “Son of man, prophesy against the shepherds of Israel. Prophesy and say to them, ‘The Lord Yahweh says this to the shepherds: Woe to the shepherds of Israel who are shepherding themselves. Should not shepherds guard the flock?’

Ezekiel 34:3

You eat the fatty portions ... dress in wool

This continues speaking of the leaders of Israel as if they were bad shepherds that kill the best animals in their flock for food and clothing. Alternate translation: “You are like shepherds who eat the fatty portions ... dress in wool” (See: [Metaphor](#))

ULT

³ You eat the fatty portions and you dress in wool. You slaughter the fatlings of the flock. You do not shepherd at all.

You eat the fatty portions

The fatty portions come from the sheep and the goats. Alternate translation: “You eat the fatty parts of the sheep and goats” or “You eat the best parts of the sheep and goats” (See: [Assumed Knowledge and Implicit Information](#))

dress in wool

“wear the wool from the sheep”

the fatlings

“the youngest and fattest sheep and goats”

do not shepherd at all

“do not feed and take care of the flock”

Ezekiel 34:4

General Information:

Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep and the leaders of Israel as if they were shepherds who have not cared for the flock. (See: [Metaphor](#))

have diseases

This could mean: (1) “are sick” or (2) “are weak”

You do not bind up the ones who are broken

“You do not wrap cloth around the broken bones of those who are wounded”

the ones who are broken

“the sheep that have broken bones” or “the sheep that are injured”

you do not restore

“you do not bring back”

the outcasts

“the sheep that have been chased away” or “those that others have chased away”

the lost

The words “the sheep or goats” are left out of this phrase, but they are intended to be understood. Alternate translation: “the sheep or goats that are lost” (See: [Ellipsis](#))

through strength and violence

“forcefully and cruelly”

ULT

4 You have not strengthened those who have diseases, nor do you heal the ones who are ill. You do not bind up the ones who are broken, and you do not restore the outcasts or seek the lost. Instead, you rule over them through strength and violence.

Ezekiel 34:5

Then they were scattered without a shepherd

This can be stated in active form. Alternate translation: “Then they scattered because they did not have a shepherd” (See: [Active or Passive](#))

they became food for all the living beasts in the fields

“all of the wild animals could attack and eat them”

ULT

⁵ Then they were scattered without a shepherd, and they became food for all the living beasts in the fields, after they were scattered.

Ezekiel 34:6

it is dispersed over the entire surface of the earth

“my flock is spread out all over the earth”

ULT

⁶ My flock strays on all of the mountains and on every high hill, and it is dispersed over the entire surface of the earth. Yet no one is searching for them.

Ezekiel 34:7

General Information:

Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep and the leaders of Israel as if they were shepherds who have not cared for the flock. (See: [Metaphor](#))

ULT

7 Therefore, shepherds, hear the word of Yahweh:

hear the word of Yahweh

This is an idiom that is used to introduce a special message from God. Alternate translation: “listen to Yahweh’s message” (See: [Idiom](#))

Ezekiel 34:8

because my flock has become plunder and food for all the beasts in the fields

This can be stated in the active form. Alternate translation: “because all the beasts in the fields steal my flock and eat them” (See: [Active or Passive](#))

plunder

things that are stolen

all the beasts in the fields

Here “all” is a generalization that refers to all the wild animals that eat sheep. Alternate translation: “all the wild animals in the fields” (See: [Hyperbole](#))

because there was no shepherd

“because they did not have a shepherd”

none of my shepherds sought my flock

“none of my shepherds tried to find my flock”

guarded themselves

“shepherded themselves” or “fed and cared for themselves”

did not shepherd my flock

“did not feed and care for my flock”

ULT

⁸ As I live—this is the Lord Yahweh’s declaration—because my flock has become plunder and food for all the beasts in the fields, because there was no shepherd and none of my shepherds sought my flock, but the shepherds guarded themselves and did not shepherd my flock.

Ezekiel 34:9

General Information:

Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep and the leaders of Israel as if they were shepherds who have not cared for the flock. (See: [Metaphor](#))

ULT

⁹ Therefore, shepherds, hear the word of Yahweh:

hear the word of Yahweh

“listen to Yahweh’s message.” This is an idiom that is used to introduce a special message from God. (See: [Idiom](#))

Ezekiel 34:10

The Lord Yahweh says this

This can be stated in the first person. Alternate translation: “I, the Lord Yahweh, say this” (See: [First, Second or Third Person](#))

Behold!

The word “Behold” here adds emphasis to what follows. Alternate translation: “Indeed!”

I am against the shepherds

“I am opposed to the shepherds”

I will require my flock from their hand

The phrase “require ... from their hand” is an idiom that means to hold or consider someone responsible for something. Alternate translation: “I will hold them responsible for all the bad things that happen to my flock” or “I will punish them for all the bad things they let happen to my flock” (See: [Idiom](#))

I will dismiss them from shepherding the flock

“I will not let them shepherd the flock any longer” or “I will not let them be the shepherds of the flock any longer”

shepherd themselves

“feed and take care of themselves”

from their mouths

Here “mouths” represent eating. Alternate translation: “so they cannot eat them” (See: [Metonymy](#))

my flock will no longer be food for them

“the shepherds will no longer eat the sheep and the goats of my flock”

ULT

10 The Lord Yahweh says this: Behold! I am against the shepherds, and I will require my flock from their hand. Then I will dismiss them from shepherding the flock; neither will the shepherds any longer shepherd themselves since I will take away my flock from their mouths, so that my flock will no longer be food for them.

Ezekiel 34:11

General Information:

Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep. Here he speaks of himself as if he were their shepherd and will take care of them. (See: [Metaphor](#))

ULT

11 For the Lord Yahweh says this:
Behold! I myself will seek out my flock
and I will look after them,

For the Lord Yahweh says this

This can be stated in first person. Alternate translation: “For this is what I, the Lord Yahweh, say” (See: [First](#), [Second](#) or [Third Person](#))

Behold!

The word “Behold” here alerts the shepherds to pay attention to the surprising information that follows.

will seek out

“will look for”

Ezekiel 34:12

within the midst of his scattered flock

“with his scattered flock”

they were scattered

It is implied that the animals in the flock scattered because they did not have a shepherd to care for them or protect them. This can be stated in active form. Alternate translation: “they scattered because they did not have a shepherd to care for them” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

ULT

¹² like a shepherd seeking his flock on the day he is within the midst of his scattered flock. Thus I will seek my flock, and I will rescue them from all the places where they were scattered on the day of clouds and darkness.

on the day of clouds and darkness

“on the cloudy and dark day.” Disasters are spoken of as if they were a day of darkness. Alternate translation: “when terrible disasters happened to them” (See: [Metaphor](#))

Ezekiel 34:13

bring them

“bring my sheep and my goats” or “bring my flock”

from among the peoples

“from the places where they lived with other peoples”

I will put them in pastures ... every settlement in the land

Yahweh bringing his people back from exile to their land so that he can care for them and keep them safe is spoken of as if he were their shepherd who puts his flock in a place where there is plenty of land, food, and water. (See: [Metaphor](#))

pastures

land that has grass and small plants that sheep and goats can eat

settlement

This is a place where people live. Usually they live in houses in a settlement.

ULT

13 Then I will bring them out from among the peoples; I will gather them from the lands and bring them to their land. I will put them in pastures on the mountainsides of Israel, by the streams, and in every settlement in the land.

Ezekiel 34:14

General Information:

Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep. Here he speaks of himself as their shepherd who will take care of them. (See: [Metaphor](#))

their grazing places

“places where they can eat”

abundant pastures

“lands that have a lot of grass and plants to eat”

graze

eat grass and other plants

ULT

14 I will put them in good pastures; the high mountains of Israel will be their grazing places. They will lie down there in good places for grazing, in abundant pastures, and they will graze on the mountains of Israel.

Ezekiel 34:15

I myself

The word “myself” adds emphasis. God would do this because the shepherds were not doing it. (See: [Reflexive Pronouns](#))

will shepherd

“will feed and take care of”

ULT

15 I myself will shepherd my flock, and I myself will make them lie down—this is the Lord Yahweh’s declaration—

Ezekiel 34:16

the lost

The words “the sheep or goats” are left out of this phrase, but they are intended to be understood. Alternate translation: “the sheep or goats that are lost” (See: [Ellipsis](#))

restore the outcast

“bring back those that others have chased away”

bind up the broken sheep

“wrap a cloth around any sheep’s broken bone” or “wrap a cloth around any sheep’s wound”

the fat and the strong

The word “sheep” is understood. Alternate translation: “the fat sheep and the strong sheep” (See: [Ellipsis](#))

ULT

16 I will seek the lost and restore the outcast. I will bind up the broken sheep and heal the sick sheep but the fat and the strong I will destroy. I will shepherd with justice.

Ezekiel 34:17

General Information:

Yahweh continues to give Ezekiel his message. Now it is to the people of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep and of himself as their shepherd. (See: [Metaphor](#))

ULT

17 So now you, my flock—this is what the Lord Yahweh says—behold, I will be a judge between sheep and sheep and between rams and male goats.

behold, I

“pay attention, because what I am about to say is both true and important, I”

I will be a judge between sheep and sheep

“I will judge between one sheep and another”

rams and male goats

The male sheep and goats are usually the strongest in the flock and can get whatever they want from the other animals in the flock.

Ezekiel 34:18

Is it not enough ... feet

God uses these questions to scold Israel's leaders, who are spoken of as if they were the stronger animals in the flock that were unkind to the weaker ones. You can translate this as a statement as in the UST. (See: [Rhetorical Question](#) and [Metaphor](#))

ULT

18 Is it not enough to feed on the good pasture, that you must trample down with your feet what is left of the pasture; and to drink from clear waters, that you must muddy the rivers with your feet?

Ezekiel 34:19

(There are no notes for this verse.)

ULT

¹⁹ Must my sheep eat what you have trampled with your feet, and drink what you have muddied with your feet?

Ezekiel 34:20

General Information:

Yahweh continues speaking of the people of Israel as if they were a flock of sheep and of himself as their shepherd. (See: [Metaphor](#))

the Lord Yahweh says this

This can be stated in first person. Alternate translation: “this is what I, the Lord Yahweh, say” (See: [First, Second or Third Person](#))

to them

“to my flock”

Behold!

The word “Behold” here adds emphasis to what follows. Alternate translation: “Indeed!”

I myself

The word “myself” emphasizes that it is Yahweh who will judge. (See: [Reflexive Pronouns](#))

will judge between the fat sheep and the thin ones

“will make sure that the fat sheep and goats and the skinny sheep and goats are treating each other fairly”

the fat sheep and the thin ones

The leaders and strong people in Israel are spoken of as if they were fat and strong animals in the flock. The poor and weak people in Israel are spoken of as if they were the thin and weak animals in the flock. (See: [Metaphor](#))

ULT

²⁰ Therefore the Lord Yahweh says this to them: Behold! I myself will judge between the fat sheep and the thin ones,

Ezekiel 34:21

for you

The word “you” refers to the sheep and goats that were not treating other sheep and goats well.

with your sides

“with the sides of your body”

have gored

This could mean: (1) “have pushed” or “have shoved” (2) “have stabbed” or “have pierced”

scattered them

“made them go in many different directions”

away from the land

“away from the land of Israel”

ULT

21 for you have pushed them with your sides and shoulders, and you have gored all of the weak ones with your horns until you have scattered them away from the land.

Ezekiel 34:22

General Information:

Yahweh continues speaking of the people of Israel as if they were a flock of sheep and of himself as their shepherd. (See: [Metaphor](#))

they will no longer be plunder

This can be stated in active form. Alternate translation: “I will not allow anyone to plunder them” or “I will not allow anyone to steal them” (See: [Active or Passive](#))

will no longer be plunder

“will no longer be things that are stolen.” The shepherds and wild animals have been stealing the sheep and the goats from Yahweh’s flock.

ULT

²² I will save my flock and they will no longer be plunder, and I will judge between one sheep and another!

Ezekiel 34:23

I will set over them one shepherd

The phrase “set over” is an idiom that means to cause a person to rule someone else. Alternate translation: “I will assign one shepherd to be in charge of my sheep and the goats” (See: [Idiom](#))

my servant David

Here “David” refers to a descendant of David. Alternate translation: “a descendant of my servant David” (See: [Metonymy](#))

He will shepherd them

The descendant of David who will be king over the people of Israel is spoken of as if he would be their shepherd. (See: [Metaphor](#))

ULT

²³ I will set over them one shepherd, my servant David. He will shepherd them, he will feed them, and he will be their shepherd.

Ezekiel 34:24

(There are no notes for this verse.)

ULT

²⁴ For I, Yahweh, will be their God, and my servant David will be a prince among them—I, Yahweh, have declared this.

Ezekiel 34:25

General Information:

Yahweh continues giving Ezekiel his message to the people of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep. (See: [Metaphor](#))

a covenant of peace

“a covenant that brings peace”

the evil wild animals

These are wild animals that could kill the sheep and the goats.

ULT

25 Then I will make a covenant of peace with them and remove the evil wild animals from the land, so that they will live securely in the wilderness and safely sleep in the forests.

Ezekiel 34:26

I will also bring blessings on them and on the places around my hill

Some versions of the Bible translate this as “I will also turn them and the places around my hill into a blessing.”

my hill

This refers to Mount Zion. (See: [Assumed Knowledge and Implicit Information](#))

I will send out showers

“I will cause it to rain”

in due season

“at the right time”

These will be showers of blessing

“This rain will be a blessing”

ULT

²⁶ I will also bring blessings on them and on the places around my hill, for I will send out showers in due season. These will be showers of blessing.

Ezekiel 34:27

the earth will yield its produce

“the earth will grow food” or “food will grow on the earth”

will be secure

“will be safe”

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

when I break the bars of their yoke

Slavery is spoken of as if it were a yoke that people wear like some animals. Alternate translation: “when I free them from being slaves” (See: [Metaphor](#))

from the hand of those who enslaved them

Here “hand” represents power or control. Alternate translation: “from the control of those who made them slaves” or “from those who made them slaves” (See: [Metonymy](#))

ULT

27 Then the trees of the field will produce their fruit, and the earth will yield its produce. My sheep will be secure in their land; then they will know that I am Yahweh, when I break the bars of their yoke, and when I rescue them from the hand of those who enslaved them.

Ezekiel 34:28

General Information:

Yahweh continues giving Ezekiel his message to the people of Israel.

They will no longer be plunder for the nations

Here “nations” represents the people of the nations. Alternate translation: “The people of the nations will no longer steal from them” (See: [Metonymy](#))

plunder

These are things that are stolen or taken by force. See how you translated “plunder” in [Ezekiel 7:21](#).

ULT

28 They will no longer be plunder for the nations, and the wild animals on the earth will no longer devour them. For they will live securely, and no one will frighten them.

Ezekiel 34:29

be victims of famine

“be starved” or “be starving because of lack of food”

they will not bear the scorn of the nations

Here “nations” represents the people of the nations. The abstract noun “scorn” can be stated as a verb. Alternate translation: “they will no longer hear the people of the nations insult them” (See: [Metonymy](#) and [Abstract Nouns](#))

ULT

²⁹ For I will provide them a land known for its crops; so they will not be victims of famine in the land, and they will not bear the scorn of the nations.

Ezekiel 34:30

I, Yahweh their God, am with them

Here “I ... am with them” is an idiom that means Yahweh helps them. Alternate translation: “I, Yahweh their God, am helping them” (See: [Idiom](#))

with them. They are my people

This can be stated as one sentence. Alternate translation: “with them, and that they are my people”

ULT

³⁰ Then they will know that I, Yahweh their God, am with them. They are my people, the house of Israel—this is the Lord Yahweh’s declaration.

Ezekiel 34:31

For you are my sheep, the flock of my pasture

This speaks of the people of Israel as if they were a flock of sheep and Yahweh is their shepherd. (See: [Metaphor](#))

ULT

³¹ For you are my sheep, the flock of my pasture, and my people, and I am your God—this is the Lord Yahweh’s declaration.’”

Ezekiel 35

Ezekiel 35 General Notes

Special concepts in this chapter

Edom

Because the people of Edom rejoiced at the destruction of Israel, they too will be destroyed.

Ezekiel 35:1

General Information:

Yahweh tells Ezekiel to speak a prophecy. Ezekiel is to speak to Mount Seir, but the message is for all of the people of Edom.

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ Then the word of Yahweh came to me, saying,

Ezekiel 35:2

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

² “Son of man, set your face against Mount Seir and prophesy against it.

set your face against Mount Seir

Mount Seir was far away, so Ezekiel could not see it, but Yahweh commands him to stare in that direction as a symbol of harming the people there. See how you translated a similar phrase in [Ezekiel 6:2](#). Alternate translation: “turn toward Mount Seir and stare” or “stare toward Mount Seir so that the people there will be harmed” (See: [Symbolic Action](#))

Mount Seir and prophesy against it

“the mountain of Seir.” Yahweh tells Ezekiel to speak to Mount Seir as if it could hear him. The message is for all of the people of Edom. Alternate translation: “Mount Seir and prophesy against it because of what the people of Edom have done” (See: [Personification](#))

Ezekiel 35:3

to it

“to the mountain” or “to the people of Edom”

Behold! I am against you, Mount Seir, and I will strike you with my hand and make you a desolation and a waste

Yahweh tells Ezekiel to speak to Mount Seir as if it could hear him. The message is for all of the people of Edom. Alternate translation: “Listen, Mount Seir, I will strike you with my hand and make you a desolation and a waste because of what your people did” (See: [Personification](#))

Behold!

The word “Behold” here adds emphasis to what follows. Alternate translation: “Listen!” or “Indeed!”

I am against you

“I am your enemy” or “I oppose you”

I will strike you with my hand

Here “hand” represents power. Alternate translation: “I will use my power to strike you” (See: [Metonymy](#))

make you a desolation

The abstract noun “desolation” can be translated as an adjective. Alternate translation: “make you desolate” (See: [Abstract Nouns](#))

ULT

³ Say to it, ‘The Lord Yahweh says this: Behold! I am against you, Mount Seir, and I will strike you with my hand and make you a desolation and a waste.’

Ezekiel 35:4

General Information:

This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁴ I will make your cities ruins, and you yourself will become desolate; then you will know that I am Yahweh.

Ezekiel 35:5

you poured them out into the hands of the sword

This metaphor could mean: (1) “you gave them over to their enemies who killed them with swords” or (2) “you killed them with swords.” (See: [Metaphor](#))

at the time of their distress

“at a time of disaster”

ULT

⁵ Because you have always been hostile to the people of Israel, and because you poured them out into the hands of the sword at the time of their distress, at the time their punishment was at its greatest.

Ezekiel 35:6

I will prepare you for bloodshed

Here “bloodshed” is a metonym for killing. Alternate translation: “I will make it easy for your enemies to kill many of you” (See: [Metonymy](#))

bloodshed will pursue you

Here “bloodshed” is a metonym for killing. Yahweh speaks of bloodshed as if it were a person who could chase them. Alternate translation: “your enemies will chase you down and kill you” (See: [Personification](#))

Since you did not hate bloodshed

Here “bloodshed” is a metonym for killing. Alternate translation: “Since you did not hate it when enemies brutally killed the people of Israel” (See: [Metonymy](#))

ULT

⁶ Therefore, as I live—this is the Lord Yahweh’s declaration—I will prepare you for bloodshed, and bloodshed will pursue you! Since you did not hate bloodshed, bloodshed will pursue you.

Ezekiel 35:7

General Information:

This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

when I cut off from it anyone who passes through and returns again

This could mean: (1) "cut off" is a metaphor that means to destroy. Alternate translation: "I will destroy anyone who enters it or leaves it" or (2) "cut off" is a metaphor that means to stop someone from doing something. Alternate translation: "I will make it so that people do not travel back and forth through it" (See: [Metaphor](#))

ULT

⁷ I will make Mount Seir a complete desolation when I cut off from it anyone who passes through and returns again.

Ezekiel 35:8

those who were killed by the sword

Here “sword” represents enemies who fought them in battle. This can be stated in active form. See how you translated this in [Ezekiel 31:17](#). Alternate translation: “those whom enemies have killed with swords” or “those who have died in battle” (See: [Active or Passive](#) and [Metonymy](#))

ULT

⁸ I will fill its mountains with those who were killed; on your high hills and valleys and in all your streams those who were killed by the sword will fall.

Ezekiel 35:9

a perpetual desolation

“desolate forever.” This may be an exaggeration to emphasize the destruction. (See: [Hyperbole](#))

Your cities will not be inhabited

This can be stated in active form. This may be an exaggeration for emphasis. Alternate translation: “People will not live in your cities” (See: [Active or Passive](#) and [Hyperbole](#))

but you will know

Here “you” is plural. God is speaking to the people of Mount Seir, rather than to a single mountain. (See: [Forms of You](#))

ULT

⁹ I will make you a perpetual desolation.
Your cities will not be inhabited, but you
will know that I am Yahweh.

Ezekiel 35:10

General Information:

This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

You have said

The word “You” refers to the mountain of Seir. Ezekiel is to speak to the mountain as if it can hear him. The message is for the people of Edom. Alternate translation: “Your people said” (See: [Personification](#))

these two lands

“the lands of Israel and Judah”

will become mine

The word “mine” can be stated in plural form. Alternate translation: “will become ours”

we

The word “we” refers to the people of Edom.

even when Yahweh was present with them

It is implied that Yahweh was protecting Israel and Judah. Alternate translation: “but Yahweh was there protecting Israel and Judah” (See: [Assumed Knowledge and Implicit Information](#))

ULT

10 You have said, “These two nations and these two lands will become mine, and we will possess them,” even when Yahweh was present with them.

Ezekiel 35:11

I will do according to your anger and according to your jealousy

This could mean: (1) “I will punish you because of your anger and jealousy” or (2) “just as you acted against the people of Israel with anger and jealousy, I will act against you with anger and jealousy.”

ULT

11 Therefore, as I live—this is the Lord Yahweh’s declaration—so I will do according to your anger and according to your jealousy that you had in your hatred of Israel, and I will show myself to them when I judge you.

Ezekiel 35:12

General Information:

This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

against the mountains of Israel

Here “mountains” represents the whole land of Israel. (See: [Synecdoche](#))

They have been destroyed

This phrase can be stated in active form. Alternate translation: “They are in ruins” (See: [Active or Passive](#))

they have been given over to us to devour

The people of Mount Seir taking the land of Israel and using it for themselves is spoken of as if they were wild animals that would devour the mountains of Israel. Alternate translation: “they are here for us to devour” (See: [Metaphor](#) and [Active or Passive](#))

ULT

12 So you will know that I am Yahweh. I have heard all the insults you spoke against the mountains of Israel, when you said, “They have been destroyed; they have been given over to us to devour.”

Ezekiel 35:13

(There are no notes for this verse.)

ULT

13 You exalted yourselves against me with what you said, and you multiplied the words you said against me; and I heard it all.

Ezekiel 35:14

General Information:

This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

The Lord Yahweh says this

This can be stated in first person. Alternate translation: "This is what I, the Lord Yahweh, say" (See: [First, Second or Third Person](#))

I will make you a desolation

Here "you" refers to Mount Seir, but the message is for the people of Edom. The abstract noun "desolation" can be stated as an adjective. Alternate translation: "Because of what your people did I will make you desolate" (See: [Personification](#) and [Abstract Nouns](#))

the entire earth rejoices

Here "earth" represents the people of the earth. The word "entire" is a generalization that refers only to people near Mount Seir. Alternate translation: "people who know that I have destroyed you rejoice" (See: [Metonymy](#))

ULT

14 The Lord Yahweh says this: I will make you a desolation, while the entire earth rejoices.

Ezekiel 35:15

As you rejoiced over the inheritance of the people of Israel because of its desolation

This speaks of the land that Yahweh gave to the Israelites as their inheritance. Alternate translation: “As you rejoiced when I made the land of the Israelites desolate” (See: [Metaphor](#))

I will do the same to you

This could mean: (1) “I will make your land desolate” or (2) “I will rejoice when your land is desolate” or (3) “I will make other people rejoice because of your desolation.”

Then they will know

The word **they** possibly refers to (1) “the people of the earth” or (2) “the people of Israel and Judah.”

ULT

¹⁵ As you rejoiced over the inheritance of the people of Israel because of its desolation, I will do the same to you. You will become a desolation, Mount Seir, and all of Edom—all of it! Then they will know that I am Yahweh.”

Ezekiel 36

Ezekiel 36 General Notes

Special concepts in this chapter

Israel restored

Israel is promised to be restored by Yahweh. Because of his honor, God will bring Israel back to their land. (See: [promise, promised](#) and [restore, restoration](#))

New hearts

God will forgive Israel's sin and give them the desire to obey him. This is expressed by the metonym "heart." (See: [forgive, forgiven, forgiveness, pardon, pardoned](#) and [sin, sinful, sinner, sinning](#))

Ezekiel 36:1

General Information:

Yahweh tells Ezekiel to speak a prophecy. Ezekiel is to speak to the mountains of Israel, but the message is for all of the people of Israel.

son of man

“son of a human being” or “son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “mortal person” or “human”

ULT

¹ “Now you, son of man, prophesy to the mountains of Israel and say, ‘Mountains of Israel, listen to the word of Yahweh.

prophecy to the mountains of Israel

God wants Ezekiel to speak to the mountains as if they were people. The message is for the people of Israel. (See: [Personification](#))

Ezekiel 36:2

Aha

This is an expression of joy. It can be translated as “I am very happy” or “This is great.”

The ancient high places

“The very old mountains.” This refers to the high mountains of Israel.

have become our possession

“now belong to us”

ULT

² The Lord Yahweh says this: The enemy has said about you, “Aha!” and “The ancient high places have become our possession.””

Ezekiel 36:3

Because of your desolation

The abstract noun “desolation” can be stated as “desolate.”
Alternate translation: “Because you, mountains of Israel, have become desolate” (See: [Abstract Nouns](#))

because of the attacks that came on you from all sides

“because you were attacked from every direction” or “because your enemies attacked you from every direction”

you have been the subject of slanderous lips and tongues, and of people’s stories

Here, “lips” and “tongues” represent people speaking. Alternate translation: “people are saying bad things about you, and the nations are telling bad stories about you” (See: [Synecdoche](#))

ULT

³ Therefore prophesy and say, ‘The Lord Yahweh says this: Because of your desolation and because of the attacks that came on you from all sides, you have become a possession of the other nations; you have been the subject of slanderous lips and tongues, and of people’s stories.’

Ezekiel 36:4

General Information:

This continues the message that Yahweh tells Ezekiel to speak to the mountains of Israel. The message is for all of the people of Israel. It may be helpful to use a verse bridge here, as the UST does, to arrange the text in a more logical order. (See: [Verse Bridges](#))

listen to the word of the Lord Yahweh

“listen to the message of the Lord Yahweh”

the uninhabited desolations

The abstract noun “desolations” can be stated as “desolate cities.” Alternate translation: “the desolate cities which have no people living in them” (See: [Abstract Nouns](#))

the forsaken cities

This can be stated in active form. Alternate translation: “the cities that people have left behind” (See: [Active or Passive](#))

that have become plunder

“that enemies have stolen from”

ULT

⁴ Therefore, mountains of Israel, listen to the word of the Lord Yahweh: The Lord Yahweh says this to the mountains and the high hills, to the streambeds and valleys, to the uninhabited desolations and the forsaken cities that have become plunder and a subject of mocking for the other nations that surround them—

Ezekiel 36:5

in the fire of my fury

This speaks of Yahweh's fury as if it were a fire. Yahweh loves Israel very much, so he becomes jealous and angry when other nations mock it. Alternate translation: "because of my intense jealousy" or "because of my very strong anger" (See: [Metaphor](#))

against Edom and all

"and against all of Edom"

had both joy in their heart and disdain in their spirit, as they seized my land

Here "heart" and "spirit" represent a person's inner being. The ideas of having joy and disdain can be expressed with the verbs "rejoiced" and "despised." Alternate translation: "who despised the people of Israel and rejoiced while they took my land" (See: [Metonymy](#))

ULT

⁵ therefore the Lord Yahweh says this: I have certainly spoken in the fire of my fury against the other nations, against Edom and all who took my land for themselves as a possession, against all those who had both joy in their heart and disdain in their spirit, as they seized my land that they might claim its pasturelands for themselves.'

Ezekiel 36:6

Behold!

The word “Behold” here adds emphasis to what follows. Alternate translation: “Indeed!”

In my fury and in my anger

The words “fury” and “anger” mean basically the same thing. Together they emphasize the intensity of his anger. Alternate translation: “Because I am extremely angry” (See: [Doublet](#))

you have borne the insults of nations

“other nations have insulted you” or “other nations have mocked you”

ULT

⁶ Therefore, prophesy to the land of Israel and say to the mountains and to the high hills, to the streambeds and to the valleys, ‘the Lord Yahweh says this: Behold! In my fury and in my anger I am declaring this because you have borne the insults of nations.

Ezekiel 36:7

General Information:

This continues Yahweh's message to the mountains of Israel. The message is intended for the people of Israel.

I myself will lift up my hand to swear

Here "lift up my hand" is a symbolic action that shows he will truly do what he has sworn to do. Alternate translation: "I solemnly swear" (See: [Symbolic Action](#))

that the nations that surround you will certainly carry their own shame

The people experiencing shame are spoken of as if they will carry their shame. Alternate translation: "that people will certainly mock the nations that surround you" (See: [Metaphor](#))

surround you

The word "you" refers to the mountains of Israel.

ULT

⁷ Therefore, the Lord Yahweh says this: I myself will lift up my hand to swear that the nations that surround you will certainly carry their own shame.

Ezekiel 36:8

General Information:

This continues Yahweh's message to the mountains of Israel. The message is intended for the people of Israel.

you will grow branches and bear fruit

Here "you" refers to the mountain of Israel which here represents the trees on the mountain that will grow fruit. Alternate translation: "your trees will grow branches and bear fruit" (See: [Synecdoche](#))

ULT

⁸ But you, mountains of Israel, you will grow branches and bear fruit for my people Israel, since they will soon come back to you.

Ezekiel 36:9

behold, I

“pay attention, because what I am about to say is both true and important: I”

I am for you

“I want to do good things to you.” The word “you” refers to the mountains of Israel.

I treat you with favor

“I will be kind to you”

you will be plowed and sown with seed

This can be stated in active form. Alternate translation: “my people, Israel, will plow your ground and sow it with seed” (See: [Active or Passive](#))

ULT

⁹ For behold, I am for you, and I treat you with favor; you will be plowed and sown with seed.

Ezekiel 36:10

General Information:

This continues Yahweh's message to the mountains of Israel. The message is intended for the people of Israel.

So I will multiply upon you

Yahweh is speaking to the mountains. This can be stated explicitly. Alternate translation: "So, mountains of Israel, I will multiply upon you" (See: [Assumed Knowledge and Implicit Information](#))

even the whole house of Israel

Here "house" represents people. Alternate translation: "all of the people of Israel" (See: [Metonymy](#))

The cities will be inhabited and the ruins rebuilt

This can be stated in active form. Alternate translation: "Then people will live in the cities and will rebuild the ruins" (See: [Active or Passive](#))

ULT

10 So I will multiply upon you the number of your people, even the whole house of Israel. The cities will be inhabited and the ruins rebuilt.

Ezekiel 36:11

they will multiply and be fruitful

Here “be fruitful” is an idiom that means to have many children and descendants. Alternate translation: “they will become very many people and have very many children” (See: [Idiom](#))

you to be inhabited as you previously were

This can be stated in active form. Alternate translation: “people to live on you mountains as they did before” (See: [Active or Passive](#))

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

11 I will multiply man and beast on you mountains so that they will multiply and be fruitful. Then I will cause you to be inhabited as you previously were, and I will make you prosper more than you did in the past, for you will know that I am Yahweh.

Ezekiel 36:12

They will possess you, and you will be their inheritance

The people living in the mountains and land of Israel permanently is spoke of as if the people would inherit them. Alternate translation: "They will possess you permanently" (See: [Metaphor](#))

you will no longer cause their children to die

It is implied that in the past children died because there was not enough food in the land. Now the land would produce enough food. (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹² I will bring men, my people Israel, to walk on you. They will possess you, and you will be their inheritance, and you will no longer cause their children to die.

Ezekiel 36:13

General Information:

This continues Yahweh's message to the mountains of Israel. The message is meant for the people of Israel.

they are saying to you

"other nations are saying to you mountains"

You devour men

Not enough food growing in Israel so that people die is spoken of as if the mountains of Israel were devouring the people. Alternate translation: "You cause many people to die" (See: [Metaphor](#))

bereaving your nation of children

"you cause your people's children to die"

ULT

13 The Lord Yahweh says this: Because they are saying to you, "You devour men, bereaving your nation of children,"

Ezekiel 36:14

you will not consume people any longer

Not enough food growing in Israel so that people die is spoken of as if the mountains of Israel were consuming the people. Alternate translation: "you will no longer cause the people to die" (See: [Metaphor](#))

This is the Lord Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: "This is what the Lord Yahweh has declared" or "This is what I, the Lord Yahweh, have declared" (See: [First, Second or Third Person](#))

ULT

14 therefore you will not consume people any longer, and you will no longer make your nation mourn their deaths. This is the Lord Yahweh's declaration.

Ezekiel 36:15

Nor will I allow you to hear the insults of the nations any longer

This speaks of the mountains as if they were able to hear when people insult them. Alternate translation: "I will no longer allow the other nations to insult you" (See: [Personification](#))

you will no longer have to bear the shame of the peoples

Experiencing shame is spoken of as if the mountains could bear shame. Alternate translation: "the peoples will no longer cause you to feel ashamed" (See: [Personification](#) and [Metaphor](#))

ULT

¹⁵ Nor will I allow you to hear the insults of the nations any longer; you will no longer have to bear the shame of the peoples or cause your nation to fall—this is the Lord Yahweh's declaration.'"

Ezekiel 36:16

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

16 Then the word of Yahweh came to me, saying,

Ezekiel 36:17

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

the house of Israel

Here “house” represents people. Alternate translation: “the people of Israel” (See: [Metonymy](#))

with their ways and their deeds

“by the way they lived and the things they did”

Their ways were like the unclean menstruation of a woman before me

This compares how the people behaved to a woman’s unclean menstruation rags. This emphasizes how disgusting their behaviors were to Yahweh. Alternate translation: “Their ways were as disgusting to me as the unclean menstruation of a woman” (See: [Simile](#))

menstruation of a woman

the time every month when a woman bleeds from her womb

ULT

17 “Son of man, when the house of Israel inhabited their land, they defiled it with their ways and their deeds. Their ways were like the unclean menstruation of a woman before me.

Ezekiel 36:18

I poured out my fury against them

Yahweh punishing people because he is angry is spoken of as if his fury were a liquid that he poured out. Alternate translation: “I did things to them that showed how angry I was” (See: [Metaphor](#))

for the blood that they poured out on the land

This is an idiom that refers to killing someone. Alternate translation: “because they made the blood of many people spill onto the land” or “because they murdered many people” (See: [Idiom](#))

for their pollution of it by their idols

The people worshiping idols is spoken of as if the idols made the land physically dirty. Alternate translation: “because they defiled the land with their idols” (See: [Metaphor](#))

ULT

18 So I poured out my fury against them for the blood that they poured out on the land and for their pollution of it by their idols.

Ezekiel 36:19

General Information:

Yahweh continues speaking to Ezekiel about Israel.

I scattered them among the nations; they were dispersed through the lands

These two phrases mean basically the same thing. See how you translated a similar phrase in [Ezekiel 12:15](#). Alternate translation: "I caused them to separate and live in separate lands" (See: [Parallelism](#))

they were dispersed through the lands

This can be stated in active form. Alternate translation: "I dispersed them through the lands" (See: [Active or Passive](#))

their ways and their deeds

Here "ways" and "deeds" mean basically the same thing. Alternate translation: "the things that they have done" (See: [Doublet](#))

ULT

19 I scattered them among the nations; they were dispersed through the lands. I judged them according to their ways and their deeds.

Ezekiel 36:20

they profaned my holy name

Here “name” represents Yahweh and his reputation. Alternate translation: “they mocked me” (See: [Metonymy](#))

when people

“because other people said”

Are these really the people of Yahweh?

The people use a question to express their surprise at what they saw. Alternate translation: “I cannot believe these are really the people of Yahweh!” (See: [Rhetorical Question](#))

For they have been thrown out of his land

This can be stated in active form. Alternate translation: “For Yahweh has forced them out of his land” (See: [Active or Passive](#))

his land

This refers to the land of Israel.

ULT

20 Then they went to the nations, and wherever they went, they profaned my holy name when people said of them, ‘Are these really the people of Yahweh? For they have been thrown out of his land.’

Ezekiel 36:21

But I had compassion for my holy name that the house of Israel had defiled among the nations, when they went there

Here “name” represents Yahweh and his reputation. Alternate translation: “When the house of Israel went among the nations, they caused me disgrace, but I wanted people to know that I am holy” (See: [Metonymy](#))

ULT

²¹ But I had compassion for my holy name that the house of Israel had defiled among the nations, when they went there.

I had compassion for my holy name

“I cared about my holy name”

the house of Israel

Here “house” represents people. Alternate translation: “the people of Israel” (See: [Metonymy](#))

Ezekiel 36:22

General Information:

Yahweh continues speaking to Ezekiel, and he gives him a message to Israel.

the house of Israel

Here “house” represents people. Alternate translation: “the people of Israel” (See: [Metonymy](#))

for your sake

“because of you” or “in order to help you”

but for my holy name, which you have profaned among the nations everywhere you have gone

Here “name” represents Yahweh and his reputation. Alternate translation: “but so that the people of the nations, who mock me because of you, will know that I am holy” (See: [Metonymy](#))

you have profaned among the nations everywhere you have gone

“you have caused the people of the nations to mock everywhere you have gone”

ULT

22 Therefore say to the house of Israel, ‘The Lord Yahweh says this: I am not doing this for your sake, house of Israel, but for my holy name, which you have profaned among the nations everywhere you have gone.’

Ezekiel 36:23

(There are no notes for this verse.)

ULT

²³ For I will make my great name holy, which you have profaned among the nations—in the midst of the nations, you profaned it. Then the nations will know that I am Yahweh—this is the Lord Yahweh’s declaration—when you see that I am holy.

Ezekiel 36:24

General Information:

Yahweh continues giving Ezekiel his message to Israel.

ULT

²⁴ I will take you from the nations and gather you from every land, and I will bring you to your land.

Ezekiel 36:25

I will sprinkle pure water on you so you will be purified from all of your impurities, and I will purify you from all of your idols

Yahweh forgiving the people and causing them to no longer sin is spoken of as if he would cleanse them with water. The phrase “you will be purified” can be stated in active form. Alternate translation: “I will purify you as if I were sprinkling you with pure water, and I will cause you to stop worshiping idols” (See: [Metaphor](#) and [Active or Passive](#))

ULT

²⁵ Then I will sprinkle pure water on you so you will be purified from all of your impurities, and I will purify you from all of your idols.

all of your impurities

“all the things that made you unclean”

Ezekiel 36:26

General Information:

Yahweh continues giving Ezekiel his message to Israel.

I will give you a new heart and a new spirit in your innermost parts, and I will take away the heart of stone from your flesh. For I will give you a heart of flesh

Yahweh causing the people to no longer be stubborn but to love and serve Yahweh is spoken of as if he will take away their old heart and give them a new heart and spirit. (See: [Metaphor](#))

a new heart and a new spirit

Here “heart” and “spirit” represent a person’s thoughts, attitudes, and emotions. See how you translated “heart” and “spirit” in [Ezekiel 11:19](#).

in your innermost parts

“within you” or “inside of you”

the heart of stone

This speaks of people being stubborn as if their hearts were made of stone. See how you translated “stone heart” in [Ezekiel 11:19](#). Alternate translation: “the heart that is as hard as stone” (See: [Metaphor](#))

your flesh

“your body”

a heart of flesh

People being willing to serve Yahweh is spoken of as if their hearts were soft like flesh. See how you translated this in [Ezekiel 11:19](#). Alternate translation: “a heart that is soft like flesh” (See: [Metaphor](#))

ULT

²⁶ I will give you a new heart and a new spirit in your innermost parts, and I will take away the heart of stone from your flesh. For I will give you a heart of flesh.

Ezekiel 36:27

enable you to walk in my statutes

A person acting or behaving in a certain way is spoken of as if it were a person walking. See how you translated this in [Ezekiel 11:20](#).

Alternate translation: “enable you to obey my statutes” (See: [Metaphor](#))

ULT

27 I will set my Spirit in you and enable you to walk in my statutes and keep my decrees, so you will do them.

Ezekiel 36:28

(There are no notes for this verse.)

ULT

²⁸ Then you will inhabit the land that I gave to your ancestors; you will be my people, and I will be your God.

Ezekiel 36:29

General Information:

Yahweh continues giving Ezekiel his message to Israel.

For I will save you from all of your uncleanness

Something that is unacceptable to Yahweh is spoken of as if it were physically unclean. Alternate translation: "For I will save you from everything that made me reject you" (See: [Metaphor](#))

I will summon the grain

"I will call the grain to come." This phrase presents the grain as a servant of Yahweh. Alternate translation: "I will cause there to be grain in the land of Israel" (See: [Personification](#))

I will no longer put famine upon you

Yahweh causing a famine in the land is spoken of as if he put famine on the people. Alternate translation: "I will no longer cause there to be a famine" or "I will no longer cause there to be no food" (See: [Metaphor](#))

ULT

²⁹ For I will save you from all of your uncleanness. I will summon the grain and multiply it. I will no longer put famine upon you.

Ezekiel 36:30**you will no longer bear the shame of famine
among the nations**

Experiencing shame is spoken of as if the people had to carry the shame. Alternate translation: “the nations will no longer make you feel ashamed because you suffer from famine” (See: [Metaphor](#))

ULT

³⁰ I will multiply the fruit of the tree and the produce of the field so that you will no longer bear the shame of famine among the nations.

Ezekiel 36:31

(There are no notes for this verse.)

ULT

³¹ Then you will think of your wicked ways and your deeds that were not good, and you will show loathing on your faces because of your own sins and your disgusting deeds.

Ezekiel 36:32

General Information:

Yahweh continues giving Ezekiel his message to Israel.

let this be known to you

“know this” or “you can be sure of this.” Yahweh says this to emphasize that it is not because the people are good that he will restore them. This phrase can be moved to the beginning of the verse. (See: [Active or Passive](#))

ULT

³² I am not doing this for your sake—
this is the Lord Yahweh’s declaration—
let this be known to you. So be
ashamed and disgraced because of
your ways, house of Israel.

So be ashamed and disgraced

The words “ashamed” and “disgraced” share similar meanings. Together they emphasize the intensity of the shame. Alternate translation: “So be very ashamed” (See: [Doublet](#))

because of your ways

“because of what you do”

house of Israel

Here “house” represents people. Alternate translation: “people of Israel” (See: [Metonymy](#))

Ezekiel 36:33

(There are no notes for this verse.)

ULT

³³ The Lord Yahweh says this: On the day that I purify you from all your iniquity, I will cause you to inhabit the cities and to rebuild the ruined places.

Ezekiel 36:34

you will plow the ruined land

“you will farm the ruined land”

before the eyes of all who pass by

The eyes represent sight. Alternate translation: “to those who pass by and see it” (See: [Metonymy](#))

ULT

³⁴ For you will plow the ruined land until it is no longer a ruin before the eyes of all who pass by.

Ezekiel 36:35

General Information:

Yahweh continues giving Ezekiel his message to Israel.

Then they

The word “they” refers to the people who walk through the land of Israel.

the uninhabited ruins

“the ruins that no one lived in”

that were torn down

This can be stated in active form. This could mean: (1) Alternate translation: “that enemies had torn down” or (2) Alternate translation: “that people could not get into” (See: [Active or Passive](#))

are now fortified and inhabited

This can be stated in active form. Alternate translation: “the people have now rebuilt them and have started living there again” (See: [Active or Passive](#))

ULT

³⁵ Then they will say, “This land was desolate, but it has become like the garden of Eden; the desolate cities and the uninhabited ruins that were torn down are now fortified and inhabited.”

Ezekiel 36:36

that I built up the ruins

“and that I built up the cities that enemies had torn down”

replanted the abandoned places

“planted crops in the desolate land”

ULT

36 Then the other nations around you will know that I am Yahweh, that I built up the ruins and replanted the abandoned places. I am Yahweh. I have declared it and I will do it.

Ezekiel 36:37

General Information:

Yahweh continues speaking to Ezekiel.

I will be asked by the house of Israel

Here “house” represents people. This can be stated in active form.

Alternate translation: “The people of Israel will ask me” (See: [Metonymy](#) and [Active or Passive](#))

ULT

³⁷ The Lord Yahweh says this: Again I will be asked by the house of Israel to do this for them, to increase them like a flock of people.

to increase them like a flock of people

Yahweh causing the people to multiply greatly and quickly is spoken of as if they were a flock of sheep. Sheep multiply very quickly. Alternate translation: “to make them multiply like a flock of sheep” or “to make the people multiply quickly like sheep” (See: [Metaphor](#))

Ezekiel 36:38

Like the flock is set apart for sacrifices, like the flock in Jerusalem at her appointed feasts

The phrase "is set apart" can be stated in active form. Alternate translation: "Like the great number of sheep that the people set apart for sacrifices or bring to Jerusalem for the appointed feasts" (See: [Active or Passive](#))

ULT

³⁸ Like the flock is set apart for sacrifices, like the flock in Jerusalem at her appointed feasts, so will the ruined cities be filled with flocks of people and they will know that I am Yahweh."

so will the ruined cities be filled with flocks of people

This speaks of the people of Israel as if they were a flock of sheep. This can be stated in active form. Alternate translation: "so will the great number of people be who will be living in the cities that are now ruined but the people will rebuild" (See: [Metaphor](#) and [Active or Passive](#))

Ezekiel 37

Ezekiel 37 General Notes

Special concepts in this chapter

Israel restored

God will unite the two kingdoms of Israel and Judah and the Messiah will rule over them. This will come in a prophesied day of restoration. (See: [Christ, Messiah](#) and [restore, restoration](#))

Important figures of speech in this chapter

Metaphor

The people are discouraged and compare themselves to skeletons, but God will cause them to become a nation again. (See: [Metaphor](#))

Ezekiel 37:1

General Information:

Ezekiel is speaking.

The hand of Yahweh was upon me

The word “hand” is often used to refer to someone’s power or action. A person with his hand on another person has power over that other person. See how you translated a similar phrase in [Ezekiel 1:3](#). Alternate translation: “Yahweh was controlling me” (See: [Metonymy](#))

in the midst

“in the middle”

ULT

¹ The hand of Yahweh was upon me, and he brought me out by the Spirit of Yahweh and set me down in the midst of a valley; it was full of bones.

Ezekiel 37:2

round and round

“in every direction”

Behold!

The word “Behold” here alerts us to pay attention to the surprising information that follows.

ULT

² Then he made me pass through them round and round. Behold! A great many of them were in the valley. Behold! They were very dry.

Ezekiel 37:3

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

³ He said to me, “Son of man, can these bones live again?” So I said, “Lord Yahweh, you alone know.”

Ezekiel 37:4

General Information:

Yahweh speaks to Ezekiel.

Listen to the word of Yahweh

“Listen to Yahweh’s message”

ULT

⁴ Then he said to me, “Prophecy over these bones and say to them, ‘Dry bones. Listen to the word of Yahweh.

Ezekiel 37:5

Behold

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

to put breath into you

The noun “breath” can be stated as the verb “breathe.” Alternate translation: “I will cause you to breathe”

breath

The Hebrew word translated as “breath” in these verses is translated as “spirit” by a few modern versions. It is also translated as “wind” in [Ezekiel 37:9](#).

ULT

⁵ The Lord Yahweh says this to these bones: Behold! I am about to put breath into you, and you will live.

Ezekiel 37:6

sinews

the tissue that connects muscles to bones

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁶ I will place sinews over you and bring flesh onto you. I will cover you with skin and put breath within you so you will live. Then you will know that I am Yahweh.”

Ezekiel 37:7

General Information:

Ezekiel is speaking.

as I was commanded

This can be stated in active form. Alternate translation: “as Yahweh had commanded me to speak” (See: [Active or Passive](#))

behold

The word “behold” here shows that Ezekiel was surprised by what he saw.

ULT

⁷ So I prophesied as I was commanded; as I prophesied, behold, a sound came, that of shaking. Then the bones drew together—bone against bone.

Ezekiel 37:8

sinews

This refers to the parts of human bodies that are like hard strings and hold the bones and muscles together. See how you translated this in [Ezekiel 37:6](#).

But there was still no breath in them

The noun “breath” can be stated as the verb “breathing.” Alternate translation: “But they were not breathing” or “But they were not alive”

ULT

⁸ I looked and, behold, sinews were now on them, and flesh grew up and skin covered them. But there was still no breath in them.

Ezekiel 37:9

the breath

Possible meanings are: (1) "breath" or (2) "spirit" or (3) "wind."

from the four winds

"from the four directions that the wind can blow in." This is an idiom.
Alternate translation: "from every direction" (See: [Idiom](#))

these who have been killed

This can be stated in active form. Alternate translation: "these people that enemies and disasters have killed" (See: [Active or Passive](#))

ULT

⁹ Then Yahweh said to me, "Prophecy to the breath, prophesy, son of man, and say to the breath, 'The Lord Yahweh says this: Breath, come from the four winds, and breathe on these who have been killed, so they may live.'"

Ezekiel 37:10

as I was commanded

This can be stated in active form. Alternate translation: “as Yahweh had commanded me” (See: [Active or Passive](#))

ULT

10 So I prophesied as I was commanded; the breath came into them and they lived. Then they stood on their feet, a very great army.

Ezekiel 37:11

the entire house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). (See: [Metonymy](#))

Behold!

The word “Behold” here adds emphasis to what follows. Alternate translation: “Indeed!”

We have been cut off

The people being destroyed and removed from their land is spoken of as if they had been cut off like a person would cut off a branch or piece of cloth. Alternate translation: “Our nation is destroyed” (See: [Metaphor](#))

ULT

11 Then Yahweh said to me, “Son of man, these bones are the entire house of Israel. Behold! They are saying, ‘Our bones have dried up, and our hope is gone. We have been cut off.’”

Ezekiel 37:12

I will open your graves and lift you out from them

Yahweh restoring the people and bringing them back to their land is spoken of as if he will bring them back to life again. (See: [Metaphor](#))

ULT

¹² Therefore prophesy and say to them, 'The Lord Yahweh says this: Behold! I will open your graves and lift you out from them, my people. I will bring you back to the land of Israel.'

Ezekiel 37:13

General Information:

These are Yahweh's words to the house of Israel.

ULT

13 Then you will know that I am Yahweh,
when I open your graves and bring you
out from them, my people.

Ezekiel 37:14

to rest in your land

“to live peacefully in your own land”

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated a similar phrase in [Ezekiel 5:11](#).

Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

14 I will place my Spirit within you so you will live, and I will cause you to rest in your land when you know that I am Yahweh. I declare and will do it—this is Yahweh’s declaration.”

Ezekiel 37:15

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

15 Then the word of Yahweh came to me, saying,

Ezekiel 37:16

For Judah

Here “For” means “representing.” Alternate translation: “Representing Judah” or “Belonging to Judah”

Judah

The tribe of Judah lived in the southern kingdom of Israel which was called Judah. Here the name is used to refer to the whole southern kingdom. (See: [Synecdoche](#))

ULT

16 “So now you, son of man, take one stick for yourself and write on it, ‘For Judah and for the people of Israel, his companions.’ Then take another stick and write on it, ‘For Joseph, the branch of Ephraim, and for all the people of Israel, their companions.’

the people of Israel, his companions

This refers to the Israelites who lived in the southern kingdom of Judah. Alternate translation: “all the tribes of Judah” or “the tribes of Israel who are part of the kingdom of Judah”

For Joseph, the branch of Ephraim

Joseph was Ephraim’s father. The tribe of Ephraim lived in the northern kingdom of Israel. Here the names are used to represent the whole northern kingdom. (See: [Synecdoche](#))

all the people of Israel, their companions

This refers to the Israelites who lived in the northern kingdom of Israel. Alternate translation: “all the tribes of Israel” or “the Israelites who were part of the kingdom of Israel”

Ezekiel 37:17

into one stick

“so that they become one stick”

ULT

17 Bring both of them together into one stick, so that they become one in your hand.

Ezekiel 37:18

General Information:

Yahweh continues speaking to Ezekiel.

what these things of yours mean

“what your sticks mean” or “why you have these sticks”

ULT

18 When your people speak to you and say, ‘Will you not tell us what these things of yours mean?’

Ezekiel 37:19

Behold!

This tells the reader to pay special attention to what follows.

Alternate translation: "Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

the branch of Joseph

"the stick of Joseph." This represents the kingdom of Israel. (See: [Metonymy](#))

that is in the hand of Ephraim

The word "hand" refers to power. Alternate translation: "that is in the power of Ephraim" or "that the tribe of Ephraim rules over" (See: [Metonymy](#))

the tribes of Israel his companions

"the other tribes of Israel who are his companions" or "the other tribes of Israel who are part of that kingdom"

the branch of Judah

"the stick of Judah." This represents the kingdom of Judah. (See: [Metonymy](#))

ULT

19 then say to them, 'The Lord Yahweh says this: Behold! I am taking the branch of Joseph that is in the hand of Ephraim and the tribes of Israel his companions and joining it to the branch of Judah, so that they will make one branch, and they will become one in my hand.'

Ezekiel 37:20

before their eyes

Here the people are represented by their “eyes” to emphasize what they see. Alternate translation: “while they watched you” (See: [Synecdoche](#))

ULT

20 Hold in your hand the branches that you wrote on before their eyes.

Ezekiel 37:21

General Information:

Yahweh continues speaking to Ezekiel.

Behold!

“Look!” or “Listen!” or “Pay attention to what I am about to tell you!”

ULT

²¹ Declare to them, ‘The Lord Yahweh says this: Behold! I am about to take the people of Israel from among the nations where they went. I will gather them from the surrounding lands and I will bring them to their land.’

Ezekiel 37:22

(There are no notes for this verse.)

ULT

²² I will make them one nation in the land, on the mountains of Israel, and there will be one king as king over all of them, and they will no longer be two nations. They will no longer be divided into two kingdoms.

Ezekiel 37:23

they will be my people and I will be their God

See how you translated this in [Ezekiel 11:20](#).

ULT

²³ Then they will no longer defile themselves with their idols, their disgusting things, or any of their other sins. For I will save them from all of their faithless actions with which they have sinned, and I will purify them, so they will be my people and I will be their God. ^[1]

Ezekiel 37:24

General Information:

Yahweh continues speaking to Ezekiel.

David my servant

Yahweh said “David” to refer to a descendant of David. See how you translated “my servant David” in [Ezekiel 34:23](#). Alternate translation: “A descendant of my servant David” (See: [Metonymy](#))

ULT

²⁴ David my servant will be king over them. So there will be one shepherd over them all, and they will walk according to my decrees and they will keep my statutes and obey them.

one shepherd over them

This speaks of a king ruling a people as if he were a shepherd leading sheep. See how you translated this in [Ezekiel 34:23](#). (See: [Metaphor](#))

over them

“over the people of Israel”

will walk according to my decrees

This speaks of acting or behaving in a certain way as if it were a person walking. Alternate translation: “will live as I have commanded” (See: [Metaphor](#))

Ezekiel 37:25

had stayed

“had lived”

ULT

²⁵ They will live in the land that I have given to my servant Jacob, where your fathers had stayed. They will live in it forever—they, their children, and their grandchildren, for David my servant will be their chief forever.

Ezekiel 37:26

General Information:

Yahweh is speaking about the people of Israel.

I will establish

“I will set up” or “I will create”

a covenant of peace

“a covenant that brings peace.” See how you translated this in [Ezekiel 34:25](#).

I will establish them

It was implied that Yahweh would establish them in the land of Israel. Alternate translation: “I will set them in the land of Israel” or “I will cause them to live securely in the land of Israel” (See: [Assumed Knowledge and Implicit Information](#))

multiply them

“cause their people to increase in number”

my holy place

“my holy sanctuary” or “my holy temple”

in their midst

“among them”

ULT

²⁶ I will establish a covenant of peace with them. It will be an everlasting covenant with them. I will establish them and multiply them and set my holy place in their midst forever.

Ezekiel 37:27

My dwelling place

“The place where I live”

I will be their God, and they will be my people

See how you translated a similar phrase in [Ezekiel 11:20](#).

ULT

²⁷ My dwelling place will be with them; I will be their God, and they will be my people.

Ezekiel 37:28

(There are no notes for this verse.)

ULT

²⁸ Then the nations will know that I am Yahweh who sets Israel apart, when my holy place is among them forever.'"

Ezekiel 38

Ezekiel 38 General Notes

Structure and formatting

This chapter begins a section prophesying against Gog. Later Gog will try to conquer Israel.

Ezekiel 38:1

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16](#). Alternate translation: “Yahweh spoke this message” or “Yahweh spoke these words” (See: [Idiom](#))

ULT

¹ The word of Yahweh came to me, saying,

Ezekiel 38:2

set your face toward Gog, the land of Magog, the chief prince ... Tubal

This is a command to stare at Gog and Magog as a symbol of punishing the people there. See how you translated a similar phrase in [Ezekiel 4:3](#). Alternate translation: “Stare at the land of Magog and at Gog, the chief prince ... Tubal” or “Stare at Gog, the chief prince ... Tubal, and at the land of Magog so that they will be harmed” (See: [Symbolic Action](#))

ULT

² “Son of man, set your face toward Gog, the land of Magog, the chief prince of Meshech and Tubal; and prophesy against him.

set your face

Here “face” is a metonym for attention or gaze, and “set your face” represents staring. Alternate translation: “stare” (See: [Metonymy](#))

Gog, the land of Magog

It is implied that Magog is the land over which Gog rules. Alternate translation: “Gog who rules over the land of Magog” (See: [Assumed Knowledge and Implicit Information](#))

Gog

This is the name of a leader or king who ruled in the land of Magog. (See: [How to Translate Names](#))

Magog

This is the name of an ancient nation that was probably located in the land that is now Turkey. Magog might be the ancient nation of Lydia.

the chief prince of Meshech and Tubal

This expression occurs twice in these verses. Some modern versions, however, interpret the Hebrew expression as “the chief of Rosh, Meshech, and Tubal.” This is another title for Gog. Alternate translation: “who is the chief prince of Meshech and Tubal” (See: [Assumed Knowledge and Implicit Information](#))

Meshech ... Tubal

See how you translated these names in [Ezekiel 32:26](#).

Ezekiel 38:3

Behold!

This emphasizes the importance of the statement that follows. It can be translated as “Look!” or “Listen!” or “Pay attention to what I am about to tell you!”

I am against you

This idiom means “I am your enemy.” (See: [Idiom](#))

ULT

³ Say, ‘The Lord Yahweh says this:
Behold! I am against you, Gog, chief
prince of Meshech and Tubal.

Ezekiel 38:4

General Information:

These verses list the various nations who will join Gog's army.

Connecting Statement:

Yahweh continues speaking to Gog.

set hooks in your jaw

Here "hooks in your jaw" represents God's control over Gog. People put hooks in the mouths of animals so that they could lead the animals wherever they wanted. (See: [Metaphor](#))

in full armor ... holding swords

These phrases describe an army that is ready for battle.

ULT

⁴ So I will turn you around and set hooks in your jaw; I will send you out with all your army, horses, and horsemen, all of them dressed in full armor, a great company with large shields and small shields, all of them holding swords!

Ezekiel 38:5

with shields and helmets

This phrase describes an army that is ready for battle.

ULT

⁵ Persia, Cush, and Libya are with them,
all of them with shields and helmets!

Ezekiel 38:6

Gomer

a nation that lived north of the Black Sea

Beth Togarmah

See how you translated this in [Ezekiel 27:14](#).

ULT

⁶ Gomer and all her troops, and Beth Togarmah, from the far parts of the north, and all its troops! Many peoples are with you!

Ezekiel 38:7

Connecting Statement:

Yahweh continues speaking to Gog.

your troops assembled with you

“all of your troops that you have gathered to yourself” or “all of your army that you have brought together for yourself”

ULT

⁷ Get ready! Yes, prepare yourself and your troops assembled with you, and be their commander.

Ezekiel 38:8

You will be called

This can be stated in active form. Alternate translation: "I will call you to come for war" (See: [Active or Passive](#))

recovered from the sword

Here the "sword" represents war. Alternate translation: "recovered from war" (See: [Metonymy](#))

that has been gathered

This can be stated in active form. Alternate translation: "that I have gathered together" (See: [Active or Passive](#))

from many peoples

"from many nations"

a continuous ruin

"destroyed for a long time"

the land's people will be brought out

This can be stated in active form. Alternate translation: "I will bring the Israelites out" (See: [Active or Passive](#))

ULT

8 You will be called after many days, and after some years you will go to a land that has recovered from the sword and that has been gathered from many peoples, gathered back to the mountains of Israel that had been a continuous ruin. But the land's people will be brought out of the peoples, and they will live in safety, all of them!

Ezekiel 38:9

you will go up as a storm goes

This simile means Gog will bring destruction like a large storm does. (See: [Simile](#))

a cloud covering the land

This simile means the army will be so large that it will cover the entire land. (See: [Simile](#))

ULT

⁹ So you will go up as a storm goes; you will be like a cloud covering the land, you and all your troops, all the many soldiers with you.

Ezekiel 38:10

Connecting Statement:

Yahweh continues speaking to Gog.

on that day that

“at that time”

ULT

¹⁰ The Lord Yahweh says this: It will happen on that day that plans will form in your heart, and you will devise wicked schemes.'

plans will form in your heart ... you will devise wicked schemes

These phrases mean the same thing and can be combined into a single phrase. Alternate translation: “you will plan to do something very evil” (See: [Doublet](#))

plans will form in your heart

Here “heart” refers to his thinking. This can be stated in active form. Alternate translation: “you will think of plans” (See: [Metonymy](#))

Ezekiel 38:11

I will

Gog will not do these things alone. His army will do most of them.
Alternate translation: "My army and I will" (See: [Synecdoche](#))

the open land

The following phrases explain that this refers to a land without walls or bars or gates.

ULT

11 Then you will say, 'I will go up to the open land; I will go to the quiet people living in safety, all of them living where there are no walls or bars, and where there are no city gates.'

Ezekiel 38:12

capture booty and steal plunder

These phrases mean the same thing and can be combined into a single phrase. Alternate translation: “take away all their valuable possessions” (See: [Doublet](#))

bring my hand

Here “hand” refers to Gog’s military power. (See: [Metonymy](#))

against the ruins

Here “ruins” refers to the people who live in the destroyed cities. Alternate translation: “against the people who live in the ruins” (See: [Metonymy](#))

at the center of the earth

“in the middle of the most important countries in the world”

ULT

12 I will capture booty and steal plunder, in order to bring my hand against the ruins that are newly inhabited, and against the people gathered from the nations, people who are gaining livestock and property, and who are living at the center of the earth.’

Ezekiel 38:13

Connecting Statement:

Yahweh continues speaking to Gog.

Sheba

See how you translated this in [Ezekiel 27:22](#).

Dedan

See how you translated this in [Ezekiel 25:13](#).

ULT

13 Sheba and Dedan, and the traders of Tarshish along with all its young warriors will say to you, 'Have you come to plunder? Have you assembled your armies to take away spoil, to carry off silver and gold, to take their livestock and property and to haul away much plunder?'

Have you come to plunder? Have you assembled your armies ... to haul away much plunder?

These two questions are used to accuse Gog of attacking Israel without cause. These can be translated as statements. Alternate translation: "It is not right for you to assemble your army to plunder, to carry off silver and gold, to take their livestock and property, and to haul away much plunder!" (See: [Rhetorical Question](#))

to take their livestock and property ... to haul away much plunder

These phrases have similar meaning and can be combined into a single phrase. Alternate translation: "to take away their livestock and all their valuable possessions" (See: [Doublet](#))

Ezekiel 38:14

Connecting Statement:

Yahweh tells Ezekiel what he is to say to Gog.

son of man

“son of a human being” or “son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “mortal person” or “human”

ULT

14 Therefore prophesy, son of man, and say to Gog, ‘The Lord Yahweh says this: On that day, when my people Israel are living securely, will you not learn about them?’

On that day ... learn about them?

Yahweh uses this question to emphasize that Gog will indeed hear about the people living in Israel. Alternate translation: “On that day, when my people Israel are living securely, you will hear about them.” (See: [Rhetorical Question](#))

Ezekiel 38:15

(There are no notes for this verse.)

ULT

15 You will come from your place far away in the north with a great army, all of them riding on horses, a great company, a large army.

Ezekiel 38:16

like a cloud that covers the land

This simile means the army will be so large that it will cover the entire land. See how you translated a similar phrase in [Ezekiel 38:9](#). (See: [Simile](#))

In the latter days

This refers to the distant future before the world ends. Alternate translation: "In the last days" or "At the end of time" or "In the distant future"

In the latter days ... to be holy before their eyes

All the nations will understand that Yahweh is holy when they see what he does to Gog.

might know me

"might know who I am"

ULT

16 You will attack my people Israel like a cloud that covers the land. In the latter days I will bring you against my land, so the nations might know me when I show myself through you, Gog, to be holy before their eyes.

Ezekiel 38:17

Connecting Statement:

Yahweh continues telling Ezekiel what he is to say to Gog.

Are you not the one ... bring you against them?

Yahweh uses this question to emphasize that he was the one who brought Gog to the land of Israel. Alternate translation: "You are the one ... bring you against them." (See: [Rhetorical Question](#))

of whom I spoke

"that I spoke about"

in former days

"in the past" or "a long time ago"

by the hand of my servants

Here "hand" refers to the fact that these prophets wrote down Yahweh's message. Alternate translation: "by means of my servants" or "through my servants" (See: [Metonymy](#))

against them

"against the people of Israel"

ULT

17 The Lord Yahweh says this: Are you not the one of whom I spoke in former days by the hand of my servants, the prophets of Israel, who prophesied in their own time for years that I would bring you against them?

Ezekiel 38:18

this is the Lord Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First](#), [Second](#) or [Third Person](#))

ULT

18 So it will come to be in that day when Gog attacks the land of Israel—this is the Lord Yahweh's declaration—my wrath will mount up in my anger.

my wrath will mount up in my anger

Here “mount up” means “rise up” and expresses that his wrath will increase. The words “wrath” and “anger” mean the same thing and emphasize how intense his anger will be. Alternate translation: “my anger will greatly increase” or “I will be very angry with you” (See: [Metaphor](#) and [Doublet](#))

Ezekiel 38:19

General Information:

Yahweh continues giving Ezekiel his message about Gog.

In my zeal

Here “zeal” refers to Yahweh’s desire to defend his honor against Gog’s attacks.

in the fire of my anger

The intensity of Yahweh’s anger is spoken of as if it were as hot as fire. Alternate translation: “because my anger was intense” (See: [Metaphor](#))

ULT

19 In my zeal and in the fire of my anger, I declare that on that day there will be a great earthquake in the land of Israel.

Ezekiel 38:20

The mountains will be thrown down

This can be stated in active form. Alternate translation: “Yahweh will make mountains fall down” (See: [Active or Passive](#))

ULT

20 They will shake before me—the fish of the sea and the birds of the skies, the beasts of the fields, and all the creatures that crawl on the earth, and every person who is on the surface of the land. The mountains will be thrown down and the cliffs will fall, until every wall falls to the earth.

Ezekiel 38:21

General Information:

Yahweh continues giving Ezekiel his message about Gog. He speaks of the people of Gog as if they were one man. (See: [Metaphor](#))

I will summon a sword against him

The word “sword” here is a metonym for soldiers who use swords to kill people. Alternate translation: “I will cause soldiers to attack him” (See: [Metonymy](#))

each man’s sword will be against his brother

Here “sword” is a metonym for the person who uses the sword to fight. Alternate translation: “all of his soldiers will fight each other” (See: [Metonymy](#))

his brother

“his fellow soldier”

ULT

21 I will summon a sword against him on all my mountains—this is the Lord Yahweh’s declaration—each man’s sword will be against his brother.

Ezekiel 38:22

I will judge him by plague and blood

Here “blood” is a metonym for injury and death. Alternate translation: “I will judge him by causing him to be sick and by sending soldiers to kill him” (See: [Metonymy](#))

overflowing rain and hailstones and burning sulfur I will rain down upon him

It may be helpful to change the order of this sentence. Alternate translation: “I will rain down overflowing rain and hailstones and burning sulfur upon him”

hailstones

ice that falls out of the sky

ULT

²² Then I will judge him by plague and blood; and overflowing rain and hailstones and burning sulfur I will rain down upon him and his troops and the many nations that are with him.

Ezekiel 38:23

show my greatness and my holiness

The abstract nouns “greatness” and “holiness” can be stated as adjectives. Alternate translation: “show that I am great and holy” (See: [Abstract Nouns](#))

I will make myself known in the eyes of the many nations

Here “eyes” refers to sight, which is a metonym for understanding. Alternate translation: “I will cause many nations to understand who I am” (See: [Metonymy](#))

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²³ For I will show my greatness and my holiness and I will make myself known in the eyes of the many nations, and they will know that I am Yahweh.”

Ezekiel 39

Ezekiel 39 General Notes

Structure and formatting

This chapter concludes the prophecy against Gog. God will destroy Gog and his army.

Ezekiel 39:1

Connecting Statement:

Yahweh gives Ezekiel his message to Gog.

son of man

“son of a human being” or “son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “mortal person” or “human”

ULT

¹ “Now you, son of man, prophesy against Gog and say, ‘The Lord Yahweh says this: Behold! I am against you, Gog, chief of Meshech and Tubal.’”

Behold!

This tells the reader to pay special attention to what follows. Alternate translation: “Look!” or “Listen!” or “Pay attention to what I am about to tell you!”

I am against you

“I am your enemy”

chief of Meshech and Tubal

Some modern versions interpret the Hebrew expression as “prince of Rosh, Meshech, and Tubal.” This is another title for Gog. See how you translated these names in [Ezekiel 38:2](#). Alternate translation: “who is the prince of Meshech and Tubal” (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 39:2

I will turn you and lead you on

God speaks of leading Gog as if Gog was an animal. (See: [Metaphor](#))

bring you up

God speaks of bringing Gog “up” to Israel because it was located in the mountains.

ULT

² I will turn you and lead you on; I will bring you up from the far north and bring you to the mountains of Israel.

Ezekiel 39:3

**I will knock your bow out of your left hand
and make the arrows fall from your right
hand.**

Knocking Gog's bow and arrows out of his hands is spoken of as if God is destroying Gog's military power. (See: [Metaphor](#))

ULT

³ Then I will knock your bow out of your left hand and make the arrows fall from your right hand.

Ezekiel 39:4

Connecting Statement:

Yahweh continues giving Ezekiel his message to Gog.

your troops and the soldiers

These refer to the same people. It can be stated as a single phrase.
Alternate translation: "all your soldiers" (See: [Doublet](#))

ULT

⁴ You will fall on the mountains of Israel —you and all your troops and the soldiers who are with you. I will give you to the birds of prey and the wild beasts of the fields for food.

I will give you to the birds of prey and the wild beasts of the fields for food

The scavengers eating the corpses is spoken of as if Yahweh was giving food to them. (See: [Metaphor](#))

Ezekiel 39:5

this is the Lord Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: "this is what the Lord Yahweh has declared" or "this is what I, the Lord Yahweh, have declared" (See: [First, Second or Third Person](#))

ULT

⁵ You will fall on the open field, for I myself declare it—this is the Lord Yahweh's declaration.

Ezekiel 39:6

I will send out fire on Magog

This could mean: (1) Yahweh will send literal fire down on Gog and his army or (2) “fire” is a metonym for the destruction that it causes. (See: [Metonymy](#))

ULT

⁶ Then I will send out fire on Magog and on those living in safety on the coasts, and they will know that I am Yahweh.

Magog

This is the name of an ancient nation that probably lived in the land that is now Turkey. Magog might be the ancient nation of Lydia. See how you translated this in [Ezekiel 38:2](#).

know that I am Yahweh

When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7](#). Alternate translation: “understand that I am Yahweh, the one true God” or “realize that I, Yahweh, have supreme power and authority” (See: [Assumed Knowledge and Implicit Information](#))

Ezekiel 39:7

Connecting Statement:

Yahweh continues giving Ezekiel his message to Gog.

I will make my holy name known in the midst of my people Israel

Here the metonym “my holy name” refers to Yahweh’s character.

This can be stated in active form. Alternate translation: “I will make my people, Israel, know that I am holy” (See: [Metonymy](#) and [Active or Passive](#))

ULT

⁷ For I will make my holy name known in the midst of my people Israel, and I will no longer allow my holy name to be profaned; the nations will know that I am Yahweh, the Holy One in Israel.

Ezekiel 39:8

Behold!

This tells the reader to pay special attention to what follows.

Alternate translation: "Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

ULT

⁸ Behold! The day is coming, and it will take place—this is the Lord Yahweh's declaration.

is coming ... will take place

These two phrases have similar meaning and emphasize the fact that this will really happen. Alternate translation: "is surely going to happen" (See: [Doublet](#))

Ezekiel 39:9

Connecting Statement:

Yahweh continues giving Ezekiel his message to Gog.

to kindle and make fires

These two phrases mean the same thing. The Israelites will use the wood from the weapons as kindling for fires. Alternate translation: “to start fires” (See: [Doublet](#))

ULT

⁹ The ones living in the cities of Israel will go out and they will use weapons to kindle and make fires and burn them—small shields, large shields, bows, arrows, the clubs and spears; they will make fires with them for seven years.

small shields, large shields, bows, arrows, the clubs and spears

This list includes all the typical weapons of war of that day. It may represent weapons in general.

clubs

wooden sticks used as a weapon

Ezekiel 39:10

wanted to take ... wanted to plunder

Here “to take” and “to plunder” mean the same thing. Gog intended to take Israel’s possessions, but Yahweh prevented him so that he was not able to do that. (See: [Doublet](#))

will plunder ... wanted to plunder

Translate “plunder” as in [Ezekiel 23:46](#).

ULT

10 They will not gather wood from the fields or cut down trees from the forests, since they will burn the weapons; they will take from those who wanted to take from them; they will plunder those who wanted to plunder them—this is the Lord Yahweh’s declaration.”

Ezekiel 39:11

Connecting Statement:

Yahweh begins to tell Ezekiel what will happen to Gog.

it will happen on that day that

This signals an important event. If your language has a way for doing this, you could use it here.

to the east of the sea

A few modern versions interpret the Hebrew expression here as “to the east toward the sea.”

It will block

This could mean: (1) “The grave will block” or (2) “The dead army will block.”

There they

“There the house of Israel”

They will call it

“People will call it”

Valley of Hamon Gog

“Valley of the Great Army of Gog”

ULT

11 Then it will happen on that day that I will make a place there for Gog—a grave in Israel, a valley for those who journey to the east of the sea. It will block those who wish to cross over. There they will bury Gog with all his multitudes. They will call it the Valley of Hamon Gog.

Ezekiel 39:12

Connecting Statement:

Yahweh continues to tell Ezekiel what will happen to Gog.

seven months

“7 months.” (See: [Numbers](#))

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

will bury them in order to purify the land

In Jewish law, a dead body defiled anything it touched and made it “unclean.” Burying these bodies is spoken of as cleansing or purifying the land. (See: [Assumed Knowledge and Implicit Information](#))

bury them

“bury the soldiers of Gog’s army”

ULT

¹² For seven months the house of Israel will bury them in order to purify the land.

Ezekiel 39:13

this is the Lord Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First](#), [Second](#) or [Third Person](#))

ULT

13 For all the people of the land will bury them; it will be a memorable day for them when I am glorified—this is the Lord Yahweh's declaration.

Ezekiel 39:14

Connecting Statement:

Yahweh continues to tell Ezekiel what will happen to Gog.

through the land

“through the land of Israel”

those who were traveling through, but who died and their bodies remained on the surface of the land

This refers to the dead bodies of Gog’s soldiers whom Yahweh killed as they entered the land.

so that they may bury them

“so that the designated men may bury the dead bodies”

to cleanse the land

In Jewish law, a dead body defiled anything it touched and made it “unclean.” Burying these bodies is spoken of as cleansing or purifying the land. (See: [Assumed Knowledge and Implicit Information](#) and [Metaphor](#))

seventh month

This “seventh” is the ordinal number for seven. (See: [Ordinal Numbers](#))

ULT

14 Then they will designate men to continually go through the land, to find those who were traveling through, but who died and their bodies remained on the surface of the land, so that they may bury them, in order to cleanse the land. At the end of the seventh month they will begin their search.

Ezekiel 39:15

any human bone

Bones would be all that remained of the corpses after a period of time.

they will put a marker by it, until gravediggers come and bury it

There are apparently two groups of men. The first will mark the location of corpses, and the second group will bury them.

ULT

15 As these men pass through the land, when they see any human bone, they will put a marker by it, until gravediggers come and bury it in the Valley of Hamon Gog.

Ezekiel 39:16

purify the land

In Jewish law, a dead body defiled anything it touched and made it “unclean.” Burying these bodies is spoken of as cleansing or purifying the land. (See: [Assumed Knowledge and Implicit Information](#) and [Metaphor](#))

Hamonah

This name means “Great Army.” (See: [How to Translate Names](#))

ULT

16 There will be a city there by the name of Hamonah. In this way they will purify the land.

Ezekiel 39:17

Connecting Statement:

Yahweh gives Ezekiel a message for the birds and the wild animals about what they will do to Gog.

son of man

“son of a human being” or “son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “mortal person” or “human”

to the sacrifice

“to the feast” or “to the slaughter.” Yahweh means that he will give the birds and animals a very good meal and not that he is worshiping them.

ULT

17 Now to you, son of man, the Lord Yahweh says this: Say to all the winged birds and all the wild beasts in the fields, ‘Gather together and come. Gather from all around to the sacrifice that I myself am making for you, a large sacrifice on the mountains of Israel, so that you may consume flesh and drink blood.

Ezekiel 39:18

they will be rams, lambs, goats, and bulls

Yahweh is speaking with irony. Normally people sacrificed animals to God. Here, God is sacrificing people to animals. Alternate translation: “as if they were male sheep, lambs, goats, and bulls” (See: [Irony](#))

they were all fattened in Bashan

That can be stated in active form. Alternate translation: “they all became fat while grazing in Bashan” (See: [Active or Passive](#))

ULT

18 You will consume the flesh of warriors and drink the blood of the princes of the earth; they will be rams, lambs, goats, and bulls, they were all fattened in Bashan.

Ezekiel 39:19

Connecting Statement:

Yahweh continues to give Ezekiel a message for the birds and the wild animals about what they will do to Gog.

to your satisfaction

The abstract noun “satisfaction” can be stated as a verb. Alternate translation: “until you are satisfied” (See: [Abstract Nouns](#))

until drunkenness

The abstract noun “drunkenness” can be stated as a adjective. Alternate translation: “until you become drunk” or “until you are intoxicated” (See: [Abstract Nouns](#))

ULT

19 Then you will eat fat to your satisfaction; you will drink blood until drunkenness; this will be the sacrifice that I will slaughter for you.

Ezekiel 39:20

chariot

The metonym “chariot” refers to the men in the chariots. Alternate translation: “chariot driver” (See: [Metonymy](#))

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

20 You will be satisfied at my table with horse, chariot, warrior, and every man of war—this is the Lord Yahweh’s declaration.’

Ezekiel 39:21

Connecting Statement:

Yahweh gives Ezekiel a message about what will happen to Israel.

I will set my glory among the nations

Yahweh speaks of his glory as if he will place it in the middle of the nations where they can see it. Alternate translation: "I will make the nations see my glory" (See: [Metaphor](#))

ULT

21 I will set my glory among the nations, and all the nations will see my judgment that I perform and my hand that I have set against them.

my judgment that I perform and my hand that I have set against them

Both of these phrases refer to the punishment that Yahweh will inflict upon Israel and are repeated for emphasis. They can be combined into a single phrase. Alternate translation: "the way that I will judge them" (See: [Doublet](#))

my hand

Here the metonym "hand" refers to Yahweh's power that he uses to bring punishment. (See: [Metonymy](#))

against them

"against Gog and his great army"

Ezekiel 39:22

The house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

ULT

22 The house of Israel will know that I am Yahweh their God from that day onward.

Ezekiel 39:23

Connecting Statement:

Yahweh continues to give Ezekiel a message about what will happen to Israel.

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

ULT

23 The nations will know that the house of Israel went into captivity because of their iniquity by which they betrayed me, so I hid my face from them and gave them into the hand of their adversaries so that all of them fell by the sword.

because of their iniquity by which they betrayed me

The abstract noun “iniquity” can be stated as a verb. Alternate translation: “because they sinned and betrayed me” (See: [Abstract Nouns](#))

I hid my face from them

Here “face” refers to Yahweh’s help and protection. Alternate translation: “I stopped protecting them and taking care of them” (See: [Idiom](#))

gave them into the hand of their adversaries

Here the metonym “hand” refers to power. Alternate translation: “gave their enemies power over them” (See: [Metonymy](#))

all of them fell by the sword

Here falling represents being killed, and the sword represents battle. See how you translated this in [Ezekiel 32:23](#). Alternate translation: “their enemies killed them all in battle” (See: [Metonymy](#))

Ezekiel 39:24

their uncleanness and their sins

This speaks of the people's disgusting behavior as if they were physically unclean. Here "uncleanness" means basically the same as "sins." Alternate translation: "their disgusting behavior and their sins" or "their sins" (See: [Metaphor](#) and [Doublet](#))

ULT

²⁴ I did to them according to their uncleanness and their sins, when I hid my face from them.

Ezekiel 39:25

Connecting Statement:

Yahweh continues to give Ezekiel a message about what will happen to Israel.

will restore the fortunes of Jacob

Translate “will restore the fortunes” as in [Ezekiel 16:53](#). However, some modern versions interpret the Hebrew expression here as “will bring Jacob back from captivity.”

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

act with zeal for my holy name

“make sure that they honor me”

ULT

25 Therefore the Lord Yahweh says this:
Now I will restore the fortunes of Jacob,
and I will have compassion on all the
house of Israel, when I act with zeal for
my holy name.

Ezekiel 39:26

they will bear their shame and all the treason

Experts do not agree on the meaning of this phrase. This could mean: (1) “they will regret their shame and all the treason” or (2) “they will forget their shame and all the treason.”

the treason

“the unfaithfulness”

ULT

²⁶ Then they will bear their shame and all the treason in which they betrayed me. They will forget all this when they rest in their land in safety, with no one to terrify them.

Ezekiel 39:27

I will show myself to be holy in the sight of many nations

Here “sight” is a metonym for understanding. Alternate translation: “many nations will understand that I am holy because of what I did for the house of Israel” (See: [Metonymy](#))

ULT

²⁷ When I restore them from the peoples and gather them from the lands of their enemies, I will show myself to be holy in the sight of many nations.

Ezekiel 39:28

Connecting Statement:

Yahweh continues to give Ezekiel a message about what will happen to Israel.

I sent them into captivity ... I will gather them back to their land

At the time when Ezekiel wrote, Israel was still in captivity in Babylon.

ULT

28 Then they will know that I am Yahweh their God, for I sent them into captivity among the nations, but then I will gather them back to their land. I will not leave any of them among the nations.

Ezekiel 39:29

I will no longer hide my face from them

Here “no longer hide my face” is an idiom that means Yahweh will not continue to abandon Israel to exile in Babylon. Alternate translation: “I will no longer abandon them” (See: [Idiom](#))

when I pour out my Spirit on the house of Israel

Here to give the Spirit abundantly is spoken of as to “pour out” the Spirit. Alternate translation: “when I generously give my Spirit to the house of Israel” (See: [Metaphor](#))

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

²⁹ I will no longer hide my face from them when I pour out my Spirit on the house of Israel—this is the Lord Yahweh’s declaration.”

Ezekiel 40

Ezekiel 40 General Notes

Structure and formatting

The new temple and city

In a vision, Ezekiel saw a man measuring the wall of a new temple. The next chapters will give precise measurements for the construction of a temple to be built. This was not the temple of Ezra's day. (See: [temple](#), [house](#), [house of God](#))

Ezekiel 40:1

twenty-fifth ... tenth ... fourteenth

These words are the ordinal forms of 25, 10, and 14. (See: [Ordinal Numbers](#))

of our captivity

Here “our” refers to Ezekiel and the Israelites who have been in Babylon since the Babylonians forced King Jehoiachin to leave Jerusalem, but not to the reader. Alternate translation: “after we became captives” or “after the Babylonians took us as captives to Babylon” (See: [Assumed Knowledge and Implicit Information](#) and [Exclusive and Inclusive ‘We’](#))

ULT

¹ In the twenty-fifth year of our captivity at the beginning of the year on the tenth day of the month, in the fourteenth year after the city was captured—on that same day, the hand of Yahweh was upon me and he took me there.

the beginning of the year on the tenth day of the month

This is the first month of the Hebrew calendar. The tenth day is in April on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the city was captured

This can be translated in active form. Alternate translation: “the Babylonians captured the city of Jerusalem” (See: [Active or Passive](#))

the hand of Yahweh

Here “hand” refers to Yahweh’s power to show Ezekiel supernatural visions. See how you translated this in [Ezekiel 1:3](#).

Ezekiel 40:2

He brought me to rest

“He put me down”

ULT

² In visions from God he brought me to the land of Israel. He brought me to rest on a very high mountain; to the south were what appeared to be buildings of a city.

Ezekiel 40:3

he brought me there

“Yahweh brought me to the place that had the buildings”

Behold

Ezekiel was surprised by what he saw.

ULT

³ Then he brought me there. Behold, a man! His appearance was like the appearance of bronze. A linen cord and a measuring stick were in his hand, and he stood in the city gate.

His appearance was like the appearance of bronze

The abstract noun “appearance” can be translated as a verb. Alternate translation: “The way he appeared was like the way bronze appears” (See: [Abstract Nouns](#))

linen cord

“a rope made of linen.” This is a tool for measuring very long distances.

linen

This is a type of cloth. See how you translated this in [Ezekiel 9:2](#).

measuring stick

This is a tool for measuring shorter distances.

Ezekiel 40:4

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

fix your mind on

This idiom means “pay attention to” or “think about.” (See: [Idiom](#))

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelite people group” (See: [Metonymy](#))

ULT

4 The man said to me, “Son of man, look with your eyes and listen with your ears, and fix your mind on all that I am revealing to you, for you were brought here so I could reveal them to you. Report everything that you will see to the house of Israel.”

Ezekiel 40:5

surrounding the temple area

“entirely around the temple area”

Each long cubit was a cubit and a handbreadth in length

Each “long cubit” was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of “cubits” as the UST does. Alternate translation: “These were the long cubits, which were the length of a regular cubit plus a handbreadth” (See: [Biblical Distance](#))

a handbreadth

“the width of a hand.” This was about 8 centimeters. (See: [Biblical Distance](#))

ULT

⁵ There was a wall surrounding the temple area. The length of the measuring stick in the man’s hand was six long cubits. Each long cubit was a cubit and a handbreadth in length. So he measured the wall, and it was one measuring stick thick and one rod high.

Ezekiel 40:6

one stick

“it was one stick wide.” This was about 3.2 meters.

the temple gate that faced east

This gate was part of the wall that surrounded the temple area. It was not part of the temple building itself. Alternate translation: “the gate on the eastern side of the wall surrounding the temple” or “the gate on the eastern wall of the temple courtyard”

up its steps

“up the steps of the gate”

in depth

“from the front edge of the threshold to its back edge”

ULT

⁶ Then he went to the temple gate that faced east. He went up its steps and measured the threshold of the gate—one stick in depth. ^[1]

Ezekiel 40:7

The guard chambers

These were rooms that were built inside of the gate where guards stayed to protect the gate.

five cubits

about 2.7 meters (See: [Biblical Distance](#))

there were five cubits between any two of the chambers

“the chambers next to each other were five cubits apart” or “there were five cubits between a chamber and the one next to it”

the chambers

“the rooms”

portico

This was a covering in front of an entrance with columns or posts for support. See how you translated this in [Ezekiel 8:16](#).

ULT

⁷ The guard chambers were each one stick in length and one stick in width; there were five cubits between any two of the chambers, and the threshold of the temple gate by the temple portico was one stick deep.

Ezekiel 40:8

portico

This was a covering in front of a doorway or gateway with columns or posts for support. See how you translated this in [Ezekiel 8:16](#).

one stick

See how you translated this in [Ezekiel 40:5](#).

ULT

⁸ He measured the portico of the gate; it was one stick in length.

Ezekiel 40:9

the portico of the gate facing the temple

Here “facing the temple” means that the portico was attached to the gate in the temple courtyard. Alternate translation: “the portico of the gate on the inner side of the wall that surrounded the temple”

two cubits

about one meter (See: [Biblical Distance](#))

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

ULT

⁹ He measured the portico of the gate. It was one stick deep. The doorposts were two cubits in width. This was the portico of the gate facing the temple.

Ezekiel 40:10

had the same measurement

“were the same size”

ULT

¹⁰ There were three guard chambers on either side of the east gate, and each of them had the same measurement, and the walls that separated them had the same measurement.

Ezekiel 40:11

ten cubits

about 5.4 meters (See: [Biblical Distance](#))

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

thirteen cubits

about 7 meters

ULT

11 Then the man measured the width of the gateway entrance—ten cubits; and he measured the length of the gateway entrance—thirteen cubits.

Ezekiel 40:12

The chambers measured six cubits

“The chambers were 6 cubits long”

six cubits

about 3.2 meters

one cubit

“54 centimeters” or “about one-half meter”

ULT

¹² He measured the wall that was bordering the front of the chambers—one cubit high. The chambers measured six cubits on each side.

Ezekiel 40:13

twenty-five cubits

about 13.5 meters

that of the second

“the entrance of the second chamber”

ULT

13 Then he measured the gateway from the roof of one chamber to that of the next chamber—twenty-five cubits, from the entrance of the first chamber to that of the second.

Ezekiel 40:14

sixty cubits

about 32 meters (See: [Biblical Distance](#))

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

portico

This was a covering in front of an entrance with columns or posts for support. See how you translated this in [Ezekiel 8:16](#).

ULT

14 Then he measured the wall that went between the guard chambers—sixty cubits in length; he measured as far as the gate’s portico.

Ezekiel 40:15

fifty cubits

about 27 meters

ULT

¹⁵ The entrance from the front of the gate to the other end of the gate's portico was fifty cubits.

Ezekiel 40:16

closed windows

This could mean: (1) “closed windows” or (2) “windows with shutters” or (3) “narrow windows.”

likewise for the porches

“the porches also had closed windows all around”

each jamb

jambes are the sides of a wooden frame of a door

ULT

16 There were closed windows toward the chambers and toward their pillars within the gates all around; and likewise for the porches. There were windows all around the inside, and each jamb was decorated with palm trees.

Ezekiel 40:17

General Information:

There were two walls surrounding the temple. The outer wall surrounded the outer courtyard, and within that, the inner wall surrounded the inner courtyard. The inner courtyard was higher than the outer courtyard. Each wall had gates on the east, north, and south sides.

ULT

17 Then the man brought me to the outer courtyard of the temple. Behold, there were rooms, and there was pavement in the courtyard, with thirty rooms next to the pavement.

the man brought me to the outer courtyard of the temple

“The man brought me from outside the temple area into the outer courtyard of the temple”

outer courtyard

See how you translated this in [Ezekiel 10:5](#).

Behold

The word “Behold” here indicates that Ezekiel saw something interesting.

pavement

a flat floor that is made out of rocks

with thirty rooms next to the pavement

“and there were 30 rooms all around the pavement” (See: [Numbers](#))

Ezekiel 40:18

went up to

“went all the way to”

ULT

¹⁸ The pavement went up to the side of the gates, and its width was the same as the gates’ length. This was the lower pavement.

Ezekiel 40:19

the front of the lower gate to the front of the inner gate

The lower gate was on the wall of the outer courtyard, and the inner gate was on the wall of the inner courtyard. Alternate translation: “the front of the outer gate to the front of the inner gate”

one hundred cubits

about 54 meters (See: [Biblical Distance](#))

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

the same on the north side

“it was the same on the north side” or “on the north side, the distance from the outer gate to the inner gate was also one hundred cubits”

ULT

¹⁹ Then the man measured the distance from the front of the lower gate to the front of the inner gate; it was one hundred cubits on the east side, and the same on the north side.

Ezekiel 40:20

(There are no notes for this verse.)

ULT

²⁰ Then he measured the length and width of the gate that was at the north of the outer court.

Ezekiel 40:21

chambers

See how you translated this in [Ezekiel 40:7](#).

portico

See how you translated this in [Ezekiel 8:16](#).

measured the same

“had the same measurement”

fifty cubits

about 27 meters. (See: [Biblical Distance](#))

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

twenty-five cubits

about 13.5 meters

ULT

²¹ There were three chambers on either side of that gate, and the gate and its portico measured the same as the main gate—fifty cubits in total length and twenty-five cubits in width.

Ezekiel 40:22

General Information:

Ezekiel continues to describe the vision of the temple and of the man who looked like bronze.

Its windows

The word “Its” refers to the gate that was on the north side of the outer courtyard. Alternate translation: “The northern gate’s windows”

chambers

See how you translated this in [Ezekiel 40:7](#).

corresponded to the gate that faced east

“were like those of the eastern gate” or “were like those of the eastern gate of the outer courtyard”

ULT

²² Its windows, portico, chambers, and its palm trees corresponded to the gate that faced east. Seven steps went up to it and to its portico.

Ezekiel 40:23

inner courtyard

See how you translated this in [Ezekiel 8:16](#).

in front of the gate facing north

“directly across from the northern gate” or “across the outer courtyard from the northern gate”

the gate facing north

“the gate on the northern side of the outer courtyard”

just as also there was a gate to the east

“just as there was a eastern gate to the inner courtyard” or “just as there was a gate to the inner courtyard in front of the eastern gate”

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

one hundred cubits

about 54 meters

ULT

²³ There was a gate to the inner courtyard in front of the gate facing north, just as also there was a gate to the east; the man measured from one gate to the other gate—one hundred cubits in distance.

Ezekiel 40:24

measured the same as the other outer gates

“had the same measurements as the northern and eastern gates”

ULT

²⁴ Next the man brought me to the gate of the southern entrance, and its walls and portico measured the same as the other outer gates.

Ezekiel 40:25

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

fifty cubits

about 27 meters (See: [Biblical Distance](#))

twenty-five cubits

about 13.5 meters

ULT

²⁵ There were closed windows in the gateway and its portico just as at that gate. The south gate and its portico measured fifty cubits in length and twenty-five cubits in width.

Ezekiel 40:26

portico

See how you translated this in [Ezekiel 8:16](#)

on either side

“on both sides”

ULT

²⁶ There were seven steps up to the gate and its portico, and there were carvings of palm trees on the walls on either side.

Ezekiel 40:27

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

one hundred cubits

about 54 meters (See: [Biblical Distance](#))

ULT

27 There was a gate to the inner courtyard on the southern side, and the man measured from that gate to the gate of the south entrance—one hundred cubits in distance.

Ezekiel 40:28

inner courtyard

See how you translated this in [Ezekiel 8:16](#).

by way of its southern gate

“through its southern gate”

ULT

28 Then the man brought me to the inner courtyard by way of its southern gate, which had the same measurements as the other gates.

Ezekiel 40:29

chambers

See how you translated this in [Ezekiel 40:7](#).

porticos

See how you translated this in [Ezekiel 8:16](#).

measured the same

“had the same measurements”

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

fifty cubits

about 27 meters (See: [Biblical Distance](#))

twenty-five cubits

about 13.5 meters

five cubits

about 2.7 meters

ULT

²⁹ Its chambers, walls, and porticos measured the same as the other gates; there were windows all around in the portico. The inner gate and its portico measured fifty cubits in length and twenty-five cubits in width.

Ezekiel 40:30

(There are no notes for this verse.)

ULT

³⁰ There were also porticos all around the inner wall; these were twenty-five cubits in length and five cubits in width.

Ezekiel 40:31

This portico faced the outer courtyard

“The portico’s entrance was towards the outer courtyard”

with carved palm trees

“and it had carvings of palm trees”

ULT

³¹ This portico faced the outer courtyard with carved palm trees on its walls and eight steps going up to it.

Ezekiel 40:32

to the inner courtyard by the eastern way

“to the east side of the inner courtyard”

ULT

³² Then the man brought me to the inner courtyard by the eastern way and measured the gate, which had the same measurements as the other gates.

Ezekiel 40:33

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

fifty cubits

about 27 meters (See: [Biblical Distance](#))

twenty-five cubits

about 13.5 meters

ULT

³³ Its chambers, walls, and portico measured the same as the other gates, and there were windows all around. The inner gate and its portico measured fifty cubits in length and twenty-five cubits in width.

Ezekiel 40:34

Its portico faced the outer courtyard

The entrance of its portico was towards the outer courtyard

ULT

³⁴ Its portico faced the outer courtyard; it had palm trees on either side of it and eight steps going up it.

Ezekiel 40:35

measured the same

“had the same measurements”

ULT

³⁵ Next the man brought me to the northern gate and measured it; it measured the same as the other gates.

Ezekiel 40:36

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

fifty cubits

about 27 meters (See: [Biblical Distance](#))

twenty-five cubits

about 13.5 meters

ULT

³⁶ Its chambers, walls, and portico measured the same as the other gates, and there were windows all around. The gateway and its portico measured fifty cubits in length and twenty-five cubits in width.

Ezekiel 40:37

Its portico faced the outer courtyard

“The entrance of its portico was toward the outer courtyard”

on either side of it

“on both sides of it”

ULT

³⁷ Its portico faced the outer courtyard; it had palm trees on either side of it and eight steps going up it.

Ezekiel 40:38

by each of the inner gateways

“in each of the inner gates”

they rinsed the burnt offerings

Here, the word **they** could mean: (1) the people who were bringing offerings or (2) the priests who killed the animals.

the burnt offerings

the animals that would be killed and burned as offerings

ULT

³⁸ There was a room with a door by each of the inner gateways. This was where they rinsed the burnt offerings.

Ezekiel 40:39

There were two tables on each side of each portico

there were four tables—two on each side of each portico

the burnt offering was slaughtered

This can be stated in active form. Alternate translation: “they killed the burnt offering” or “they killed the animals that they would burn as an offering” (See: [Active or Passive](#))

ULT

³⁹ There were two tables on each side of each portico, on which the burnt offering was slaughtered, and also the sin offering and the guilt offering.

Ezekiel 40:40

(There are no notes for this verse.)

ULT

⁴⁰ By the wall of the courtyard, going up to the gate to the north, there were two tables. Also on the other side there were two tables at the gate's portico.

Ezekiel 40:41

(There are no notes for this verse.)

ULT

⁴¹ There were four tables on either side by the gate; they slaughtered animals on the eight tables.

Ezekiel 40:42

There were four tables of cut stone

These were apparently different tables than the eight tables on which the sacrifices were killed. This can be stated explicitly. Alternate translation: “There were also four tables of cut stone” or “There were four other tables made of cut stone” (See: [Assumed Knowledge and Implicit Information](#))

of cut stone

“that were made out of stone that had been cut”

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

one and a half cubits

about 0.8 meter (See: [Biblical Distance](#))

one cubit

about one-half meter

ULT

⁴² There were four tables of cut stone for the burnt offerings, one and a half cubits in length, one and a half cubits in width, and one cubit tall. On them they laid the tools with which they slaughtered the burnt offerings for the sacrifices.

Ezekiel 40:43

Two-pronged hooks a handbreadth in length were fastened in the portico all around

“All around the portico, people had attached hooks that were a handbreadth long and had two prongs each”

Two-pronged hooks

something that has two long curved points, which people can hang things on

a handbreadth in length

about 8 centimeters (See: [Biblical Distance](#))

the flesh of the offerings would be put on the tables

This can be stated in active form. Alternate translation: “they would put the flesh of the offerings on the tables” (See: [Active or Passive](#))

ULT

⁴³ Two-pronged hooks a handbreadth in length were fastened in the portico all around, and the flesh of the offerings would be put on the tables.

Ezekiel 40:44

the inner gate

This is the inner gate on the north.

singers' chambers

"rooms for singers." However, some ancient and modern versions read only "chambers" without the reference to singers.

ULT

44 On the outside of the inner gate, within the inner courtyard, were singers' chambers, one on the north side facing south, and the other on the south side facing north.

one on the north side facing south, and the other on the south side facing north

The word "chamber" or "room" is understood from the previous phrase. The phrase "facing south" means that its door is on its south side, and "facing north" means that its door is on its north side. Alternate translation: "one room on the north side facing south, and the other room on the south side facing north" (See: [Ellipsis](#))

Ezekiel 40:45

This room facing south

This refers to the chamber on the north side of the inner courtyard.
Alternate translation: "This room whose door is on its south side" or
"This room on the north side of the inner courtyard"

ULT

45 Then the man said to me, "This room facing south is for the priests who are on duty in the temple."

who are on duty in the temple

"who are working in the temple" or "who are responsible for guarding the temple"

Ezekiel 40:46

General Information:

The man continues speaking to Ezekiel in the vision.

The room facing north

This refers to the room on the south side of the inner courtyard. The door of the room was on the north side of the room. Alternate translation: "This room whose door is on its north side" or "This room on the south side of the inner courtyard"

ULT

46 The room facing north is for the priests on duty at the altar. These are the sons of Zadok who come near to Yahweh to serve him; they are among the sons of Levi."

the priests on duty at the altar

"the priests who were offering sacrifices on the altar"

come near to Yahweh to serve him

"approach Yahweh in his temple in order to serve him"

Ezekiel 40:47

he measured

“the man measured”

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

one hundred cubits

about 54 meters (See: [Biblical Distance](#))

with the altar

“and the altar was”

the house

This refers to the temple.

ULT

⁴⁷ Next he measured the courtyard— one hundred cubits in length and one hundred cubits in width in a square, with the altar in front of the house.

Ezekiel 40:48

portico

See how you translated this in [Ezekiel 8:16](#).

the house

this refers to the temple

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

five cubits

about 2.7 meters (See: [Biblical Distance](#))

fourteen cubits

about 7.5 meters

three cubits

about 1.6 meters

ULT

48 Then the man brought me to the portico of the house and measured its doorposts—they were five cubits thick on either side. The entryway itself was fourteen cubits in width, and the walls on each side of it were three cubits in width. ^[2]

Ezekiel 40:49

twenty cubits

about 11 meters

eleven cubits

about 6 meters

columns

pieces of stone that were tall and narrow and supported the roof of the building

ULT

⁴⁹ The length of the portico was twenty cubits, and its depth was eleven cubits. There were steps that went up to it and columns that stood on either side of it.

[\[3\]](#)[\[4\]](#)

Ezekiel 41

Ezekiel 41 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. This chapter focuses on the courtyard of the temple. (See: [temple](#), [house](#), [house of God](#))

Ezekiel 41:1

General Information:

The man in Ezekiel's vision ([Ezekiel 40:3](#)) continues to show Ezekiel around the temple.

the temple's holy place

the room in the temple in front of the "most holy place"

six cubits in width on either side

These cubits were the "long" cubits ([Ezekiel 40:5](#)), 54 centimeters. See how you translated this in [Ezekiel 40:5](#). "they were six cubits in width on both sides"

six cubits

about 3.2 meters. (See: [Biblical Distance](#))

cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). (See: [Biblical Distance](#))

ULT

¹ Then the man brought me into the temple's holy place and measured the doorposts—six cubits in width on either side. ^[1]

Ezekiel 41:2

ten cubits

about 5.4 meters (See: [Biblical Distance](#))

five cubits

about 2.7 meters (See: [Biblical Distance](#))

the dimensions

“the size”

forty cubits

about 22 meters (See: [Biblical Distance](#))

twenty cubits

about 11 meters (See: [Biblical Distance](#))

ULT

² The width of the doorway was ten cubits; the wall on each side was five cubits in length. Then the man measured the dimensions of the holy place—forty cubits in length and twenty cubits in width.

Ezekiel 41:3

two cubits

about 1.1 meter (See: [Biblical Distance](#))

cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). (See: [Biblical Distance](#))

six cubits

about 3.2 meters (See: [Biblical Distance](#))

seven cubits

about 3.8 meters (See: [Biblical Distance](#))

ULT

³ Then the man went into the very holy place and measured the posts of the doorway—two cubits, and the doorway was six cubits in width. The walls on either side were seven cubits in width.

Ezekiel 41:4

twenty cubits

about 11 meters (See: [Biblical Distance](#))

ULT

⁴ Then he measured the room's length—twenty cubits. Its width—twenty cubits to the front of the temple hall. Then he said to me, "This is the most holy place."

Ezekiel 41:5

the house

the temple

six cubits

about 3.2 meters (See: [Biblical Distance](#))

cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). (See: [Biblical Distance](#))

four cubits

about 2 meters

ULT

⁵ Then the man measured the wall of the house—it was six cubits thick. The width of each side room around the house was four cubits in width.

Ezekiel 41:6

three levels

“three stories”

There were ledges around the wall of the house

“The house had ledges all around for the side rooms all around.”
This way the side rooms could rest on the ledge of the wall.

to support

“so that the ledges could support”

for there was no support put in the wall of the house

“for there were no supports in the wall of the house.” The people who built the temple did not want stones or wood that would support the side rooms to be sticking out from the wall of the sanctuary.

ULT

⁶ There were side rooms on three levels, one room above another, thirty rooms on each level. There were ledges around the wall of the house, to support all of the side rooms, for there was no support put in the wall of the house.

Ezekiel 41:7

(There are no notes for this verse.)

ULT

⁷ So the side rooms widened and went around going up, for the house went around higher and higher all around; the rooms widened as the house went up, and a stairway went up to the highest level, through the middle level.

Ezekiel 41:8

a raised part

a platform

chambers

small rooms

a full stick

Translate “stick” as in [Ezekiel 40:5](#).

cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). (See: [Biblical Distance](#))

six cubits

about 3.2 meters (See: [Biblical Distance](#))

ULT

⁸ Then I saw a raised part all around the house, the foundation for the side chambers; it measured a full stick in height—six cubits.

Ezekiel 41:9

five cubits

about 2.7 meters (See: [Biblical Distance](#))

ULT

⁹ The width of the wall of the side rooms on the outside was five cubits. There was an open space to the outside of these rooms in the sanctuary.

Ezekiel 41:10

the priests' outer side rooms

"the side rooms of the priests that were further out from the sanctuary"

twenty cubits

about 11 meters (See: [Biblical Distance](#))

cubits

See how you translated these "long" cubits in [Ezekiel 40:5](#). (See: [Biblical Distance](#))

ULT

¹⁰ On the other side of this open space were the priests' outer side rooms; this space was twenty cubits in width all around the sanctuary.

Ezekiel 41:11

five cubits

about 2.7 meters (See: [Biblical Distance](#))

The width of this open area was five cubits all around

“The entire space between the chambers and the temple was five cubits wide, all around the temple”

ULT

11 There were doors into the side rooms from another open space—one doorway was on the north side, and the other on the south side. The width of this open area was five cubits all around.

Ezekiel 41:12

The building that faced the courtyard on the west side was seventy cubits in width

This can be stated as a separate sentence. Alternate translation: "There was a building on the west side of the temple area, and its entrance was towards the courtyard. It was seventy cubits in width"

seventy cubits ... five cubits ... ninety cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). "70 cubits...5 cubits...90 cubits" or "about 38 meters ... about 2.7 meters ... about 49 meters" (See: [Biblical Distance](#))

ULT

¹² The building that faced the courtyard on the west side was seventy cubits in width. Its wall measured five cubits thick all around, and it was ninety cubits in length.

Ezekiel 41:13

one hundred cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). “100 cubits” or “about 54 meters” (See: [Biblical Distance](#))

ULT

13 Then the man measured the sanctuary—one hundred cubits in length. The separated building, its wall, and the courtyard also measured one hundred cubits in length.

Ezekiel 41:14

(There are no notes for this verse.)

ULT

¹⁴ The width of the front of the courtyard in front of the sanctuary was also one hundred cubits.

Ezekiel 41:15

the galleries

“the balconies.” The balconies were places that were built higher up than the rest of the building. People could go into balconies and look down on the main floor of the building.

one hundred cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). “100 cubits” or “about 54 meters” (See: [Biblical Distance](#))

the portico

See how you translated this in [Ezekiel 8:16](#).

ULT

15 Then the man measured the length of the building behind the sanctuary, to its west, and the galleries on either side—one hundred cubits. The holy place and the portico,

Ezekiel 41:16

(There are no notes for this verse.)

ULT

16 the inner walls and the windows, including the narrow windows, and the galleries all around on three levels, were all paneled in wood.

Ezekiel 41:17

(There are no notes for this verse.)

ULT

17 Above the entryway to the inner sanctuary and spaced along the walls there was a measured pattern.

Ezekiel 41:18

was decorated

“was made beautiful”

cherubim

See how you translated this in [Ezekiel 9:3](#).

cherub

This is the singular form of “cherubim.” See how you translated this in [Ezekiel 10:9](#).

ULT

¹⁸ It was decorated with cherubim and palm trees; with a palm tree between each cherub, and each cherub had two faces:

Ezekiel 41:19

(There are no notes for this verse.)

ULT

¹⁹ the face of a man looked toward a palm tree on one side, and the face of a young lion looked toward a palm tree on the other side. They were carved all around the entire house.

Ezekiel 41:20

the house

“the temple”

ULT

²⁰ From the ground to above the doorway, cherubim and palm trees were carved on the outer wall of the house.

Ezekiel 41:21

(There are no notes for this verse.)

ULT

²¹ The gate posts of the holy place were square. Their appearance was like the appearance of

Ezekiel 41:22

the wooden altar in front of the holy place, which was

These words are the end of the sentence that begins with the words “Their appearance was like the appearance of” in verse 21. This sentence could mean: (1) as it is translated in the ULT or (2) “The appearance of one was like the appearance of the other. The wooden altar in front of the holy place was.” The abstract noun “appearance” can be translated as a verb. Alternate translation: “They appeared the same way the wooden altar in front of the holy place appeared. They were” (See: [Abstract Nouns](#))

ULT

²² the wooden altar in front of the holy place, which was three cubits high and two cubits in length on each side. Its corner posts, base, and frame were made of wood. Then the man said to me, “This is the table that stands before Yahweh.” ^[2]

three cubits ... two cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “about 1.6 meters ... about 1.1 meters” (See: [Biblical Distance](#))

Ezekiel 41:23

**There were double doors for the holy place
and the most holy place**

“The holy place and the most holy place both had two doors”

ULT

²³ There were double doors for the holy place and the most holy place.

Ezekiel 41:24

These doors had two hinged door panels each

“Each door had two parts that were on hinges.” Hinges connect doors to the wall and allow the doors to swing.

two panels for one door and two panels for the other

“both of the doors for both the holy place and the most holy place had two parts”

ULT

²⁴ These doors had two hinged door panels each, two panels for one door and two panels for the other.

Ezekiel 41:25

just as the walls were decorated

“just as the walls also had carvings of cherubim and palm trees”

portico

covering in front of an entrance with columns or posts for support.
See how you translated this in [Ezekiel 8:16](#).

ULT

²⁵ Carved on them—on the doors of the holy place—were cherubim and palm trees just as the walls were decorated, and there was a wooden roof over the portico at the front.

Ezekiel 41:26

(There are no notes for this verse.)

ULT

²⁶ There were narrow windows and palm trees on either side of the portico. These were the side rooms of the house, and they also had overhanging roofs.

Ezekiel 42

Ezekiel 42 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. This chapter focused on the storerooms for keeping the holy things of the temple. (See: [temple](#), [house](#), [house of God](#) and [holy](#), [holiness](#), [unholy](#), [sacred](#))

Ezekiel 42:1

the outer courtyard

See how you translated this in [Ezekiel 10:5](#).

ULT

¹ Next the man sent me out to the outer courtyard on the north side, and he brought me to rooms in front of the outer courtyard and the northern outer wall.

Ezekiel 42:2

one hundred cubits ... fifty cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “100 cubits...50 cubits” or “about 54 meters ... about 27 meters” (See: [Biblical Distance](#))

ULT

² Those rooms were one hundred cubits along their front and fifty cubits in width.

Ezekiel 42:3

twenty cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “20 cubits” or “about 11 meters” (See: [Biblical Distance](#))

Some of those rooms faced the inner courtyard

“Some of those rooms were toward the inner courtyard” or “The entrance of some of those rooms was toward the inner courtyard”

inner courtyard

See how you translated this in [Ezekiel 8:16](#).

were open to them

“looked out onto the inner courtyard”

having a walkway

“because there was a place where one could walk along the rooms”

Some of the rooms looked out onto the outer courtyard

“Some of the rooms were toward the outer courtyard” or “The entrance of some of the rooms was toward the outer courtyard”

ULT

³ Some of those rooms faced the inner courtyard and were twenty cubits away from the sanctuary. There were three levels of rooms, and the ones above looked down on the ones below and were open to them, having a walkway. Some of the rooms looked out onto the outer courtyard.

Ezekiel 42:4

ten cubits ... one hundred cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “10 cubits...100 cubits” or “about 5.4 meters ... about 54 meters” (See: [Biblical Distance](#))

ULT

⁴ A passage ten cubits in width and one hundred cubits in length ran in front of the rooms. The rooms' doors were toward the north. ^[1]

Ezekiel 42:5

(There are no notes for this verse.)

ULT

⁵ But the upper halls were smaller, for the walkways took away from them more space than they did in the lowest and middle levels of the building.

Ezekiel 42:6

smaller in size compared to the rooms

“smaller than the rooms”

ULT

⁶ For the halls on the third story had no columns, unlike the courtyards, which did have columns. So the highest level's rooms were smaller in size compared to the rooms in the lowest and middle levels.

Ezekiel 42:7

fifty cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “50 cubits” or “about 27 meters” (See: [Biblical Distance](#))

ULT

⁷ The outside wall ran along the rooms toward the outer courtyard, the courtyard that was in front of the rooms. That wall was fifty cubits in length.

Ezekiel 42:8

fifty cubits ... one hundred cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “50 cubits...100 cubits” or “about 27 meters ... about 54 meters” (See: [Biblical Distance](#))

ULT

⁸ The length of the rooms of the outer courtyard was fifty cubits, and the rooms facing the sanctuary were one hundred cubits in length.

Ezekiel 42:9

(There are no notes for this verse.)

ULT

⁹ There was an entrance to the lowest rooms from the east side, coming from the outer courtyard.

Ezekiel 42:10

(There are no notes for this verse.)

ULT

¹⁰ Along the wall of the outer courtyard on the eastern side of the outer courtyard, in front of the sanctuary's inner courtyard, there were also rooms
[\[2\]](#)

Ezekiel 42:11

They were as the appearance of the rooms on the northern side

The abstract noun “appearance” can be translated as a verb.
Alternate translation: “The way the rooms on the northern side appeared was the way these rooms appeared” (See: [Abstract Nouns](#))

ULT

¹¹ with a walkway in front of them. They were as the appearance of the rooms on the northern side. They had the same length and breadth and the same exits and arrangements and doors.

Ezekiel 42:12

at its head

“at its beginning”

ULT

¹² On the south side were doors into rooms that were just the same as on the north side. A passage on the inside had a door at its head, and the passage opened into the various rooms. On the east side there was a doorway into the passage at one end.

Ezekiel 42:13

the food offering

the grain or flour that the people offered to show that they were thankful to God

ULT

13 Then the man said to me, “The northern rooms and the southern rooms that are in front of the outer courtyard are holy rooms where the priests who work nearest to Yahweh may eat the most holy food. They will put the most holy things there—the food offering, the sin offering, and the guilt offering—for this is a holy place.

Ezekiel 42:14

(There are no notes for this verse.)

ULT

14 When the priests enter there, they must not go out of the holy place to the outer court, without laying aside the clothes in which they served, since these are holy. So they must dress in other clothes before going near the people.”

Ezekiel 42:15

to the gate that faced the east

“out to the east gate” or “out through the east gate”

ULT

15 The man completed measuring the inner house and then took me out to the gate that faced the east and measured all the surrounding area there.

Ezekiel 42:16

He measured

The word “he” refers to the man who looked like bronze ([Ezekiel 40:3](#)).

measuring stick

See how you translated this in [Ezekiel 40:5](#).

five hundred cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “500 cubits” or “about 270 meters” (See: [Biblical Distance](#))

ULT

16 He measured the east side with a measuring stick—five hundred cubits with the measuring stick. ^[3]

Ezekiel 42:17

(There are no notes for this verse.)

ULT

17 He measured the north side—five hundred cubits with the measuring stick. ^[4]

Ezekiel 42:18

(There are no notes for this verse.)

ULT

18 He also measured the south side—
five hundred cubits with the measuring
stick. ^[5]

Ezekiel 42:19

(There are no notes for this verse.)

ULT

¹⁹ He also turned and measured the west side—five hundred cubits with the measuring stick. ^[6]

Ezekiel 42:20

It had a wall around it

“The house had a wall all around it”

five hundred cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “500 cubits” or “about 270 meters” (See: [Biblical Distance](#))

common

not holy

ULT

²⁰ He measured it on four sides. It had a wall around it that was five hundred cubits in length, and five hundred cubits in width, to separate the holy from that which is common.

Ezekiel 43

Ezekiel 43 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. God entered the temple. He told the people not to defile the temple by being idol worshipers or by having the funerals of their kings in the temple courtyard. He also told them what offerings to make each day. (See: [temple](#), [house](#), [house of God](#))

Ezekiel 43:1

(There are no notes for this verse.)

ULT

¹ The man then brought me to the gate that opened to the east.

Ezekiel 43:2

Behold!

The word “Behold” here alerts the reader to pay attention to the surprising information that follows.

many waters

This simply means “a lot of water.” It could refer to a loud river or a large waterfall or the waves crashing at the ocean. All of these are very loud. See how you translated this in [Ezekiel 1:24](#).

the earth shone with his glory

“the earth was full of bright light from his glory”

ULT

² Behold! The glory of the God of Israel came from the east; his voice was like the sound of many waters, and the earth shone with his glory.

Ezekiel 43:3

It was

“The glory of God coming from the east was”

It was according to the appearance of the vision that I saw, according to the vision that I saw when he had come to destroy the city

This could mean: (1) the second phrase beginning with “according to” explains the meaning of the first phrase beginning with “according to.” Alternate translation: “It was according to the appearance of the vision that I saw when he had come to destroy the city” or (2) the first phrase refers to the vision that Ezekiel had just seen of God’s glory. Alternate translation: “The appearance of this vision that I saw was according to the vision that I saw when he had come to destroy the city”

ULT

³ It was according to the appearance of the vision that I saw, according to the vision that I saw when he had come ^[1] to destroy the city, and the visions were like the vision that I saw at the Kebar Canal—and I fell to my face.

according to the appearance of the vision

The abstract noun “appearance” can be translated as a verb. Alternate translation: “just like what appeared in the vision” (See: [Abstract Nouns](#))

according to the vision

“like the vision”

when he had come to destroy the city

“when the God of Israel had come to destroy the city.” If the earlier Hebrew reading “when I had come to destroy the city” is used, then “destroy the city” is a synecdoche for “prophecy that the city will be destroyed.” Alternate translation: “when I had come to prophecy that the city will be destroyed” or “when I had come to prophecy that the God of Israel will destroy the city” (See: [Synecdoche](#))

Ezekiel 43:4

(There are no notes for this verse.)

ULT

⁴ So the glory of Yahweh came to the house by way of the gate that opened to the east.

Ezekiel 43:5

Behold

Your language may have a different word to show that Ezekiel was surprised by what he saw.

ULT

⁵ Then the Spirit lifted me up and brought me into the inner court. Behold! The glory of Yahweh was filling the house.

Ezekiel 43:6

(There are no notes for this verse.)

ULT

⁶ The man was standing beside me, and I heard someone else speaking to me from the house.

Ezekiel 43:7

the corpses of their kings

The idols that the people's kings worshiped are spoken of as if they are corpses because the idols are not alive. Alternate translation: "the lifeless idols that their kings worshiped" (See: [Metaphor](#))

ULT

⁷ He said to me, "Son of man, this is the place of my throne and the place for the soles of my feet, where I will live in the midst of the people of Israel forever. The house of Israel will no longer profane my holy name—they or their kings—with their faithlessness or with the corpses of their kings at their high places.

Ezekiel 43:8

They profaned

“The Israelites profaned”

disgusting actions

“the disgusting things they did.” God was angry because the people were worshiping idols and false gods. See how you translated this in [Ezekiel 5:9](#).

consumed them with my anger

The phrase “consumed” here means “completely destroyed.” Alternate translation: “completely destroyed them because I was angry” (See: [Idiom](#))

ULT

⁸ They will no longer profane my holy name by putting their threshold next to my threshold, and their gateposts next to my gateposts, with nothing but a wall between me and them. They profaned my holy name with their disgusting actions, so I consumed them with my anger.

Ezekiel 43:9

the corpses of their kings

The idols that the people's kings worshiped are spoken of as if they are corpses because the idols are not alive. See how you translated this in [Ezekiel 43:7](#). Alternate translation: "the lifeless idols that their kings worshiped" (See: [Metaphor](#))

ULT

⁹ Now let them remove their faithlessness and the corpses of their kings from before me, and I will live in their midst forever.

Ezekiel 43:10

this description

“this pattern” or “this plan”

ULT

10 Son of man, you yourself must tell the house of Israel about this house so they will be ashamed of their iniquities. They should think about this description.

Ezekiel 43:11

before their eyes

Here the Israelites are referred to by their “eyes” to emphasize what they see. See how you translated this in [Ezekiel 21:6](#). Alternate translation: “before them” or “before the Israelite people” (See: [Synecdoche](#))

will keep to all its design

“will keep its pattern”

ULT

11 For if they are ashamed of all that they have done, then reveal to them the design of the house, its details, its exits, its entrances, and all its designs, all its decrees and rules. Then write this down before their eyes so they will keep to all its design and all its rules, so as to obey them.

Ezekiel 43:12

the regulation

“the instruction” or “the rule”

the surrounding border

The word “border” probably refers to the wall that goes all the way around the temple.

most holy

“absolutely holy”

Behold!

“This is important!” Your language may have a way of indicating that the words that follow are important.

ULT

¹² This is the regulation for the house:
From the peak of the hill to all the
surrounding border around it, it will be
most holy. Behold! This is the
regulation for the house.

Ezekiel 43:13

a cubit

Each “long cubit” was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of “cubits” as the UST does. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “about 54 centimeters” (See: [Biblical Distance](#))

The border around its surrounding edge

“The border going around its edge”

one span

A span was 23 centimeters. You may choose not to include this information if you give modern measurements instead of “cubits” as the UST does. Alternate translation: “about 23 centimeters” (See: [Biblical Distance](#))

This will be the base of the altar

“These will be the measurements of the base of the altar”

the base of the altar

“the bottom supporting the altar” or “the foundation of the altar”

ULT

13 These will be the measurements of the altar in cubits—that cubit being a regular cubit and a handbreadth in length. So the gutter around the altar will be a cubit deep, and its width will also be a cubit. The border around its surrounding edge will be one span. This will be the base of the altar.

Ezekiel 43:14

two cubits ... four cubits

Each “long cubit” was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of “cubits” as the UST does. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “about 1.1 meters ... about 2.2 meters” (See: [Biblical Distance](#))

ledge

a narrow and flat surface that sticks out from a wall

ULT

14 From the gutter at the ground level up to the lower ledge of the altar is two cubits, and that ledge itself is one cubit in width. Then from the small ledge up to the large edge of the altar, it is four cubits, and the large edge is a cubit in width.

Ezekiel 43:15

The hearth

the place where sacrifices were either cooked or burnt up with fire

four cubits

Each “long cubit” was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of “cubits” as the UST does. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “about 2.2 meters” (See: [Biblical Distance](#))

ULT

15 The hearth on the altar for the burnt offerings is four cubits high, and there are four horns pointing upward on the hearth.

horns

The horns were the parts of the altar at the four corners of the altar that stuck up above the rest of the altar.

Ezekiel 43:16

twelve cubits

Each “long cubit” was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of “cubits” as the UST does. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “about 2.2 meters” (See: [Biblical Distance](#))

ULT

16 The hearth is twelve cubits in length and twelve cubits in width, a square.

Ezekiel 43:17

fourteen cubits ... a half cubit ... a cubit

Each “long cubit” was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of “cubits” as the UST does. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “about 7.6 meters ... about 27 centimeters ... about 54 centimeters” (See: [Biblical Distance](#))

with its steps facing east

“with steps on the east side of the altar” or “and the altar’s steps are on its east side”

ULT

17 Its border is fourteen cubits in length and fourteen cubits in width on each of its four sides, and its rim is a half cubit in width. The gutter is a cubit in width all around with its steps facing east.”

Ezekiel 43:18

he said

“Yahweh said”

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

the regulations

“the rules” or “the instructions”

ULT

18 Next he said to me, “Son of man, the Lord Yahweh says this: These are the regulations for the altar on the day they make it, for raising the burnt offering onto it, and for sprinkling blood on it.

Ezekiel 43:19

You will

The word “you” is singular. (See: [Forms of You](#))

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

ULT

19 You will give a bull from the cattle as a sin offering for the Levitical priests who are the descendants of Zadok, those who come near to me to serve me —this is the Lord Yahweh’s declaration.

Ezekiel 43:20

Then you will take

The word “you” is singular. See how you translated this in [Ezekiel 43:19](#). (See: [Forms of You](#))

four horns

The horns were the parts of the altar at the four corners of the altar that stuck up above the rest of the altar. See how you translated this in [Ezekiel 43:15](#).

ULT

20 Then you will take some of its blood and place it on the altar's four horns and the four sides of its edge and on the surrounding rim; you will cleanse it and make atonement for it.

Ezekiel 43:21

(There are no notes for this verse.)

ULT

²¹ Then take the bull for the sin offering and burn it in the appointed part of the temple area outside of the sanctuary.

Ezekiel 43:22

you will offer

The word “you” and the command refer to Ezekiel and so are singular. See how you translated this in [Ezekiel 43:19](#). (See: [Pronouns](#) and [Forms of You](#))

ULT

22 Then on the second day you will offer a male goat without blemish from the goats as a sin offering; the priests will cleanse the altar just as they cleansed it with the bull.

Ezekiel 43:23

you finish ... offer

All instances of “you” and the commands refer to Ezekiel and so are singular. See how you translated this in [Ezekiel 43:19](#). (See: [Pronouns](#) and [Forms of You](#))

ULT

23 When you finish its cleansing, offer an unblemished bull from the cattle and an unblemished ram from the flock.

Ezekiel 43:24

Offer them before Yahweh

The altar on which they will sacrifice the bull and ram is in front of the temple, where the presence of Yahweh dwells.

ULT

²⁴ Offer them before Yahweh; the priests will throw salt onto them and raise them up as a burnt offering to Yahweh.

Ezekiel 43:25

You must prepare

This is spoken to Ezekiel and so the word “You” is singular. See how you translated this in [Ezekiel 43:19](#). (See: [Pronouns](#) and [Forms of You](#))

ULT

25 You must prepare a male goat as a sin offering daily for seven days, and the priests must also prepare an unblemished bull of the cattle and unblemished ram from the flock.

Ezekiel 43:26

(There are no notes for this verse.)

ULT

²⁶ They must atone for the altar for seven days and purify it, and in this way they must consecrate it.

Ezekiel 43:27

it will come about that

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

your burnt offerings ... your peace offerings ... accept you

The words “your” and “you” are second person plural and refer to the people of Israel in general. (See: [Pronouns](#) and [Forms of You](#))

will accept you

“will gladly receive you”

ULT

²⁷ They must complete these days, and on the eighth day and onward it will come about that the priests will prepare your burnt offerings and your peace offerings on the altar, and I will accept you—this is the Lord Yahweh’s declaration.”

Ezekiel 44

Ezekiel 44 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. Foreigners and the Levites who have worshiped idols are not allowed in the temple. The priests alone will do the temple work. (See: [temple](#), [house](#), [house of God](#) and [priest](#), [priesthood](#))

Ezekiel 44:1

to the outer sanctuary gate that faced east

“to the outer sanctuary gate on the east side of the temple”

ULT

¹ Then the man brought me back to the outer sanctuary gate that faced east; it was closed tightly.

Ezekiel 44:2

it will not be opened

This can be translated in active form. Alternate translation: “no one will open it” (See: [Active or Passive](#))

the God of Israel

See how you translated this in [Ezekiel 8:4](#).

ULT

² Yahweh said to me, “This gate has been sealed shut; it will not be opened. No man will go through it, for Yahweh, the God of Israel, has come through it, so it has been closed tightly.”

Ezekiel 44:3

He will enter by way of the gate's portico and go out the same way

He will enter the courtyard through another gate and then sit in the portico of the east gate and eat.

portico

covering in front of an entrance with columns or posts for support. In this case, the portico opens into the courtyard and is between the entrance to the temple and the inside of the gate. See how you translated this in [Ezekiel 8:16](#).

before Yahweh

"in front of Yahweh" or "in the presence of Yahweh"

ULT

³ The ruler of Israel will sit in it to eat food before Yahweh. He will enter by way of the gate's portico and go out the same way."

Ezekiel 44:4

Then he

This could mean: (1) “Then the man” or (2) “Then Yahweh.”

behold

The word “behold” here shows that Ezekiel was surprised by what he saw.

the glory of Yahweh

See how you translated this in [Ezekiel 1:28](#).

I fell to my face

“I bowed down to the ground” or “I lay on the ground.” Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh. See how you translated this in [Ezekiel 1:28](#). (See: [Idiom](#))

ULT

⁴ Then he brought me by way of the northern gate to the front of the temple, and I looked, and behold, the glory of Yahweh filled the house of Yahweh, and I fell to my face.

Ezekiel 44:5

set your heart

“pay attention to” or “think about.” Translate as you translated “fix your mind on” in [Ezekiel 40:4](#). (See: [Idiom](#))

all its regulations

“all the instructions about the house of Yahweh”

ULT

⁵ Then Yahweh said to me, “Son of man, set your heart and look with your eyes and listen with your ears to all that I am declaring to you, to all the statutes of the house of Yahweh and all its regulations. Think about the house’s entrance and exits.

Ezekiel 44:6

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

ULT

⁶ Then say to the rebellious ones, the house of Israel, ‘The Lord Yahweh says this: Let all of your disgusting actions be enough for you, house of Israel—

Let all of your disgusting actions be enough for you

“Your disgusting actions have been more than enough for you” or “You have done far too many disgusting deeds”

disgusting actions

See how you translated this in [Ezekiel 5:9](#).

Ezekiel 44:7

(There are no notes for this verse.)

ULT

⁷ that you brought foreigners with uncircumcised hearts and uncircumcised flesh to be in my sanctuary, profaning my house, while you were offering me food, fat and blood—you have broken my covenant by all your disgusting actions.

Ezekiel 44:8

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

ULT

⁸ You have not carried out your duties regarding my holy things, but you appointed others to take up your duties, and you assigned them to care for my holy place.

Ezekiel 44:9

(There are no notes for this verse.)

ULT

⁹ The Lord Yahweh says this: No foreigner, uncircumcised in heart and flesh, from any of those who live among the people of Israel, may enter my holy place.

Ezekiel 44:10

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

**went far from me ... wandered away from me,
going after their idols**

ULT

10 Yet the Levites went far from me—
they wandered away from me, going
after their idols—but they will pay for
their sin.

The way a person lives is spoken of as walking on a path. Alternate translation: “stopped worshiping me ... stopped doing what I wanted them to do. Instead, they worshiped their idols” (See: [Metaphor](#))

Ezekiel 44:11

are servants in my sanctuary

“will be the servants in my temple”

watching the gates of the house

“performing guard duty at the gates of the house”

they will stand before the people and serve them

“these Levites will stand before the people, so that they can serve the people”

ULT

11 They are servants in my sanctuary, watching the gates of the house and serving in the house and they slaughter the burnt offerings and the people's sacrifices, and they will stand before the people and serve them.

Ezekiel 44:12

became stumbling blocks for sin for the house of Israel

A person who causes another person to sin is spoken of as if he were something on a path over which people stumble. Alternate translation: “became people who caused the house of Israel to sin” (See: [Metaphor](#))

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

I will lift up my hand to swear an oath

In those days a person would raise his right hand to show that he realized that God would punish him if he did not do what he swore to do. See how you translated these words in [Ezekiel 20:6](#). Alternate translation: “I will solemnly swear” (See: [Symbolic Action](#))

against them

“that I will punish them”

this is the Lord Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: “this is what the Lord Yahweh has declared” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second or Third Person](#))

they will bear their punishment

The abstract noun “punishment” can be translated as a verb. Alternate translation: “I will certainly punish them” (See: [Abstract Nouns](#))

ULT

¹² But because they performed the sacrifices before their idols, they became stumbling blocks for sin for the house of Israel. Therefore I will lift up my hand to swear an oath against them —this is the Lord Yahweh’s declaration —they will bear their punishment.

Ezekiel 44:13

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

They

the Levites ([Ezekiel 44:10](#))

They will not come near

“I will not permit them to come near.” Yahweh does not want them to come to him the way a servant comes to a king to receive commands, as the descendants of Zadok will do ([Ezekiel 40:46](#)).

will bear their reproach and their guilt

“will be ashamed and suffer when I punish them”

disgusting actions

“the disgusting things you do.” God was angry because the people were worshiping idols and false gods. See how you translated this in [Ezekiel 5:9](#).

ULT

13 They will not come near me to act as my priests or to approach any of my holy things, the most holy things. Instead, they will bear their reproach and their guilt for the disgusting actions that they have done.

Ezekiel 44:14

keepers

people who guard or take care of something

that is done in it

This can be translated in active form. Alternate translation: “that they need to do in it” (See: [Active or Passive](#))

ULT

14 But I will place them as keepers of the work in the house, for all of its duties and everything that is done in it.

Ezekiel 44:15

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

those sons of Zadok who fulfilled

“who are descendants of Zadok and fulfilled”

ULT

15 Then the Levitical priests, those sons of Zadok who fulfilled the duties of my sanctuary when the people of Israel were wandering away from me—they will come near me to worship me. They will stand before me to offer me the fat and the blood—this is the Lord Yahweh’s declaration.

Ezekiel 44:16

(There are no notes for this verse.)

ULT

16 They will come to my sanctuary; they will approach my table to worship me and to fulfill their duties to me.

Ezekiel 44:17

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

So it will be that

“So”

the inner courtyard

See how you translated this in [Ezekiel 8:16](#).

linen

See how you translated this in [Ezekiel 9:2](#).

wool

cloth or clothing made of the soft hair of sheep

ULT

17 So it will be that when they come to the gates of the inner courtyard, they will have to dress in linen clothes, for they must not come in wool inside the gates of the courtyard and its house.

Ezekiel 44:18

turbans

A turban is a head covering that is that is made of a long cloth wrapped around the head.

ULT

18 There should be linen turbans on their heads and linen underclothes on their hips. They must not dress in clothes that make them sweat.

Ezekiel 44:19

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel about how the descendants of Zadok who serve as priests are to do their duties.

outer courtyard

See how you translated this in [Ezekiel 10:5](#).

ULT

19 When they go out to the outer courtyard, to the outer courtyard in order to go to the people, they must take off the clothes they wore when they served; they must take them off and lay them down in a holy room, so they do not make other people holy by contact with their special clothing.

Ezekiel 44:20

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

must trim the hair of their heads

must keep their hair neat

ULT

²⁰ Also they must neither shave their heads nor allow their hair to hang loosely, but they must trim the hair of their heads.

Ezekiel 44:21

(There are no notes for this verse.)

ULT

²¹ No priest may drink wine when he comes to the inner court,

Ezekiel 44:22

widow

a woman whose husband has died

from the line of the house of Israel

“who is a descendant of the people of Israel”

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

ULT

²² nor take a widow or a divorced woman as a wife for himself, but only a virgin from the line of the house of Israel or a widow who was previously married to a priest.

Ezekiel 44:23

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

ULT

23 For they will teach my people the difference between the holy and the profane; they will make them know the unclean from the clean.

Ezekiel 44:24

In a dispute they will stand to judge with my decrees

“When people are arguing, they will be the ones who decide who is right by applying my laws”

ULT

²⁴ In a dispute they will stand to judge with my decrees; they must be just. They will keep my law and my statutes in every feast, and they will celebrate my holy Sabbaths.

Ezekiel 44:25

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

ULT

²⁵ They must not defile themselves by going near to a dead person; however, if the dead person was his father or mother, son or daughter, brother or unmarried sister, then they may defile themselves.

Ezekiel 44:26

(There are no notes for this verse.)

ULT

²⁶ After a priest has become unclean, they will count off a period of seven days for him.

Ezekiel 44:27

this is the Lord Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: "this is what the Lord Yahweh has declared" or "this is what I, the Lord Yahweh, have declared" (See: [First](#), [Second](#) or [Third Person](#))

ULT

27 On the day he enters the holy place, into the inner courtyard to serve in the holy place, he must bring a sin offering for himself—this is the Lord Yahweh's declaration.

Ezekiel 44:28

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

you

The word “you” refers to the people of Israel and so is plural. (See: [Pronouns](#))

property

land that a person owns and uses to provide for the needs of his family

in Israel

“in the land of Israel”

ULT

28 This will be their inheritance: I am their inheritance, and you must give them no property in Israel; I will be their property!

Ezekiel 44:29

(There are no notes for this verse.)

ULT

²⁹ They will eat the food offerings, the sin offerings, the guilt offerings, and everything devoted to Yahweh in Israel, will be theirs.

Ezekiel 44:30

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

every contribution, anything from all of your contributions

“every gift of whatever kind from all your gifts” or “all gifts of every sort of all of your gifts”

so that blessing may rest on your house

This phrase means “so that I will bless your family and everything that belongs to you.” (See: [Idiom](#))

ULT

³⁰ The best of the firstfruits of all things and every contribution, anything from all of your contributions will belong to the priests, and you will give the first of your dough to the priests so that blessing may rest on your house.

Ezekiel 44:31

or animal torn by a beast, whether bird or beast

This can be translated in active form. Alternate translation: “or any creature that a bird or a wild animal has torn apart” (See: [Active or Passive](#))

ULT

³¹ The priests will not eat any carcass or animal torn by a beast, whether bird or beast.

Ezekiel 45

Ezekiel 45 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. There should be an area around the temple complex for the homes of the priests and Levites who work at the temple. People should celebrate the festivals. (See: [temple, house, house of God](#) and [priest, priesthood](#))

Ezekiel 45:1

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

twenty-five thousand cubits in length ... ten thousand cubits in width

Each cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “25,000 cubits long...10,000 cubits wide” or “about 13.5 kilometers long ... about 5.4 kilometers wide” (See: [Biblical Distance](#))

all its area round about

“all of the area inside of the borders around it”

ULT

¹ When you cast lots to divide up the land as an inheritance, you must make an offering to Yahweh; this offering will be a holy part of the land, twenty-five thousand cubits in length, and ten thousand cubits in width. It will be holy, all its area round about. ^[1]

Ezekiel 45:2

five hundred cubits ... fifty cubits in width

Each cubit was about 54 centimeters. Alternate translation: “500 cubits...50 cubits wide” or “about 270 meters ... about 27 meters wide” (See: [Biblical Distance](#))

ULT

² From this there will be a five hundred cubits by five hundred cubits square surrounding the holy place, with a surrounding border fifty cubits in width.

Ezekiel 45:3

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

this area

the temple and the border surrounding it

a portion

“a portion of land”

twenty-five thousand cubits ... ten thousand

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “25,000 cubits...10,000 cubits” or “about 13.5 kilometers ... about 5.4 kilometers” (See: [Biblical Distance](#))

ULT

³ From this area you will measure a portion that is twenty-five thousand cubits in length and ten thousand in width; it will be the sanctuary, the most holy place.

Ezekiel 45:4

(There are no notes for this verse.)

ULT

⁴ It will be a holy place in the land for the priests who serve Yahweh, who come near Yahweh to serve him. It will be a place for their houses and a holy area for the holy place.

Ezekiel 45:5

(There are no notes for this verse.)

ULT

⁵ So it will be twenty-five thousand cubits in length and ten thousand in width, and it will be for towns for the Levites who serve in the house.

Ezekiel 45:6

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

five thousand cubits ... twenty-five thousand

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “5,000 cubits...25,000 cubits” or “about 2.7 kilometers ... about 13.5 kilometers” (See: [Biblical Distance](#))

reserved for the holy place

This can be translated in active form. Alternate translation: “that you gave for the holy place” (See: [Active or Passive](#))

ULT

⁶ You will designate an area for the city, five thousand cubits in width and twenty-five thousand in length, that will be next to the area reserved for the holy place; this city will belong to all the house of Israel.

Ezekiel 45:7

The length will correspond to the length of one of those portions

It is implied that Ezekiel is comparing the prince's land with the size of the land given to each of the tribes. Alternate translation: "The length will be the same as the length of one of the portions given to the tribes" (See: [Assumed Knowledge and Implicit Information](#))

from the west to the east

It is implied that these are the western and eastern borders of the land of Israel. "from the western border of Israel at the sea to the eastern border at the Jordan River"

ULT

⁷ The prince's land will be on both sides of the area reserved for the holy place and the city. It will be to their west and to their east. The length will correspond to the length of one of those portions, from the west to the east.

Ezekiel 45:8

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

This land will be property for the prince in Israel

"This portion of the land will be the property of the prince among the people of Israel"

ULT

⁸ This land will be property for the prince in Israel. My princes will no longer oppress my people; instead, they will give the land to the house of Israel, for their tribes.

Ezekiel 45:9

this is the Lord Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: "this is what the Lord Yahweh has declared" or "this is what I, the Lord Yahweh, have declared" (See: [First](#), [Second](#) or [Third Person](#))

It is enough for you

"You have done too many bad things" or "You have been acting badly for far too long"

ULT

⁹ The Lord Yahweh says this: It is enough for you, princes of Israel! Remove violence and strife; do justice and righteousness! Quit your evictions of my people!—this is the Lord Yahweh's declaration.

Ezekiel 45:10

scales

an instrument that was used to weigh things that people sold or bought

ULT

10 You must have accurate scales, accurate ephahs, and accurate baths!

Ezekiel 45:11

so that a bath will be a tenth of a homer

“so that ten baths will be the same amount as a homer”

homer

about 220 liters (See: [Biblical Volume](#))

ULT

11 The ephah and the bath will be the same amount, so that a bath will be a tenth of a homer; the ephah will be a tenth of a homer. Their measure will be corresponding to the homer.

Ezekiel 45:12

shekel

about 11 grams (See: [Biblical Weight](#))

gerahs

about 0.55 grams (See: [Biblical Weight](#))

mina

about 660 grams (See: [Biblical Weight](#))

ULT

¹² The shekel will be twenty gerahs; sixty shekels will make a mina for you.

Ezekiel 45:13

General Information:

Yahweh continues giving Ezekiel his message to the princes of Israel.

for every homer of wheat

It is implied that this is the amount of wheat that the people harvest.
Alternate translation: "for every homer of wheat from the harvest"
(See: [Assumed Knowledge and Implicit Information](#))

ULT

13 This is the contribution that you must present: A sixth of an ephah for every homer of wheat, and you will give a sixth of an ephah for every homer of barley.

Ezekiel 45:14

The regulation offering of oil will be a tenth of a bath

“You must offer one tenth of a bath of oil”

ULT

¹⁴ The regulation offering of oil will be a tenth of a bath for every cor (which is ten baths), or for every homer, since a homer is also ten baths.

Ezekiel 45:15

the watered regions of Israel

“the parts of Israel that get a good amount of water”

will be used for

This can be translated in active form. Alternate translation: “you will use for” (See: [Active or Passive](#))

ULT

¹⁵ One sheep or goat from the flock for every two hundred animals from the watered regions of Israel will be used for any burnt offering or peace offering to make atonement for the people—this is the Lord Yahweh’s declaration.

Ezekiel 45:16

General Information:

Yahweh continues giving Ezekiel his message to the princes of Israel.

ULT

16 All the people of the land will give this contribution to the prince in Israel.

Ezekiel 45:17

the fixed festivals

the festivals that happen at the same time every year or month or week

the house of Israel

The word “house” is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: [Metonymy](#))

ULT

17 It will be the prince’s responsibility to furnish animals for the burnt offerings, the grain offerings, and the drink offerings at the festivals and the new moon celebrations, and on the Sabbath days—all the fixed festivals of the house of Israel. He will provide for the sin offerings, the grain offerings, the burnt offerings, and the peace offerings for atonement on behalf of the house of Israel.

Ezekiel 45:18

General Information:

Yahweh continues giving Ezekiel his message to the princes of Israel.

The Lord Yahweh says this

Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. See how you translated this in

[Ezekiel 6:11](#). Alternate translation: “I, the Lord Yahweh, say this” (See: [First, Second or Third Person](#))

ULT

18 The Lord Yahweh says this: In the first month, on the first day of the month, you will take an unblemished bull from the herd and perform a sin offering for the sanctuary.

In the first month, on the first day of the month

This is the first month of the Hebrew calendar. The first day is near the end of March on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

you will take

The word “you” is singular and refers to whoever is the prince in Israel. (See: [Forms of You](#))

Ezekiel 45:19

(There are no notes for this verse.)

ULT

19 The priest will take some of the blood of the sin offering and place it on the doorposts of the house and on the four corners of the border of the altar, and on the doorposts of the gate to the inner court.

Ezekiel 45:20

on the seventh of the month

“on the seventh day of the first month” (See: [Ordinal Numbers](#))

for each person’s sin by accident or ignorance

“for each person who had sinned without meaning to or because he did not know he was sinning” or “for each person who had sinned by accident or because he did not know what was right”

ULT

20 You will do this on the seventh of the month for each person’s sin by accident or ignorance; in this way you will atone for the temple.

Ezekiel 45:21

General Information:

Yahweh continues giving Ezekiel his message to the princes of Israel.

In the first month on the fourteenth day of the month

This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

for you

The word “you” is plural and refers to the prince and the rest of the people of the house of Israel. (See: [Forms of You](#))

ULT

21 In the first month on the fourteenth day of the month, there will be for you a festival, a seven-day festival. You will eat unleavened bread.

Ezekiel 45:22

(There are no notes for this verse.)

ULT

²² On that day, the prince will prepare for himself and for all the people of the land a bull as a sin offering.

Ezekiel 45:23

General Information:

Yahweh continues giving Ezekiel his message to the princes of Israel.

Seven bulls and seven unblemished rams

“Seven bulls and seven rams that are completely healthy”

ULT

23 For the seven days of the festival, the prince will prepare a burnt offering for Yahweh: Seven bulls and seven unblemished rams each day for seven days, and a male goat each day as a sin offering.

Ezekiel 45:24

food offering

This is also called a “grain offering.”

an ephah

You may convert this to a modern measure. Alternate translation: “twenty-two liters” (See: [Biblical Volume](#))

a hin

You may convert this to a modern measure. Alternate translation: “four liters” (See: [Biblical Volume](#))

each ephah

You may convert this to a modern measure. Alternate translation: “each twenty-two liters” (See: [Biblical Volume](#))

ULT

²⁴ Then the prince will perform a food offering of an ephah for each bull and an ephah for each ram with a hin of oil for each ephah.

Ezekiel 45:25

General Information:

Yahweh continues giving Ezekiel his message to the princes of Israel.

In the seventh month on the fifteenth day of the month

This is the seventh month of the Hebrew calendar. The fifteenth day is near the beginning of October. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

at the festival

This is a different festival from the festival Ezekiel was describing before.

ULT

²⁵ In the seventh month on the fifteenth day of the month, at the festival, the prince will perform offerings on these seven days: Sin offerings, burnt offerings, food offerings, and offerings of oil.

Ezekiel 46

Ezekiel 46 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. This chapter focuses on many of the temple's rules. (See: [temple](#), [house](#), [house of God](#))

Ezekiel 46:1

General Information:

Yahweh continues giving Ezekiel his message to the princes of Israel.

The Lord Yahweh says this

Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. See how you translated this in

[Ezekiel 6:11](#). Alternate translation: “I, the Lord Yahweh, say this” (See: [First, Second or Third Person](#))

ULT

¹ The Lord Yahweh says this: The gate of the inner courtyard, facing east, will be shut for the six days of work, but on the Sabbath it will be opened, and on the day of the new moon it will be opened.

The gate of the inner courtyard, facing east

“the gate on the east side of the inner courtyard” or “the eastern gate of the inner courtyard”

inner courtyard

See how you translated this in [Ezekiel 8:16](#).

Ezekiel 46:2

inner gate

See how you translated this in [Ezekiel 40:19](#).

ULT

² The prince will enter the outer courtyard by the way of the gate and its portico from outside, and he will stand before the doorposts of the inner gate while the priests perform his burnt offering and peace offering. Then he will worship at the threshold of the inner gate and go out, but the gate will not be shut until evening.

Ezekiel 46:3

General Information:

Yahweh continues giving Ezekiel his message to the princes of Israel.

before Yahweh

See how you translated this in [Ezekiel 43:24](#).

ULT

³ The people of the land will also worship before Yahweh at the entrance to this gate on the Sabbaths and new moons.

Ezekiel 46:4

(There are no notes for this verse.)

ULT

⁴ The burnt offering that the prince offers to Yahweh on the Sabbath day will be six unblemished lambs and an unblemished ram.

Ezekiel 46:5

(There are no notes for this verse.)

ULT

⁵ The grain offering with the ram will be an ephah, and the grain offering with the lambs will be what he wishes to give, and a hin of oil with each ephah of grain.

Ezekiel 46:6

General Information:

Yahweh continues giving Ezekiel his message to the princes of Israel.

unblemished

perfectly healthy and normal

ULT

⁶ On the day of the new moon he must offer an unblemished bull from a herd, six lambs, and an unblemished ram.

Ezekiel 46:7

(There are no notes for this verse.)

ULT

⁷ He must make a grain offering of an ephah for the bull and an ephah for the ram, and what he wishes to give for the lambs, and a hin of oil for every ephah of grain.

Ezekiel 46:8

portico

covering in front of an entrance with columns or posts for support.
See how you translated this in [Ezekiel 8:16](#).

ULT

⁸ When the prince enters by the way of the gate and its portico, he must leave by the same way.

Ezekiel 46:9

before Yahweh

“in front of Yahweh” or “in the presence of Yahweh.” See how you translated this in [Ezekiel 44:3](#).

appointed festivals

Translate as you translated “appointed feasts” in [Ezekiel 36:37](#).

ULT

⁹ But when the people of the land come before Yahweh at the appointed festivals, anyone entering through the north gate to worship must leave through the south gate; and anyone entering through the south gate must leave through the north gate. No one may turn back to the gate through which he entered, for he must go out straight ahead.

Ezekiel 46:10

(There are no notes for this verse.)

ULT

10 The prince must be in their midst;
when they go in, he must go in, and
when they leave, he must leave.

Ezekiel 46:11

(There are no notes for this verse.)

ULT

11 At the festivals, the grain offering must be an ephah of grain for the bull and an ephah for the ram, and whatever he wishes to give with the lambs, and a hin of oil for every ephah.

Ezekiel 46:12

the gate facing east will be opened for him

This can be stated in active form. Alternate translation: “the Levites will open the gate facing east for him” (See: [Active or Passive](#))

the gate facing east

“the eastern gate” or “the gate on the east side of the courtyard”

ULT

12 When the prince gives a freewill offering, either a burnt offering or a peace offering to Yahweh, the gate facing east will be opened for him. He will offer his burnt offering or his peace offering as he does it on the Sabbath day. Then he must go out, and after he has gone out the gate will be shut.

Ezekiel 46:13

General Information:

Yahweh continues giving Ezekiel his message to the princes of Israel.

ULT

13 In addition, you will give an unblemished lamb one year old as a burnt offering to Yahweh daily; you will do this morning after morning.

Ezekiel 46:14

to moisten

“which will soak”

ULT

14 You will give a grain offering with it morning after morning, a sixth of an ephah and a third of a hin of oil to moisten the flour of the grain offering for Yahweh, according to a permanent statute.

Ezekiel 46:15

(There are no notes for this verse.)

ULT

¹⁵ They will prepare the lamb, the grain offering, and the oil morning after morning, a permanent burnt offering.

Ezekiel 46:16

The Lord Yahweh says this

Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. See how you translated this in [Ezekiel 6:11](#). Alternate translation: "I, the Lord Yahweh, say this" (See: [First](#), [Second](#) or [Third Person](#))

ULT

16 The Lord Yahweh says this: If the prince gives a gift to any of his sons, it is his inheritance. It will be the property of his sons, it is an inheritance.

Ezekiel 46:17

year of liberty

This is the year that a servant gains freedom. This is also called the "Year of Jubilee."

ULT

17 But if he gives a gift from his inheritance to one of his servants, then it will be that servant's until the year of liberty, and then it will return to the prince. His inheritance will certainly be for his sons.

Ezekiel 46:18

(There are no notes for this verse.)

ULT

18 The prince will not take the people's inheritance away from their own property; he must provide for his sons from his own property so that my people will not be scattered, each man from his own property.'"

Ezekiel 46:19

which faced north

“which had their main entrances to the north”

behold!

Ezekiel saw something interesting.

ULT

19 Next the man brought me through the entrance at the gate to the holy rooms for the priests, which faced north and behold! There was a place toward the west.

Ezekiel 46:20

outer courtyard

See how you translated this in [Ezekiel 10:5](#).

ULT

²⁰ He said to me, "This is the place where the priests must boil the guilt offering and the sin offering and where they must bake the grain offering. They must not bring the offerings into the outer courtyard, for then the people would be consecrated."

Ezekiel 46:21

outer courtyard

See how you translated this in [Ezekiel 10:5](#).

ULT

21 Then he brought me to the outer courtyard and he led me past the four corners of that courtyard, and I saw that in every corner of the courtyard there was a another court.

Ezekiel 46:22

forty cubits ... thirty

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “40 cubits...30 cubits” or “about 21.6 meters ... about 16.2 meters” (See: [Biblical Distance](#))

ULT

²² In the four corners of the outer courtyard there were four small courtyards, forty cubits in length and thirty in width. There were the same dimensions for all four of the courtyards. ^[1]

Ezekiel 46:23

cooking hearths

places where people can build fire and cook food

ULT

²³ There was a row made of stone all around the four of them, and cooking hearths were under the stone row.

Ezekiel 46:24

(There are no notes for this verse.)

ULT

²⁴ The man said to me, "These are the places where the temple servants will boil the people's sacrifices."

Ezekiel 47

Ezekiel 47 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. There was a river flowing from the temple. The land was to be divided among the tribes. The landscape of Jerusalem will have changed in a significant way. (See: [temple](#), [house](#), [house of God](#))

Ezekiel 47:1

to the right of the altar

This is the right side of the altar when a person looks at it while they are facing east, so it is on the south side of the altar. Alternate translation: “on the south side of the altar”

ULT

¹ Then the man took me back to the entrance to the temple, and there was water flowing out from under the temple threshold of the house toward the east—for the front of the temple faced east—and the water was flowing down the south side of the temple, to the right of the altar.

Ezekiel 47:2

the gate facing east

“the eastern gate” or “the eastern gate of the outer wall”

ULT

² So he brought me out through the northern gate and led me around to the gate facing east, and there the water was flowing from this gate on its south side.

Ezekiel 47:3

measuring line

a string or a rope that people use to measure longer distances

one thousand cubits

Each long cubit was about 54 centimeters. Alternate translation: "1,000 cubits" or "about 540 meters" (See: [Biblical Distance](#))

ULT

³ As the man was going toward the east, there was a measuring line in his hand; he measured off one thousand cubits and brought me through the water to ankle-deep water.

Ezekiel 47:4

(There are no notes for this verse.)

ULT

⁴ Then he measured one thousand cubits again and brought me through the water to knee-deep water; and he measured another thousand cubits and brought me to hip-deep water.

Ezekiel 47:5

a river that could not be crossed

This can be translated in active form. Alternate translation: “a river that no one could cross on foot” (See: [Active or Passive](#))

ULT

⁵ Next he measured off another thousand cubits, but it was a river that I could not cross through because the water had risen and was deep enough to swim in—it was a river that could not be crossed.

Ezekiel 47:6

Son of man

“Son of a human being” or “Son of humanity.” God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1](#). Alternate translation: “Mortal person” or “Human”

ULT

⁶ The man said to me, “Son of man, do you see this?” and he brought me out and had me walk back along the riverbank.

do you see this?

Yahweh is commanding Ezekiel to think about what he has just seen. See how you translated this in [Ezekiel 8:15](#). Alternate translation: “think about this.” (See: [Rhetorical Question](#))

Ezekiel 47:7

(There are no notes for this verse.)

ULT

⁷ As I walked back, there the riverbank had many trees on this side and also the other side.

Ezekiel 47:8

(There are no notes for this verse.)

ULT

⁸ The man said to me, "This water is going out to the eastern territory and down to the Arabah; this water flows into the Salt Sea and will make it fresh."

Ezekiel 47:9

(There are no notes for this verse.)

ULT

⁹ It will be that every living creature that swarms will live where the water goes; there will be many fish, for these waters flow there. It will make the salt water fresh. Everything will live wherever the river goes.

Ezekiel 47:10

Then it will happen

See how you translated this in [Ezekiel 21:7](#).

En Gedi

This is the name of a very large spring on the western side of the Salt Sea. (See: [How to Translate Names](#))

a place to dry out the fishing nets

“a place for people to dry out their fishing nets”

En Eglaim

This is the name of a large spring on the eastern side of the Salt Sea. (See: [How to Translate Names](#))

ULT

10 Then it will happen that fishermen of En Gedi will stand by the water, and there will be a place to dry out the fishing nets by En Eglaim. There will be many kinds of fish in the Salt Sea, like the fish in the Great Sea for their abundance.

Ezekiel 47:11

swamps

places with shallow water and trees growing in deep mud

marshes

places with shallow water and grasses growing in deep mud

ULT

11 But the Salt Sea's swamps and marshes will not be made fresh; they will be for providing salt.

Ezekiel 47:12

(There are no notes for this verse.)

ULT

¹² Beside this river on its banks, on both sides, all kinds of trees will grow that bear food. Their leaves will not wither and their fruit will never fail to grow. Each month the trees will bear fruit, because the water from the sanctuary flows to them. Their fruit will be for food, and their leaves will be for healing.

Ezekiel 47:13

Joseph will have two portions

The person is a metonym for his descendants. Alternate translation: “the descendants of Joseph will receive two areas of land” (See: [Metonymy](#))

ULT

13 The Lord Yahweh says this: This will be the way that you divide the land up for the twelve tribes of Israel: Joseph will have two portions.

Ezekiel 47:14

I lifted up my hand and swore

In those days a person would raise his right hand to show that he realized that God would punish him if he did not do what he swore to do. (See: [Symbolic Action](#))

ULT

14 You are to divide equally what I lifted up my hand and swore to give to your fathers. This land will come to you as an inheritance.

Ezekiel 47:15

boundary

the end of an area of land

Hethlon ... Zedad

These are the names of towns. (See: [How to Translate Names](#))

ULT

15 This will be the boundary of the land on the north side from the Great Sea by way of Hethlon, and then to Zedad. ^[1]

Ezekiel 47:16

Berothah ... Sibraim ... Hazer Hattikon ... Hauran

These are the names of towns. (See: [How to Translate Names](#))

ULT

¹⁶ Then the boundary will go to Berothah, to Sibraim, which is between Damascus and Hamath, and then to Hazer Hattikon, which is beside the boundary of Hauran.

Ezekiel 47:17

Hazar Enan

the name of a town (See: [How to Translate Names](#))

border

where two areas of land meet

ULT

17 So the boundary will go from the sea to Hazar Enan on the border with Damascus and Hamath to the north. This will be the north side.

Ezekiel 47:18

Hauran

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

ULT

18 On the east side the boundary will run between Hauran and Damascus, along the Jordan River between Gilead and the land of Israel. You will measure from the border to the eastern sea. This will be the eastern border. ^[2]

Ezekiel 47:19

Tamar ... Meribah Kadesh

These are the names of towns. (See: [How to Translate Names](#))

the brook of Egypt

a very large ravine in the northeast part of the Sinai

ULT

19 Then on the south side the boundary will run from Tamar as far as the waters of Meribah Kadesh, then along the brook of Egypt to the Great Sea. This will be the boundary on the south side.

Ezekiel 47:20

Hamath

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

ULT

20 Then the boundary on the west side will be the Great Sea to a point opposite Lebo Hamath. This will be the west side.

Ezekiel 47:21

(There are no notes for this verse.)

ULT

²¹ In this way you will divide this land
for yourselves, for the tribes of Israel.

Ezekiel 47:22

(There are no notes for this verse.)

ULT

²² So you will distribute the inheritances for yourselves and for the foreigners in your midst, those who have given birth to children in your midst and who are, with you, like the native born people of Israel. You will cast lots for inheritances among the tribes of Israel.

Ezekiel 47:23

Then it will happen that

See how you translated this in [Ezekiel 21:7](#).

this is the Lord Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: "this is what the Lord Yahweh has declared" or "this is what I, the Lord Yahweh, have declared" (See: [First, Second or Third Person](#))

ULT

²³ Then it will happen that the foreigner will be with the tribe among whom he is living. You must give him an inheritance —this is the Lord Yahweh's declaration."

Ezekiel 48

Ezekiel 48 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. There is more dividing of the land between the tribes in this chapter as well.

Ezekiel 48:1

one portion of land

“one piece of the land that you will distribute”

boundary will run ... boundary will go

“boundary will be ... boundary will be”

Hethlon

This is the name of a town. See how you translated this in [Ezekiel 47:15](#).

Lebo Hamath

This is the name of a town. See how you translated this in [Ezekiel 47:15](#) or [Ezekiel 47:20](#)

Hazar Enan

This is the name of a town. See how you translated this in [Ezekiel 47:17](#).

ULT

¹ These are the names of the tribes. The tribe of Dan will receive one portion of land; its boundary will run along the northern boundary of Israel by way of Hethlon and Lebo Hamath. Its boundary will go on to Hazar Enan and along the border with Damascus to the north and then on to Hamath. Dan's boundary will go from east all the way to the Great Sea.

Ezekiel 48:2

(There are no notes for this verse.)

ULT

² Adjoining the border of Dan, from the east side to the west, Asher will have one portion.

Ezekiel 48:3

(There are no notes for this verse.)

ULT

³ Adjoining the border of Asher from the east side to the west, Naphtali will have one portion.

Ezekiel 48:4

one portion

Translate as you translated “one portion of land” in [Ezekiel 48:1](#).

from the east side to the west

See how you translated this in [Ezekiel 48:3](#).

ULT

⁴ Adjoining the border of Naphtali from the east side to the west, Manasseh will have one portion.

Ezekiel 48:5

(There are no notes for this verse.)

ULT

⁵ Adjoining the border of Manasseh from the east side to the west, Ephraim will have one portion.

Ezekiel 48:6

(There are no notes for this verse.)

ULT

⁶ Adjoining the border of Ephraim from the east side to the west, Reuben will have one portion.

Ezekiel 48:7

(There are no notes for this verse.)

ULT

⁷ Adjoining the border of Reuben from the east side to the west, Judah will have one portion.

Ezekiel 48:8

General Information:

Yahweh continues giving Ezekiel his message to the people of Israel.

twenty-five thousand cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “25,000 cubits” or “13.5 kilometers” (See: [Biblical Distance](#))

ULT

⁸ The offering of land that you will make will be along the border with Judah and extend from the east side to the west side; it will be twenty-five thousand cubits in width. Its length will correspond to one tribe’s portion from the east side to the west side, and the temple will be in the middle of it.

Ezekiel 48:9

twenty-five thousand cubits ... ten thousand cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “25,000 cubits...10,000 cubits” or “13.5 kilometers...5.4 kilometers” (See: [Biblical Distance](#))

ULT

⁹ This land that you will offer up to Yahweh will be twenty-five thousand cubits in length and ten thousand cubits in width.

Ezekiel 48:10

The priests will have land assigned to them

This can be translated in active form. Alternate translation: “The leaders of the Israelites will assign land to the priests” (See: [Active or Passive](#))

twenty-five thousand cubits ... ten thousand cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “25,000 cubits...10,000 cubits” or “13.5 kilometers...5.4 kilometers” (See: [Biblical Distance](#))

ULT

10 These will be the assignments of this holy portion of land: The priests will have land assigned to them measuring twenty-five thousand cubits in length on the north side; ten thousand cubits in width on the west side; ten thousand cubits in width on the east side; and twenty-five thousand cubits in length on the south side, with the holy place of Yahweh in the middle of it.

Ezekiel 48:11

(There are no notes for this verse.)

ULT

11 This will be for the consecration of the priests of the line of Zadok, who have served me faithfully and who did not go astray when the people of Israel went astray, as the Levites did.

Ezekiel 48:12

The offering for them will be a portion of this most holy land

“This smaller portion within the holy portion of the land will belong to these priests, a portion that is more holy than the rest of the holy portion of the land”

ULT

¹² The offering for them will be a portion of this most holy land, extending to the border of the Levites.

Ezekiel 48:13

twenty-five thousand cubits ... ten thousand cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “25,000 cubits...10,000 cubits” or “13.5 kilometers...5.4 kilometers” (See: [Biblical Distance](#))

ULT

¹³ The Levites' land along the border with the priests' land will be twenty-five thousand cubits in length and ten thousand cubits in width. The entire length of the two tracts of land will be twenty-five thousand cubits in length and twenty thousand cubits in width.

Ezekiel 48:14

this firstfruits

“this land which is the firstfruits.” Here “firstfruits” probably means the best things among all the offerings set aside to give to God. This land is spoken of in that way, as land set aside for Yahweh’s use. (See: [Metaphor](#))

ULT

14 They must not sell it or exchange it; none of this firstfruits of the land of Israel must ever be separated from these tracts, for it all is holy to Yahweh.

Ezekiel 48:15

five thousand cubits ... twenty-five thousand cubits

“5000 cubits...25,000 cubits.” Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “almost 2.3 kilometers ... about 13.5 kilometers” (See: [Numbers](#) and [Biblical Distance](#))

will be for the collective use of the city

“will be an area that all the people of the city will share and use”

the houses, and the pastureland

“as a place for houses and for an open space”

ULT

¹⁵ The remaining land, five thousand cubits in width and twenty-five thousand cubits in length, will be for the collective use of the city, the houses, and the pastureland; the city will be in its midst.

Ezekiel 48:16

4,500 cubits

“four thousand five hundred cubits.” Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “about 2.4 kilometers” (See: [Numbers](#) and [Biblical Distance](#))

ULT

16 These will be the city’s measurements: The north side will be 4,500 cubits in length; the south side will be 4,500 cubits in length; the east side will be 4,500 cubits in length; and the west side will be 4,500 cubits in length.

Ezekiel 48:17

250 cubits

“two hundred and fifty cubits.” A cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “about 135 meters” (See: [Numbers](#) and [Biblical Distance](#))

ULT

17 There will be pasture for the city toward the north, 250 cubits deep; to the south, 250 cubits deep; to the east, 250 cubits deep, and to the west, 250 cubits deep.

Ezekiel 48:18

ten thousand cubits

“10,000 cubits.” A cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “about 5.4 kilometers” (See: [Numbers](#) and [Biblical Distance](#))

its produce

“the food that grows there”

ULT

18 The remaining area of the holy offering will stretch for ten thousand cubits to the east and ten thousand cubits to the west. It will stretch along the border of the holy offering, and its produce will be food for those working in the city.

Ezekiel 48:19

General Information:

Yahweh continues giving Ezekiel his message to the people of Israel.

ULT

19 The people who work in the city,
people belong to all the tribes of Israel,
will farm that land.

Ezekiel 48:20

twenty-five thousand cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “25,000 cubits” or “about 13.5 kilometers” (See: [Biblical Distance](#))

In this way you will make the holy offering of land, together with the land for the city.

“You will offer the holy offering and also the property of the city”

you

This is plural and refers to the people of Israel. (See: [Forms of You](#))

the holy offering

the land that the people of Israel gave to Yahweh for the Levites, the priests, and the temple

ULT

²⁰ All the land offering will measure twenty-five thousand cubits by twenty-five thousand cubits. In this way you will make the holy offering of land, together with the land for the city.

Ezekiel 48:21

the holy offering

See how you translated this in [Ezekiel 48:18](#).

twenty-five thousand cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “25,000 cubits” or “about 13.5 kilometers” (See: [Biblical Distance](#))

ULT

²¹ The rest of the land on either side of the holy offering and the city area will be for the prince. The prince’s tract of land to the east will extend for twenty-five thousand cubits from boundary of the holy offering to the eastern border—and his tract to the west will extend for twenty-five thousand cubits to the western border. In the middle will be the holy offering, and the holy place of the temple will be in its midst.

Ezekiel 48:22

(There are no notes for this verse.)

ULT

²² The land extending from the property of the Levites and the area of the city in its midst will be for the prince; it will be between the border of Judah and the border of Benjamin—this land will be for the prince.

Ezekiel 48:23

one portion

Translate as you translated “one portion of land” in [Ezekiel 48:1](#).

ULT

23 As for the remaining tribes, their portions will also run from the eastern side to the west side. Benjamin will receive one portion.

Ezekiel 48:24

(There are no notes for this verse.)

ULT

²⁴ Adjoining the border of Benjamin from the east side to the west, Simeon will have one portion.

Ezekiel 48:25

(There are no notes for this verse.)

ULT

²⁵ Adjoining the border of Simeon from the east side to the west, Issachar will have one portion.

Ezekiel 48:26

(There are no notes for this verse.)

ULT

²⁶ Adjoining the border of Issachar from the east side to the west, Zebulun will have one portion.

Ezekiel 48:27

General Information:

Yahweh continues giving Ezekiel his message to the people of Israel.

ULT

27 To the south of Zebulun's boundary, running from the east side to the west side, will be the land of Gad—one portion.

Ezekiel 48:28

Tamar ... Meribah Kadesh

names of towns. See how you translated this in [Ezekiel 47:19](#). (See: [How to Translate Names](#))

the brook of Egypt

a very large ravine in the northeast part of the Sinai. See how you translated this in [Ezekiel 47:19](#). (See: [How to Translate Names](#))

ULT

28 The southern boundary of Gad will extend from Tamar to the waters of Meribah Kadesh, and farther to the brook of Egypt, and then to the Great Sea.

Ezekiel 48:29

you

This is plural and refers to the people of Israel. (See: [Forms of You](#))

cast lots

See how you translated this in [Ezekiel 45:1](#).

This is the Lord Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11](#). Alternate translation: "This is what the Lord Yahweh has declared" or "This is what I, the Lord Yahweh, have declared" (See: [First](#), [Second](#) or [Third Person](#))

ULT

²⁹ This is the land for which you will cast lots; it will be the inheritance of the tribes of Israel. These will be their portions. This is the Lord Yahweh's declaration.

Ezekiel 48:30

4,500 cubits

“four thousand five hundred cubits.” Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). Alternate translation: “about 2.4 kilometers” (See: [Numbers](#) and [Biblical Distance](#))

ULT

³⁰ These will be the exits from the city:
On the north side, which will measure
4,500 cubits in length,

Ezekiel 48:31

(There are no notes for this verse.)

ULT

³¹ will be three gates, named for tribes of Israel: one gate for Reuben, one gate for Judah, and one gate for Levi.

Ezekiel 48:32

(There are no notes for this verse.)

ULT

³² On the east side, which will measure 4,500 cubits in length, will be three gates: one gate for Joseph, one gate for Benjamin, and one gate for Dan.

Ezekiel 48:33

4,500 cubits

“four thousand five hundred cubits.” This is about 2.4 kilometers.
(See: [Numbers](#) and [Biblical Distance](#))

ULT

33 On the south side, which is 4,500 cubits in length, will be three gates: one gate for Simeon, one gate for Issachar, and one gate for Zebulun.

Ezekiel 48:34

(There are no notes for this verse.)

ULT

³⁴ On the west side, which will measure 4,500 cubits, will be three gates: one gate for Gad, one gate for Asher, and one gate for Naphtali.

Ezekiel 48:35

(There are no notes for this verse.)

ULT

³⁵ The distance around the city will be eighteen thousand cubits; from that day on, the city's name will be "Yahweh Is There."



unfoldingWord® Translation Academy

Version 25

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, 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.

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)
[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

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 between those 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, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin."

But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by 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. For example, "What is its **weight**?" could be expressed as "How much does it **weigh**?" or "How **heavy** is it?"

Examples From the Bible

From **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

The abstract noun "childhood" refers to when someone was a child.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

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 ULT)

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 3:9a ULT)

The abstract noun "slowness" refers to the lack of speed with which something is done.

He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

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. Alternative translations are indented below the Scripture example.

... from **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

Ever since **you were a child** you have known the sacred writings.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

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 ULT)

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 3:9a ULT)

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 4:5b ULT)

He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

(Go back to: Ezekiel 1:5; 1:10; 1:13; 1:14; 1:16; 1:22; 1:26; 1:27; 1:28; 2:10; 7:23; 8:2; 9:8; 10:9; 10:10; 10:21; 10:22; 16:37; 16:41; 16:54; 21:15; 21:28; 21:30; 22:4; 22:20; 23:15; 26:17; 26:21; 27:2; 27:3; 27:10; 27:11; 27:27; 27:32; 27:35; 27:36; 28:4; 28:5; 28:7; 28:12; 28:16; 28:17; 28:22; 28:26; 29:12; 29:16; 30:3; 30:4; 30:9; 30:11; 30:14; 30:16; 30:19; 31:12; 31:14; 31:15; 32:12; 32:23; 32:24; 32:26; 33:11; 33:12; 33:13; 33:24; 33:29; 34:29; 35:3; 35:14; 36:3; 36:4; 38:23; 39:19; 39:23; 40:3; 41:22; 42:11; 43:3; 44:12)

Active or Passive

Some languages use 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 bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use 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.

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

[\[\[rc://en/ta/man/translate/figs-verbs\]\]](#)

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 bolded 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 use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use 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

Then 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 ULT)

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.

When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

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 17:2a ULT)

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 your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that 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 37:21b ULT)

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 17:2a ULT)

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 ULT)

He **received** a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

[Abstract Nouns](#)

[[rc://en/ta/man/translate/figs-order]]

(Go back to: Ezekiel 2:10; 3:21; 6:4; 6:6; 6:8; 7:13; 7:19; 7:24; 10:13; 11:7; 11:15; 11:17; 12:7; 12:11; 12:19; 12:20; 12:23; 12:28; 13:9; 13:18; 13:21; 14:3; 14:5; 14:16; 14:18; 14:20; 14:22; 15:4; 16:5; 16:13; 16:20; 16:54; 16:55; 16:56; 16:57; 16:60; 17:7; 17:8; 17:9; 17:20; 17:21; 18:22; 18:24; 19:4; 19:7; 19:8; 19:9; 19:11; 19:12; 19:14; 20:9; 20:14; 20:22; 20:29; 20:33; 20:34; 20:41; 20:47; 20:48; 21:9; 21:10; 21:11; 21:14; 21:24; 21:27; 21:29; 21:32; 22:24; 22:26; 23:3; 23:25; 23:29; 23:30; 23:42; 23:46; 24:8; 24:10; 24:11; 24:27; 25:3; 25:10; 26:2; 26:6; 26:10; 26:13; 26:14; 26:17; 27:25; 27:32; 27:33; 27:34; 28:13; 28:15; 28:22; 28:25; 29:5; 29:13; 30:4; 30:8; 30:11; 30:16; 30:21; 31:14; 31:17; 31:18; 32:4; 32:6; 32:15; 32:20; 32:22; 32:23; 32:24; 32:28; 32:31; 32:32; 33:6; 33:16; 33:21; 33:22; 33:24; 33:28; 33:32; 34:5; 34:8; 34:12; 34:22; 35:8; 35:9; 35:12; 36:4; 36:9; 36:10; 36:11; 36:19; 36:20; 36:25; 36:32; 36:35; 36:37; 36:38; 37:7; 37:9; 37:10; 38:8; 38:20; 39:7; 39:18; 40:1; 40:39; 40:43; 44:2; 44:14; 44:31; 45:6; 45:15; 46:12; 47:5; 48:10)

Apostrophe

Description

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. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

This page answers the question: *What is the figure of speech called an apostrophe?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

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 1:21a ULT)

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 13:34a ULT)

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 ULT)

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. But 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. See the example below.

Examples of Translation Strategies Applied

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 ULT)

He said this about the altar: "This is what Yahweh says **about this altar**. 'See, ... they will burn people's bones on **it**.'" (1 Kings 13:2 ULT)

Mountains of Gilboa, let there not be dew or rain on **you**. (2 Samuel 1:21a ULT)

As for these mountains of Gilboa, let there not be dew or rain on **them**. (2 Samuel 1:21a ULT)

(Go back to: [Ezekiel 6:1](#); [21:16](#); [22:6](#); [22:10](#); [22:13](#))

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

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?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things 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. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

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 from the biblical languages and is 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, it is helpful if you 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 8:19-20 ULT)

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

I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you.
(Matthew 11:21-22 ULT)

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 the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

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 ULT)

The 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 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

>

At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At

the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon**, than for you.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The 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 bread.

(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 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live 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 ULT)

The 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.**
or:

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.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-explicitinfo\]\]](#)

(Go back to: [Ezekiel 1:19](#); [4:1](#); [4:16](#); [4:17](#); [5:11](#); [5:13](#); [6:4](#); [6:5](#); [6:7](#); [7:4](#); [7:10](#); [7:18](#); [8:1](#); [8:3](#); [8:5](#); [8:7](#); [8:10](#); [9:3](#); [9:6](#); [10:3](#); [11:10](#); [12:9](#); [12:10](#); [12:13](#); [12:15](#); [12:16](#); [12:22](#); [12:23](#); [12:25](#); [13:5](#); [13:9](#); [13:14](#); [13:18](#); [14:1](#); [14:4](#); [14:8](#); [15:7](#); [16:20](#); [16:21](#); [16:32](#); [16:37](#); [16:46](#); [16:59](#); [16:62](#); [17:5](#); [17:21](#); [18:6](#); [18:11](#); [18:15](#); [19:14](#); [20:1](#); [20:12](#); [20:26](#); [21:19](#); [21:30](#); [22:3](#); [22:4](#); [22:9](#); [22:10](#); [22:11](#); [22:12](#); [22:16](#); [22:25](#); [23:4](#); [23:5](#); [23:7](#); [23:13](#); [23:17](#); [23:25](#); [23:27](#); [23:28](#); [23:30](#); [23:49](#); [24:1](#); [24:5](#); [24:7](#); [24:8](#); [24:9](#); [24:23](#); [24:27](#); [25:4](#); [25:5](#); [26:1](#); [26:2](#); [26:6](#); [26:7](#); [28:22](#); [29:1](#); [29:5](#); [29:6](#); [29:10](#); [29:16](#); [29:17](#); [29:18](#); [30:3](#); [30:6](#); [30:8](#); [30:18](#); [31:1](#); [31:8](#); [32:1](#); [32:5](#); [32:15](#); [32:17](#); [32:19](#); [32:25](#); [32:31](#); [33:12](#); [33:21](#); [33:25](#); [33:26](#); [33:29](#); [34:3](#); [34:12](#);

34:26; 34:27; 35:4; 35:10; 36:10; 36:11; 36:12; 37:6; 37:26; 38:2; 38:23; 39:1; 39:6; 39:12; 39:14; 39:16; 40:1; 40:42; 45:7; 45:13)

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.

This page answers the question: *What is background information, and how can I show that some information is background information?*

In order to understand this topic, it would be good to read:

[Order of Events](#)

[[rc://en/ta/man/translate/writing-intro]]

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have 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," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

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.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your 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 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

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.

And Jesus himself **was beginning about 30 years old**. He **was the son** (as it was assumed) of Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

Then **it happened on a Sabbath** that he **was going through the grain fields**, and his disciples **were picking and eating the heads of grain, rubbing them in their hands**. But some of the Pharisees said ... (Luke 6:1-2a ULT)

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 phrase, "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 kinds 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 ULT English translations.

And Jesus himself **was** beginning about 30 years old. He **was** the son (as it was assumed) of Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information.

Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase 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 86 years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

"When Abram was 86 years old, Hagar gave birth to his son, and Abram named his son Ishmael."

Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done,** added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

"Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things,** so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/grammar-connect-words-phrases\]\]]([[rc://en/ta/man/translate/grammar-connect-words-phrases]])

[Introduction of a New Event](#)

(Go back to: [Ezekiel 10:3](#))

Biblical Distance

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.

This page answers the question: *How can I translate the lengths and distances that are in the Bible?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-decimal\]\]](#)
[Fractions](#)

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

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.

Using modern measures can help readers understand the text more easily.

Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

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.”

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 60 stadia from Jerusalem. This can be translated as “about ten kilometers” from Jerusalem.

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 ULT. 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 ULT. (See Copy or Borrow Words.)
- (2) Use the metric measurements given in the UST. The translators of the UST 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 ULT 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 ULT 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 ULT)

- (1) Use the measurements given in the ULT. 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 ULT. (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**."

- (2) Use the metric measurements given in the UST. The translators of the UST 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**."

- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard meter length, you could translate it as below.

"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**."

- (4) Use the measurements from the ULT 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)**."

- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT 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:

“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

(Go back to: [Ezekiel 40:5](#); [40:7](#); [40:9](#); [40:11](#); [40:14](#); [40:19](#); [40:21](#); [40:25](#); [40:27](#); [40:29](#); [40:33](#); [40:36](#); [40:42](#); [40:43](#); [40:47](#); [40:48](#); [41:1](#); [41:2](#); [41:3](#); [41:4](#); [41:5](#); [41:8](#); [41:9](#); [41:10](#); [41:11](#); [41:12](#); [41:13](#); [41:15](#); [41:22](#); [42:2](#); [42:3](#); [42:4](#); [42:7](#); [42:8](#); [42:16](#); [42:20](#); [43:13](#); [43:14](#); [43:15](#); [43:16](#); [43:17](#); [45:1](#); [45:2](#); [45:3](#); [45:6](#); [46:22](#); [47:3](#); [48:8](#); [48:9](#); [48:10](#); [48:13](#); [48:15](#); [48:16](#); [48:17](#); [48:18](#); [48:20](#); [48:21](#); [48:30](#); [48:33](#))

Biblical Volume

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-decimal\]\]](#)

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	cor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- 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 hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

- (1) Use the measurements from the ULT. 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 ULT. (See Copy or Borrow Words.)
- (2) Use the metric measurements given in the UST. The translators of the UST 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 ULT 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 ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

- (1) Use the measurements from the ULT. 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 ULT. (See Copy or Borrow Words.)

“For a ten-yoke vineyard will yield only one **bat**, and one **homer** of seed will yield only an **efa**.”

- (2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

“For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**.”

“For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**.”

- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

“For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**.”

- (4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

“For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**.”

- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

“For a ten-yoke vineyard will yield only 22 liters¹, and 220 liters² of seed will yield only 22 liters³.”

The footnotes would look like:

- [1] one bath
- [2] one homer
- [3] one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULT and UST, add the word “measure.”

When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

Translation Strategies

- (1) Translate literally by using the number without a unit.
- (2) Use a generic word like “measure” or “quantity” or “amount.”
- (3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
- (4) Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

- (1) Translate literally by using the number without a unit.

When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

- (2) Use a generic word like “measure” or “quantity” or “amount.”

When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

- (3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.

When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

- (4) Use a unit of measure that you are already using in your translation.

When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

Next we recommend you learn about:

[Fractions](#)

[[rc://en/ta/man/translate/figs-explicitinfo]]

(Go back to: [Ezekiel 4:11](#); [45:11](#); [45:24](#))

Biblical Weight

Description

This page answers the question: *How can I translate the values of weight in the Bible?*

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.

Using modern measures can help readers understand the text more easily.

Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

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 gerah as “.57 grams,” readers might think that the measurement is exact. It would be better to say “half a gram.”

Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”

When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise, it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

(1) Use the measurements from the ULT. 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 ULT. (See Copy or Borrow Words.)

(2) Use the metric measurements given in the UST. The translators of the UST 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 ULT 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 ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

█ The bronze from the wave offering weighed **70 talents and 2,400 shekels**. (Exodus 38:29 ULT)

- (1) Use the measurements from the ULT. 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 ULT. (See Copy or Borrow Words.)

█ "The bronze from the wave offering weighed **70 talentes and 2,400 sekeles**."

- (2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

█ "The bronze from the wave offering weighed **2,400 kilograms**."

- (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.

█ "The bronze from the wave offering weighed **5,300 pounds**."

- (4) Use the measurements from the ULT and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

█ "The bronze from the wave offering weighed **70 talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)**."

- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a footnote. The following shows the ULT measurements in notes.

█ "The bronze from the offering weighed **70 talents and 2,400 shekels**. ¹"

The footnote would look like:

█ ^[1] This was a total of about 2,400 kilograms.

Next we recommend you learn about:

[Fractions](#)

(Go back to: [Ezekiel 4:10; 45:12](#))

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

This page answers the question: *What are doublets and how can I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

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. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

... like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

Then they approached {and} woke him up, saying, “**Master! Master!** We are perishing!” (Luke 8:24 ULT)

The repetition of “Master” means that the disciples called to Jesus urgently and continually.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.

(2) If the doublet is used to intensify the meaning, translate one of the words or phrases 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 2:9b ULT)

"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."

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

"He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

• English can emphasize this with "any" and "at all."

"... like a lamb **without any blemish at all**."

Then they approached {and} woke him up, saying, "**Master! Master!** We are perishing!" (Luke 8:24 ULT)

Then they approached {and} woke him up, **urgently shouting, "Master!**
We are perishing!"

(Go back to: Ezekiel 2:4; 3:7; 3:19; 5:15; 9:4; 11:18; 14:6; 14:23; 16:3; 16:7; 16:22; 16:39; 16:47; 16:49; 17:17; 18:12; 20:19; 20:33; 23:29; 23:33; 25:14; 36:6; 36:19; 36:32; 38:10; 38:12; 38:13; 38:18; 39:4; 39:8; 39:9; 39:10; 39:21; 39:24)

Ellipsis

Description

An ellipsis¹ occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous.**
(Psalm 1:5 ULT)

There is ellipsis in the second part because “nor 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. With the action filled in, the complete sentence would read:

So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[¹] English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

He makes Lebanon skip like a calf **and Sirion like a young ox.** (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

This page answers the question: *What is ellipsis ?* ([^1])

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

[[rc://en/ta/man/translate/figs-sentences]]

He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young ox.

Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that 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. The complete sentence would be:

“Lord, **I want you to heal me so** that I might receive my sight.”

To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

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.

So the wicked will not stand in the judgment, nor **sinner in the assembly** of the righteous. (Psalm 1:5 ULT)

So the wicked will not stand in the judgment, and **sinner will not stand in the assembly** of the righteous.

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

Then when the 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 ULT)

He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

(Go back to: [Ezekiel 16:6](#); [22:29](#); [23:32](#); [23:38](#); [25:5](#); [34:4](#); [34:16](#); [40:44](#))

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.

This page answers the question: *What is a euphemism?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

... they found Saul and his sons **fallen** on Mount Gilboa.
(1 Chronicles 10:8b ULT)

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 **cover his feet**. (1 Samuel 24:3b ULT)

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.

But Mary said to the angel, “How will this be, since I have not **known a man**?” (Luke 1:34 ULT)

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 **cover his feet**. (1 Samuel 24:3b ULT) — 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**”

But Mary said to the angel, “How will this be, since I have not **known a man**?” (Luke 1:34 ULT)

But Mary said to the angel, “How will this be, since I have not **slept with a man?**”

(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 10:8b ULT)

“They found Saul and his sons **dead** on Mount Gilboa.”

(Go back to: [Ezekiel 7:17](#); [16:17](#); [16:32](#); [20:13](#); [21:3](#); [21:4](#); [21:7](#); [22:10](#); [22:31](#); [23:25](#); [32:23](#))

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, 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 said 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 8:25b ULT)

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 ULT)

This page answers the question: *What are ways of translating exclamations?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentencetypes]]

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 ULT)

The word "Alas" below shows that Gideon was very frightened.

When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)

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 11:33b ULT)

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 5:22b ULT)

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 5:22b ULT)

“You **are** such a worthless person!”

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)

“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. In the first suggested translation below, the word “wow” shows that they were astonished. In the second suggested translation, the expression “Oh no” shows that something terrible or frightening has happened.

They were extremely astonished, saying, “He has done everything well. He even makes the deaf hear and the mute speak.” (Mark 7:37 ULT)

“They were extremely astonished, saying, ‘**Wow!** He has done everything well. He even makes the deaf to hear and the mute to speak.’”

Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)

“**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.

“**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

“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 11:33b ULT)

“His judgments 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.

When Gideon saw that he was the angel of Yahweh, Gideon lamented, “**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

Gideon understood that this was the angel of Yahweh. **He was terrified** and said, “**Alas**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

(Go back to: [Ezekiel 11:13](#); [26:2](#); [30:2](#))

Exclusive and Inclusive 'We'

Description

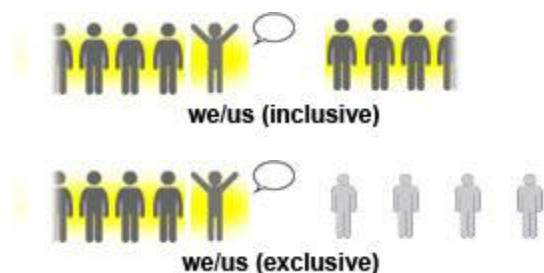
Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also 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.

This page answers the question: *What are the exclusive and inclusive forms of "we"?*

In order to understand this topic, it would be good to read:

[Pronouns](#)

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." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

They said, "There are not more than five loaves of bread and two fish with **us**—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

We have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

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 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Next we recommend you learn about:

[When Masculine Words Include Women](#)

(Go back to: [Ezekiel 21:10](#); [33:21](#); [40:1](#))

First, Second or 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 refers to himself or to the person he is speaking to with terms 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.

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?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-explicitinfo\]\]](#)

[Pronouns](#)

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is 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 ULT)

David referred to himself in the third person as “your servant” and used “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 **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” 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, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

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 ULT)

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 **his**?” (Job 40:6, 9 ULT)

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 **mine**?”

So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Next we recommend you learn about:

[Forms of You](#)

(Go back to: [Ezekiel 6:11](#); [7:2](#); [7:5](#); [11:8](#); [12:25](#); [13:8](#); [14:11](#); [15:8](#); [16:58](#); [18:23](#); [20:3](#); [21:7](#); [22:12](#); [23:34](#); [24:14](#); [25:14](#); [28:10](#); [29:20](#); [30:6](#); [31:8](#); [31:10](#); [31:18](#); [32:8](#); [33:17](#); [34:10](#); [34:11](#); [34:20](#); [35:14](#); [36:14](#); [37:14](#); [38:18](#); [39:5](#); [39:13](#); [39:20](#); [39:29](#); [43:19](#); [44:12](#); [44:27](#); [45:9](#); [45:18](#); [46:1](#); [46:16](#); [47:23](#); [48:29](#))

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 languages have other forms that refer to three or four people.

This page answers the question: *What are the different forms of you?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-yousingular\]\]](#)

[\[\[rc://en/ta/man/translate/figs-youdual\]\]](#)

You may also want to watch the video at https://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 https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of “You” — Formal or Informal

(Go back to: [Ezekiel 18:2](#); [23:40](#); [23:41](#); [29:8](#); [35:9](#); [43:19](#); [43:20](#); [43:22](#); [43:23](#); [43:25](#); [43:27](#); [45:18](#); [45:21](#); [48:20](#); [48:29](#))

Fractions

Description

A fraction is a number that represents part of a whole. When an item is divided into several equal parts, a fraction refers to one or more of those parts.

For the drink offering, you must offer **a third** of a hin of wine. (Numbers 15:7a ULT)

A hin is a container of a set size which is used for measuring wine and other liquids. The people were to think about dividing a hin container into three equal parts, filling up only one of those parts and offering that amount.

... **a third** of the ships were destroyed. (Revelation 8:9b ULT)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have the letters “th” added to the end of the number, such as fourth, sixth, ninth, tenth.

| Number of parts the whole is divided into | Fraction | | ----- | ----- | | four | fourth | | ten | tenth | | one hundred | one hundredth | | one thousand | one thousandth |

Some fractions in English do not follow that pattern.

| Number of parts the whole is divided into | Fraction | | ----- | ----- | | two | half | | three | third | | five | fifth |

Reason This is a Translation Issue

Some languages do not use fractions. They may simply talk about parts or groups, but they do not use fractions to tell how big a part is or how many parts are included in a group.

Examples From the Bible

Now to the **half-tribe** of Manasseh, Moses had given a possession in Bashan, but to the other **half**, Joshua gave a possession among their brothers across the Jordan on the west. (Joshua 22:7 ULT)

The tribe of Manasseh divided into two groups. The phrase “the half-tribe of Manasseh” refers one of those groups. The phrase “the other half” refers to the other group.

So the four angels who had been prepared for that hour, that day, that month, and that year, were released so that they would kill **a third** of mankind. (Revelation 9:15 ULT)

If all the people in the world were to be divided into three equal groups, then the number of people in one group would be killed.

You must also prepare **a fourth** of a hin of wine as the drink offering. (Numbers 15:5 ULT)

They were to imagine dividing a hin of wine into four equal parts and prepare the amount equal to one of them.

This page answers the question: *What are fractions and how can I translate them?*

In order to understand this topic, it would be good to read:

[Numbers](#)

Translation Strategies

If a fraction in your language would give the right meaning, consider using it. If not, you could consider these strategies.

- (1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
- (2) For measurements such as for weight and length, use a unit that your people might know or the unit in the UST.
- (3) For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

Examples of These Translation Strategies Applied

- (1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.

A third of the ocean became red like blood (Revelation 8:8 ULT)

It was like they **divided** the ocean **into three parts**, and **one part** of the ocean became blood.

Then you must offer with the bull a grain offering of **three-tenths** of an ephah of fine flour mixed with **half a hin** of oil. (Numbers 15:9 ULT)

... then you must **divide** an ephah of fine flour **into ten parts** and **divide** a hin of oil **into two parts**. Then mix **three of those parts** of the flour with **one of the parts** of oil. Then you must offer that grain offering along with the bull.

- (2) For measurements, use the measurements that are given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

... **two-thirds of a shekel** ... (1 Samuel 13:21b ULT)

... **eight grams** of silver ... (1 Samuel 13:21b UST)

... **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)

... **six and one-half liters** of finely ground flour mixed with **two liters** of olive oil. (Numbers 15:9b UST)

- (3) For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

... **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)

six quarts of fine flour mixed with **two quarts** of oil.

Next we recommend you learn about:

[Ordinal Numbers](#)

[[rc://en/ta/man/translate/translate-bmoney]]

(Go back to: [Ezekiel 4:11; 5:2](#))

Hebrew Months

Description

This page answers the question: *What are the Hebrew months?*

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 (Aviv, 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 Bible 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.

Aviv — (This month was 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 of April on western calendars. The Passover celebration started on Aviv 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 rainfall. 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

Today you are going out, in **the month of Aviv**. (Exodus 13:4 ULT)

You must eat unleavened bread from evening of the fourteenth day **in the first month of the year**, until evening of the twenty-first day of the month. (Exodus 12:18 ULT)

Translation Strategies

You may need to make some information about the months explicit. (See [Assumed Knowledge and Implicit Information](#).)

(1) Tell the number of the Hebrew month.

(2) Use the names for 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 Hebrew name 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 Aviv**, which is fixed for this purpose. It was in this month that you came out from Egypt. (Exodus 23:15b ULT)

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 16:29a ULT)

(1) 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.

(2) 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.

(3) State clearly what season the month occurs 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.

(4) 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."

Next we recommend you learn about:

[Ordinal Numbers](#)

(Go back to: [Ezekiel 1:1](#); [8:1](#); [20:1](#); [24:1](#); [29:1](#); [29:17](#); [30:20](#); [31:1](#); [32:1](#); [33:21](#); [40:1](#); [45:18](#); [45:21](#); [45:25](#))

How to Translate Names

Description

The Bible contains the 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.

This page answers the question: *How can I translate names that are new to my culture?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

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.

For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

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 first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

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

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

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 **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that “Beer Lahai Roi” means “Well of the Living One who sees me.”

And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)

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 execution. (Acts 8:1a ULT)

But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

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.

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites**.

At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)

At that hour, certain Pharisees approached, saying 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.

And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

She called his name **Moses (which sounds like 'drawn out')**, and she said, "For out of the water I drew him."

(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 **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

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 7:58b ULT)

... 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."

Then later in the story, you could translate this way:

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 ULT)

a young man named **Saul**

The footnote would look like:

^[1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

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;

Then after the story has explained the name change, you could translate this way.

It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)

It came about in Iconium that **Paul**¹ and Barnabas entered together into the synagogue

The footnote would look like:

^[1] This is the same man who was called Saul before Acts 13.

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-transliterate]]

(Go back to: [Introduction to Ezekiel](#); [Ezekiel 1:3](#); [3:15](#); [6:14](#); [8:11](#); [8:14](#); [11:1](#); [11:13](#); [23:4](#); [23:11](#); [23:23](#); [23:42](#); [25:13](#); [25:16](#); [27:8](#); [27:9](#); [27:10](#); [27:11](#); [27:13](#); [27:14](#); [27:15](#); [27:17](#); [27:18](#); [27:19](#); [27:21](#); [27:22](#); [27:23](#); [29:10](#); [29:14](#); [30:5](#); [30:13](#); [30:15](#); [30:17](#); [38:2](#); [39:16](#); [47:10](#); [47:15](#); [47:16](#); [47:17](#); [47:18](#); [47:19](#); [47:20](#); [48:28](#))

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

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 that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

This page answers the question: *What are hyperboles? What are generalizations? How can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with 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 **stone upon stone in you**. (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

Moses was educated in **all the wisdom of the Egyptians**. (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

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. There may be some exceptions to these statements, but they are generally true.

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 did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like "all," "always," "none," or "never," it does not necessarily mean **exactly** "all," "always," "none," or "never." It simply means "most," "most of the time," "hardly any," or "rarely."

Reason This Is a Translation Issue

Readers need to be able to understand whether or not a statement is literally true.

If readers realize that a statement is not literally 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 Hyperbole

If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed ... (Mark 9:43a ULT)

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 with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

A lazy hand causes a person to be poor, but the hand of the diligent person gains riches. (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

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 6:19b ULT)

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 ULT)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the hyperbole 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 hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.
- (4) For a hyperbole or 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: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 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 13:18a ULT)

In general, the one who ignores instruction will have poverty and shame

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 ULT)

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 hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.

The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)

Almost all the country of Judea and **almost all** the people of Jerusalem went out to him.
or:

Many of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or 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 1:5a ULT)

The country of Judea and the people of Jerusalem went out to him.

(Go back to: [Ezekiel 22:4](#); [23:20](#); [23:23](#); [30:5](#); [30:11](#); [32:12](#); [34:8](#); [35:9](#))

Hypothetical Situations

Consider these phrases: “If the sun stopped shining ...” “What if the sun stopped shining ...” “Suppose the sun stopped shining ...” and “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. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

This page answers the question: *What is a hypothetical situation?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

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, are not happening now, 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 comprise a phrase that starts with “if.”)

- If he had lived to be 100 years old, he would have seen his grandson’s grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson’s grandson. (But he probably will not.)

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 and understand that they are unreal.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

Examples From the Bible

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 ULT)

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 they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

Martha then said to Jesus, “Lord, **if you had been here, my brother would not have died.**” (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed.** (Luke 5:37 ULT)

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 ULT)

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.

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 ULT)

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 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.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

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 ULT)

Here the Israelites were afraid that 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 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out 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 https://ufw.io/figs_hypo.

(Go back to: [Ezekiel 3:6](#))

Idiom

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 teasing me by telling me something that is not true.”)
- 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.”)

This page answers the question: *What are idioms and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

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 **set his face** to go to Jerusalem. (Luke 9:51b ULT)

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 would **come under my roof**. (Luke 7:6b ULT)

The phrase “come under my roof” is an idiom that means “enter my house.”

Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is probably created in a culture 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 ULT)

This means, “We and you belong to the same race, the same family.”

■ The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, "The Israelites went out defiantly."

■ the one who **lifts up my head** (Psalm 3:3b ULT)

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 ULT)

■ Look, we all **belong to the same nation**.

■ Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

■ He started to travel to Jerusalem, **determined to reach it**.

■ I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)

■ 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.

■ Put these words **into your ears**. (Luke 9:44a ULT)

■ **Be all ears** when I say these words to you.

■ My **eyes grow dim** from grief. (Psalm 6:7a ULT)

■ I am crying my **eyes out**

(Go back to: Ezekiel 1:3; 1:20; 1:28; 3:7; 3:16; 3:18; 3:20; 3:23; 6:1; 7:1; 7:27; 8:5; 8:17; 9:8; 10:17; 11:13; 11:14; 11:21; 12:1; 12:8; 12:17; 12:21; 12:22; 12:25; 12:26; 13:1; 13:3; 13:6; 13:17; 14:2; 14:16; 15:1; 16:1; 16:43; 16:60; 16:63; 17:1; 17:11; 17:19; 18:1; 18:2; 18:13; 18:20; 18:22; 18:23; 18:24; 19:1; 20:2; 20:3; 20:9; 20:22; 20:43; 20:45; 20:48; 21:1; 21:6; 21:8; 21:13; 21:14; 21:16; 21:18; 21:25; 21:29; 22:1; 22:4; 22:14; 22:17; 22:23; 22:24; 23:1; 23:10; 23:17; 23:24; 23:37; 23:45; 23:46; 23:47; 23:49; 24:1; 24:12; 24:15; 24:20; 25:1; 25:15; 25:16; 26:1; 27:1; 28:1; 28:11; 28:18; 28:20; 29:1; 29:17; 30:1; 30:16; 30:20; 31:1; 31:15; 31:16; 31:17; 32:1; 32:17; 32:18; 33:1; 33:4; 33:6; 33:8; 33:13; 33:16; 33:22; 33:23; 33:25; 33:27; 34:1; 34:7; 34:9; 34:10; 34:23; 34:30; 35:1; 36:11; 36:16; 36:18; 37:9; 37:15; 38:1; 38:3; 39:23; 39:29; 40:4; 43:8; 44:4; 44:5; 44:30)

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

This page answers the question: *How do we introduce a new event in a story?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

[Order of Events](#)

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples From the Bible

In the days of Herod, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

And it happened that in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

The birth of Jesus Christ happened in the following way. His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

Now in those days John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

Then Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**.
This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

- (1) Put the information that introduces the event in the order that your people put it.
- (2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
- (3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
- (4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

- (1) Put the information that introduces the event in the order that your people put it.

Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**.
This man came to Jesus at night. (John 3:1-2a ULT)

There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.

One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.

As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him ... (Mark 2:14a ULT)

As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and said to him ...

As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...

As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as "another time," or "someone."

Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase "after that" can help them see that it happened after the events already mentioned.

After that, when Noah was 600 years old, the flood came upon the earth.

Again he began to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone's house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.

Another time Jesus began to teach people again beside the sea.

Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)

Now this is what happened when Noah was 600 years old and the flood came upon the earth.

This part tells about what happened when the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Now this is what happened when Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come.**

Next we recommend you learn about:

[Background Information](#)

[[rc://en/ta/man/translate/writing-participants]]

(Go back to: [Ezekiel 30:20](#))

Irony

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.

This page answers the question: *What is irony and how can I translate it?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance."
(Luke 5:31-32 ULT)

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 that you may keep your tradition! (Mark 7:9b ULT)

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 ULT)

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 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold 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 are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

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) 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 that you may keep your tradition! (Mark 7:9a ULT)

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 **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

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 that you may keep your tradition! (Mark 7:9a ULT)

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 ULT)

'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 ULT)

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!**

Next we recommend you learn about:

[Litotes](#)

(Go back to: [Ezekiel 21:10](#); [28:9](#); [39:18](#))

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by using two negative words or a negative word with a word that means the opposite of the meaning he intends. A few examples of negative words are “no,” “not,” “none,” and “never.” The opposite of “good” is “bad.” Someone could say that something is “not bad” to mean that it is extremely good.

This page answers the question: *What is litotes?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples From the Bible

For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

But you, Bethlehem, in the land of Judah,
are **not the least** among the leaders of Judah,
for from you will come a ruler
who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)

“For you yourselves know, brothers, our visit to you **did much good**.”

Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

“Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter.”

or:

“Now when it became day, the soldiers were **very concerned** because of what had happened to Peter.”

(Go back to: [Ezekiel 24:27](#))

Merism

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.

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

"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 ULT)

I am **the alpha and the omega, the first and the last, the beginning and the end**. (Revelation 22:13, ULT)

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 11:25b ULT)

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 ULT)

This bolded 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 bolded 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 11:25b ULT)

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 ULT)

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 11:25b ULT)

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 ULT)

He will bless **all those** who honor him, regardless of whether they are **young or old**.

(Go back to: [Ezekiel 20:47](#); [21:4](#); [29:10](#); [30:6](#))

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[Simile](#)

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison (Idea)** between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

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. When a metaphor has become very common in a language, often it becomes a “passive” metaphor, in contrast to uncommon metaphors, which we describe as being “active.” Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive 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. Linguists often call these “dead metaphors.” Passive metaphors are extremely common. Examples in English include the terms “table **leg**,” “family **tree**,” “book **leaf**” (meaning a page

in a book), or the word “crane” (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word “hand” to represent “power,” using the word “face” to represent “presence,” and speaking of emotions or moral qualities as if they were “clothing.”

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” (the Image) often represents the concepts of “more” or “better” (the Idea). 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 temperature is going **down**,” and “I am feeling very **low**.”

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 body parts, or as if they were objects that could be seen or held, 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 these as metaphorical expressions or figures of speech, 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 Patterns and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

But for you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2a ULT)

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:

And he said to them, “Go and tell that fox ...” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator's special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

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 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is "I" (meaning Jesus himself) and the **Image** is "bread." Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is "life." In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

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 (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

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 wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

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 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria ("you," the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

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 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter’s clay and “us” is that **neither the clay nor God’s people have a right to complain about what they are becoming**.

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 did not take bread.” (Matthew 16:6-7 ULT)

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 would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

- (1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
- (2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. 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 would not know the intended similarity (the **Idea**) between the topic and the image, then state it 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 in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)

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 an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart**." (Mark 10:5 ULT)

It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(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."

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 ULT)

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.

(4) 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 against a goad**. (Acts 26:14b ULT)

Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(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.

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 ULT)

"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."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

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 against a goad**. (Acts 26:14 ULT)

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**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

I will make you to become **fishers of men**. (Mark 1:17b ULT)

I will make you to become **people who gather men**.
Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see Biblical Imagery — Common Patterns.

(Go back to: Ezekiel 2:4; 2:6; 3:7; 3:8; 3:14; 3:17; 3:20; 4:8; 4:16; 4:17; 5:4; 5:7; 5:16; 7:3; 7:4; 7:8; 7:10; 7:15; 7:18; 7:23; 8:1; 9:9; Notes; 11:3; 11:5; 11:7; 11:11; 11:12; 11:16; 11:19; 11:20; 11:21; 11:24; 12:2; 12:3; 12:6; 12:11; 12:13; Notes; 13:9; 13:10; 13:11; 13:13; 13:14; 13:15; 13:18; 13:20; 13:21; 13:22; 14:3; 14:4; 14:5; 14:7; 14:8; 14:10; 14:11; 14:13; 14:17; 14:19; 14:21; 15:7; Notes; 16:1; 16:3; 16:4; 16:6; 16:7; 16:8; 16:9; 16:13; 16:15; 16:17; 16:20; 16:23; 16:25; 16:27; 16:30; 16:31; 16:32; 16:35; 16:36; 16:38; 16:40; 16:43; 16:44; 16:45; 16:46; 16:47; 16:49; 16:51; 16:53; 16:56; 16:57; 16:59; 16:60; Notes; 17:14; 17:20; 17:22; 17:24; 18:9; 18:17; 18:19; 18:23; 18:28; 18:29; 18:30; 18:31; Notes; 19:1; 19:5; 19:8; 19:10; 19:12; 19:13; 19:14; 20:6; 20:7; 20:8; 20:9; 20:13; 20:14; 20:15; 20:16; 20:18; 20:19; 20:21; 20:22; 20:30; 20:33; 20:37; 20:40; 20:41; 20:43; 21:3; 21:4; 21:5; 21:7; 21:9; 21:10; 21:12; 21:14; 21:15; 21:23; 21:28; 21:29; 21:30; 21:31; 22:3; 22:4; 22:6; 22:10; 22:12; 22:13; 22:15; 22:16; 22:18; 22:20; 22:21; 22:22; 22:24; 22:26; 22:28; 22:30; 22:31; Notes; 23:1; 23:4; 23:5; 23:7; 23:8; 23:11; 23:13; 23:14; 23:16; 23:17; 23:18; 23:20; 23:22; 23:24; 23:25; 23:26; 23:27; 23:28; 23:30; 23:31; 23:32; 23:33; 23:35; 23:36; 23:38; 23:40; 23:42; 23:43; Notes; 24:6; 24:11; 24:12; 24:23; 24:24; 24:25; 24:27; 25:4; 25:7; 25:10; 25:13; 25:14; 26:2; 26:14; 26:16; 26:20; Notes; 27:4; 27:6; 27:8; 27:25; 27:26; 27:28; 27:31; 27:34; 28:2; 28:9; 28:14; 28:16; 28:23; 28:24; 29:6; 29:7; 29:8; 29:12; 29:13; 29:14; 29:15; 29:18; 29:19; 29:21; 30:3; 30:6; 30:7; 30:12; 30:13; 30:15; 30:18; 30:21; 31:15; Notes; 32:3; 32:7; 32:9; 32:10; 32:15; 32:16; 32:19; 32:22; 32:24; 32:25; 32:27; 32:30; 33:9; 33:10; 33:11; 33:15; 33:17; 33:18; 33:19; 33:24; Notes; 34:1; 34:2; 34:3; 34:4; 34:7; 34:9; 34:11; 34:12; 34:13; 34:14; 34:17; 34:18; 34:20; 34:22; 34:23; 34:25; 34:27; 34:31; 35:5; 35:7; 35:12; 35:15; 36:5; 36:7; 36:12; 36:13; 36:14; 36:15; 36:18; 36:25; 36:26; 36:27; 36:29; 36:30; 36:37; 36:38; Notes; 37:11; 37:12; 37:24; 38:4; 38:18; 38:19; 38:21; 39:2; 39:3; 39:4; 39:14; 39:16; 39:21; 39:24; 39:29; 43:7; 43:9; 44:10; 44:12; 48:14)

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) 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 that it is associated with.

This page answers the question: *What is a metonymy?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

... and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

And 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 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with 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 to him **the throne** of his father David. (Luke 1:32b ULT)

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 a king who would follow King David.

Then immediately his **mouth** was opened (Luke 1:64a ULT)

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 3:7b ULT)

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.

And he took the cup in the same way after the supper, saying, “**This cup** is the new covenant in my blood, which is poured out for you.” (Luke 22:20 ULT)

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.”

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

- (2) Use the name of the thing the metonym represents.

The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)

“The Lord God will give him **the kingly authority** of his father, David.”

or:

“The Lord God will **make him king** like his ancestor, King David.”

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

“Who warned you to flee from God’s coming **punishment**?”

To learn about some common metonymies, see Biblical Imagery — Common Metonymies.

(Go back to: [Ezekiel 1:3](#); [1:24](#); [1:28](#); [2:5](#); [2:6](#); [2:8](#); [3:1](#); [3:4](#); [3:8](#); [3:9](#); [3:10](#); [3:14](#); [3:17](#); [3:22](#); [3:26](#); [4:3](#); [4:4](#); [4:6](#); [4:7](#); [4:16](#); [5:2](#); [5:4](#); [5:13](#); [5:16](#); [6:2](#); [6:3](#); [6:8](#); [6:11](#); [7:2](#); [7:7](#); [7:21](#); [7:23](#); [7:27](#); [8:6](#); [8:10](#); [8:12](#); [8:17](#); [9:7](#); [9:9](#); [11:5](#); [11:9](#); [11:10](#); [11:15](#); [11:19](#); [11:21](#); [12:2](#); [12:3](#); [12:6](#); [12:9](#); [12:14](#); [12:16](#); [12:24](#); [12:25](#); [12:27](#); [13:5](#); [13:9](#); [13:17](#); [13:21](#); [13:23](#); [14:4](#); [14:5](#); [14:6](#); [14:7](#); [14:8](#); [14:9](#); [14:10](#); [14:11](#); [14:13](#); [14:17](#); [15:7](#); [16:1](#); [16:4](#); [16:6](#); [16:8](#); [16:9](#); [16:13](#); [16:15](#); [16:17](#); [16:20](#); [16:23](#); [16:25](#); [16:27](#); [16:30](#); [16:32](#); [16:35](#); [16:38](#); [16:39](#); [16:40](#); [16:42](#); [16:43](#); [16:44](#); [16:46](#); [16:47](#); [16:49](#); [16:51](#); [16:53](#); [16:56](#); [16:57](#); [16:59](#); [16:60](#); [17:2](#); [17:12](#); [17:14](#); [17:21](#); [18:2](#); [18:6](#); [18:10](#); [18:13](#); [18:15](#); [18:25](#); [18:29](#); [18:30](#); [18:31](#); [19:10](#); [20:5](#); [20:6](#); [20:9](#); [20:14](#); [20:15](#); [20:16](#); [20:22](#); [20:33](#); [20:39](#); [20:44](#); [20:46](#); [20:48](#); [21:4](#); [21:10](#); [21:13](#); [21:15](#); [21:16](#); [21:19](#); [21:22](#); [21:24](#); [21:27](#); [21:31](#); [22:2](#); [22:3](#); [22:10](#); [22:13](#); [22:15](#); [22:18](#); [22:24](#); [22:30](#); [23:9](#); [23:23](#); [23:24](#); [23:25](#); [23:27](#); [23:28](#); [23:30](#); [23:32](#); [23:42](#); [24:2](#); [24:3](#); [24:6](#); [24:9](#); [24:13](#); [24:21](#); [25:3](#); [25:5](#); [25:6](#); [25:7](#); [25:8](#); [25:12](#); [25:13](#); [25:14](#); [25:15](#); [25:16](#); [26:2](#); [26:3](#); [26:5](#); [26:6](#); [26:8](#); [26:9](#); [26:15](#); [26:18](#); [26:20](#); [27:3](#); [27:15](#); [27:16](#); [27:17](#); [27:19](#); [27:20](#); [27:21](#); [27:23](#); [27:28](#); [27:35](#); [28:2](#); [28:5](#); [28:6](#); [28:8](#); [28:10](#); [28:23](#); [28:24](#); [28:25](#); [29:8](#); [29:10](#); [29:12](#); [29:13](#); [29:16](#); [29:21](#); [30:4](#); [30:5](#); [30:8](#); [30:11](#); [30:16](#); [30:17](#); [30:25](#); [31:6](#); [31:11](#); [31:12](#); [31:14](#); [31:16](#); [31:17](#); [32:9](#); [32:10](#); [32:11](#); [32:13](#); [32:15](#); [32:18](#); [32:20](#); [32:22](#); [32:23](#); [32:24](#); [32:25](#); [32:26](#); [32:28](#); [32:29](#); [32:30](#); [33:2](#); [33:3](#); [33:4](#); [33:6](#); [33:7](#); [33:8](#); [33:10](#); [33:20](#); [33:22](#); [33:25](#); [33:26](#); [33:28](#); [33:31](#); [33:32](#); [34:10](#); [34:23](#); [34:27](#); [34:28](#); [34:29](#); [35:3](#); [35:6](#); [35:8](#); [35:14](#); [36:5](#); [36:10](#); [36:17](#); [36:20](#); [36:21](#); [36:22](#); [36:32](#); [36:34](#); [36:37](#); [37:1](#); [37:11](#); [37:19](#); [37:24](#); [38:2](#); [38:8](#); [38:10](#); [38:12](#); [38:17](#); [38:21](#); [38:22](#); [38:23](#); [39:6](#); [39:7](#); [39:12](#); [39:20](#); [39:21](#); [39:22](#); [39:23](#); [39:25](#); [39:27](#); [39:29](#); [40:4](#); [44:6](#); [44:12](#); [44:22](#); [45:17](#); [47:13](#))

Nominal Adjectives

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 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last. (Job 15:29a ULT)

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 30:15b ULT)

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.

This page answers the question: *How do I translate adjectives that act like nouns?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]

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 125:3a ULT)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are **the meek**. (Matthew 5:5a ULT)

“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 125:3a ULT)

The scepter of wickedness must not rule in the land of **righteous people**.

Blessed are **the meek**. (Matthew 5:5a ULT)

Blessed are **people who are meek**.

(Go back to: [Ezekiel 21:4](#); [21:26](#); [21:29](#); [22:26](#); [22:29](#); [24:17](#); [26:19](#); [27:16](#); [28:23](#); [33:11](#); [33:14](#))

Numbers

Description

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“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.

This page answers the question: *How do I translate numbers?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

Some numbers are exact and others are rounded.

■ Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

■ That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) 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 **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, 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 24:60b ULT)

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 parentheses 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, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(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 ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

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 **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died.
(Genesis 5:3-5 ULT)

Next we recommend you learn about:

[Ordinal Numbers](#)

[Fractions](#)

(Go back to: [Ezekiel 4:5](#); [4:9](#); [4:10](#); [11:1](#); [39:12](#); [40:17](#); [48:15](#); [48:16](#); [48:17](#); [48:18](#); [48:30](#); [48:33](#))

Order of Events

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.

This page answers the question: *Why are some events not listed in the order they happened, and how do I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/writing-intro]]

[[rc://en/ta/man/translate/figs-verbs]]

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

He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

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 carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

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 5:2b ULT)

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" of Verbs.)
- (3) If your language prefers to tell events in the order that they occurred, consider reordering the events so 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 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

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 5:2b ULT)

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.

Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

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 carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

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 5:2b ULT)

Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

Next we recommend you learn about:

[Background Information](#)

[\[\[rc://en/ta/man/translate/grammar-connect-words-phrases\]\]](#)

[Introduction of a New Event](#)

[Verse Bridges](#)

(Go back to: [Ezekiel 5:4](#))

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This page answers the question: *What are ordinal numbers and how can I translate them?*

In order to understand this topic, it would be good to read:

[Numbers](#)

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 ULT)

The people cast 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 ULT)

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 ULT)

There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim ... **another** to Delaiah, **and the last** went to Maaziah.

There were **24** 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 ULT)

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 ULT)

They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim ... Delaiah, and Maaziah.

Next we recommend you learn about:

[Fractions](#)

(Go back to: [Ezekiel 1:1](#); [8:1](#); [20:1](#); [21:14](#); [24:1](#); [26:1](#); [29:1](#); [29:17](#); [30:20](#); [31:1](#); [32:1](#); [33:21](#); [39:14](#); [40:1](#); [45:18](#); [45:20](#); [45:21](#); [45:25](#))

Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

This page answers the question: *What is a parable?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

Description

A parable is a short story that is told to teach something(s) that is true. Though the events in a parable could happen, they did not actually happen. They are told only to teach the lesson(s) that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as [simile](#) and [metaphor](#).

Then he also told them a parable. "A blind man is not able to guide a blind man, is he? Would not both fall into a pit?" (Luke 6:39 ULT)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples From the Bible

Neither do people light a lamp and put it under a basket but, rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULT)

This parable teaches us not to hide the way we live for God from other people.

>

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Examples of Translation Strategies Applied

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?" (Mark 4:21 ULT)

If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.

Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on **a high shelf?**"

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and **sowed** in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and **planted** in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches."

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?" (Mark 4:21 ULT)

Jesus told them a parable about why they should witness openly. Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?" (Mark 4:21 ULT)

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

Then Jesus presented another parable to them about how the kingdom of God grows. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches."

(Go back to: [Ezekiel 24:3](#); [24:6](#); [24:7](#); [24:9](#); [24:11](#); [24:13](#); [24:14](#); [30:20](#); [30:21](#); [30:22](#); [30:25](#); [31:3](#))

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- 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.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that 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.

In the poetry of the original languages, synonymous parallelism 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 raises it 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, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

Your word is a lamp to my feet
and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

Yahweh sees everything a person does
and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. “Sees” corresponds to “watches,” “everything...does” corresponds to “all the paths...takes,” and “a person” corresponds to “he.”

Praise Yahweh, all you nations;
exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words ‘Praise’ and ‘exalt’ mean the same thing. The words ‘Yahweh’ and ‘him’ refer to the same person. The terms ‘all you nations’ and ‘all you peoples’ refer to the same people.

For Yahweh has a lawsuit with his people,
and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

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 combine the ideas of both clauses into one and 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 combine the ideas of both clauses into one and 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 dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

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 ULT)

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 ULT)

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 combine the ideas of both clauses into one and 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 ULT)

Yahweh truly sees everything a person does.

You make him to rule over the works of your hands; you have put all things under his feet
(Psalm 8:6 ULT)

You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

All you have done is lie to me.

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

[Personification](#)

(Go back to: [Ezekiel 7:8](#); [7:12](#); [11:17](#); [11:20](#); [12:15](#); [12:27](#); [13:19](#); [13:23](#); [14:6](#); [16:42](#); [18:26](#); [20:4](#); [20:23](#); [20:41](#); [21:21](#); [22:15](#); [22:27](#); [23:3](#); [23:9](#); [23:32](#); [24:16](#); [25:7](#); [26:12](#); [26:18](#); [30:23](#); [30:26](#); [36:19](#))

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 8:1a ULT)

Or sin:

Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

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 6:24b ULT)

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 ULT)

The author speaks of wisdom and understanding as if they were 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 the human (or animal) characteristic clear.
- (2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
- (3) Find a way to translate it without the personification.

This page answers the question: *What is personification?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

Sin crouches at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were 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) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

Sin is crouching at the door, **just as a wild animal does as it waits to attack a person..**

(3) Find a way to translate it without the personification.

Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just 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) because the translation strategies for them are the same.

Next we recommend you learn about:

[Apostrophe](#)

[[rc://en/ta/man/translate/bita-part1]]

(Go back to: [Ezekiel 5:5](#); [5:17](#); [7:3](#); [7:6](#); [7:26](#); [17:7](#); [17:24](#); [21:5](#); [21:7](#); [21:10](#); [21:12](#); [22:2](#); [22:3](#); [23:25](#); [24:7](#); [25:9](#); [26:5](#); [26:18](#); [26:20](#); [29:10](#); [30:18](#); [35:2](#); [35:3](#); [35:6](#); [35:10](#); [35:14](#); [36:1](#); [36:15](#); [36:29](#))

Pronouns

Description

Pronouns are words that people might use instead of using a noun when referring to someone or something. Some examples are "I," "you," "he," "it," "this," "that," "himself," "someone," and others. The personal pronoun is the most common type of pronoun.

This page answers the question: *What are pronouns, and what kinds of pronouns are in some languages?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]

Personal Pronouns

Personal pronouns refer to people or things and show whether 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 provide. Other types of pronouns may give some of this information, as well.

Person

- First Person — The speaker and possibly others (I, me, we, us)
 - [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 specifically for 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: what, which, who, whom, whose.

- **Who** built the house?

Relative Pronouns mark a relative clause. The relative pronouns, who, whom, whose, which and that give more information about a noun in the main part of the sentence. Sometimes, the relative adverbs when and where can also be used as relative pronouns.

- 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. The demonstrative pronouns are: this, these, that, and those.

- Have you seen **this** here?
- Who is **that** over there?

Indefinite pronouns are used when no particular noun is being referred to. The indefinite pronouns are: any, anyone, someone, anything, something, and 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.

(Go back to: [Ezekiel 1:3](#); [43:22](#); [43:23](#); [43:25](#); [43:27](#); [44:28](#))

Proverbs

Description

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

This page answers the question: *What are proverbs, and how can I translate them?*

In order to understand this topic, it would be good to read:

[Metaphor](#)

[Parallelism](#)

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

Hatred stirs up conflicts, but love covers over all offenses. (Proverbs 10:12 ULT)

Here is another example from the book of 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 ULT)

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 ULT)

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 ULT)

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 ULT)

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 ULT)

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 ULT)
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,
for you do not know what a day may bring. (Proverbs 27:1a ULT)
Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

There is a generation that curses their father
and does not bless their mother.
There is a generation that is pure in their own eyes,

and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)

People who do not respect their parents think that they are righteous,
and they do not turn away from their sin.

(Go back to: [Ezekiel 18:2](#))

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.

This page answers the question: *What are reflexive pronouns?*

In order to understand this topic, it would be good to read:

[Pronouns](#)

[[rc://en/ta/man/translate/figs-sentences]]

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**, my testimony would not be true. (John 5:31 ULT)

Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

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 ULT)

So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

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 ULT)

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 folded up in a place **by itself**. (John 20:6b-7 ULT)

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 modify 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 from 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 from 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 ULT)

“**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.

But 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 folded up in a place **by itself**. (John 20:6b-7 ULT)

“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 folded up and lying **in it’s own place.**”

(Go back to: [Ezekiel 28:4](#); [34:15](#); [34:20](#))

Rhetorical Question

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.

This page answers the question: *What are rhetorical questions and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[\[\[rc://en/ta/man/translate/figs-sentencetypes\]\]](#)

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. Or, 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.

But those who stood by said, **“Are you insulting the high priest of God?”** (Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing 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 different or more limited 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 21:7b ULT)

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 ULT)

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 3:11a ULT)

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 how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

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 is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

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 who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

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 13:18b-19a ULT)

Jesus used the question above to introduce what he was going to talk about. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

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, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. 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 language what the original 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 ULT)

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 is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Or what man is there among you, of whom his son will ask for a loaf of bread, but he 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 13:18-19a ULT)

This is what the kingdom of God is like. It is like a mustard seed ...

Are you insulting the high priest of God? (Acts 23:4b ULT) (Acts 23:4 ULT)

You should not insult God's high priest!

Why did I not die when I came out from the womb? (Job 3:11a ULT)

I wish I had died when I came out from the womb!

And how has this happened to me that the mother of my Lord should come to me? (Luke 1:43 ULT)

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 21:7b ULT)

You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

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 ULT)

What virgin would forget her jewelry, and what bride would forget her veils? Yet my people have forgotten me for days without number

(Go back to: Ezekiel 8:6; 8:12; 8:15; 8:17; 9:8; 12:9; 12:22; 13:7; 13:12; 13:18; 14:3; 15:2; 15:3; 15:4; 16:20; 16:30; 17:9; 17:10; 17:12; 17:15; 17:19; 18:2; 18:13; 18:23; 18:24; 18:25; 18:31; 19:2; 20:3; 20:29; 20:30; 20:31; 20:49; 21:10; 22:2; 22:14; 23:36; 26:15; 27:32; 28:9; 31:2; 31:18; 32:19; 33:10; 33:11; 33:25; 34:2; 34:18; 36:20; 38:13; 38:14; 38:17; 47:6)

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

This page answers the question: *What is a simile?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having 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 the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

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 4:12a ULT)

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 both of the items being compared.

Examples From the Bible

Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in 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. If you use this strategy, you may want to put the original item in a footnote.
- (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 10:16a ULT) — 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 4:12a ULT)

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. If you use this strategy, you may want to put the original item in a footnote.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT) — 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 were not willing! (Matthew 23:37b ULT)

How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!

If you have faith **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 10:16a ULT)

See, I send you out among **people who 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 were not willing! (Matthew 23:37b ULT)

How often I wanted to **protect you**, but you refused!

Next we recommend you learn about:

[Metaphor](#)

[[rc://en/ta/man/translate/bita-part1]]

(Go back to: [Ezekiel 1:7](#); [1:14](#); [1:24](#); [7:17](#); [13:4](#); [Notes](#); [16:7](#); [20:30](#); [21:10](#); [21:15](#); [21:28](#); [22:25](#); [22:27](#); [23:20](#); [26:3](#); [26:4](#); [26:10](#); [26:19](#); [26:20](#); [27:7](#); [28:2](#); [28:3](#); [28:6](#); [32:2](#); [33:32](#); [36:17](#); [38:9](#); [38:16](#))

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads 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.

This page answers the question: *What is a symbolic action and how do I translate it?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

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 other 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 today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

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.

And **falling at the feet of Jesus** (Luke 8:41 ULT)

Jairus fell down at Jesus' feet in order to show that he greatly respected him.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

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.

And **falling at the feet of Jesus** (Luke 8:41 ULT)

Jairus showed Jesus great respect.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

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.

And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — 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.

(Go back to: [Ezekiel 4:3](#); [4:7](#); [6:2](#); [11:13](#); [13:17](#); [14:8](#); [15:7](#); [17:18](#); [18:6](#); [18:12](#); [18:15](#); [20:5](#); [20:15](#); [20:23](#); [20:42](#); [20:46](#); [21:2](#); [21:12](#); [21:14](#); [21:17](#); [22:13](#); [24:17](#); [25:2](#); [25:6](#); [27:30](#); [27:31](#); [27:36](#); [28:21](#); [29:2](#); [35:2](#); [36:7](#); [38:2](#); [44:12](#); [47:14](#))

Symbolic Language

Description

Symbolic language in speech and writing is the use of symbols to represent other things, other events, etc. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

This page answers the question: *What is symbolic language and how do I translate it?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

■ Eat this scroll; then go speak to the house of Israel. (Ezekiel 3:1 ULT)

This was in a dream. Eating the scroll is a symbol of Ezekiel reading and understanding well what was written on the scroll, and accepting these words from God into himself.

Purposes of Symbolism

- One purpose of symbolism is to help people understand the importance or severity of an event by putting it in other, very dramatic terms.
- Another purpose of symbolism is to tell some people about something while hiding the true meaning from others who do not understand the symbolism.

Reason This Is a Translation Issue

People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

Translation Principles

- When symbolic language is used, it is important to keep the symbol in the translation.
- It is also important not to explain the symbol more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

Examples From the Bible

■ After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

The meaning of the bolded symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

■ This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

■ I turned around to see the voice that was speaking to me, and as I turned I saw **seven golden lampstands**. In the middle of the lampstands there was one like a son of man ... He had **seven**

stars in his right hand and **a sword with two sharp edges** was coming out of his mouth. As for the hidden meaning about the seven stars that you saw in my right hand, and the seven golden lampstands: **The seven stars are the angels of the seven churches**, and **the seven lampstands are the seven churches**. (Revelation 1:12-13a, 16a, 20 ULT)

This passage explains the meaning of the seven lampstands and the seven stars. The two-edged sword represents God's word and judgment.

Translation Strategies

- (1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.
- (2) Translate the text with the symbols. Then explain the symbols in footnotes.

Examples of Translation Strategies Applied

- (1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

- (2) Translate the text with the symbols. Then explain the symbols in footnotes.

After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

After this I saw in my dream at night a fourth animal, ¹ terrifying, frightening, and very strong. It had large iron teeth; ² it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns. ³

The footnotes would look like:

[1] The animal is a symbol for a kingdom.

[2] The iron teeth is a symbol for the kingdom's powerful army.

[3] The horns are a symbol of powerful kings.

(Go back to: [Ezekiel 6:11](#); [19:10](#); [29:3](#); [29:4](#))

Symbolic Prophecy

Description

Symbolic prophecy is a type of message that God gave to a prophet so that the prophet would tell others. These messages use images and symbols to show what God will do in the future.

The main books that have these prophecies are Isaiah, Ezekiel, Daniel, Zechariah, and Revelation. Shorter examples of symbolic prophecy are also found in other Scriptures, such as in Matthew 24, Mark 13, and Luke 21.

The Bible tells both how God gave each message and what the message was. When God gave the messages, he often did so in miraculous ways such as in dreams and visions. (See Dream and Vision for help translating “dreams” and “visions.”) When prophets saw these dreams and visions, they often saw images and symbols about God and heaven. Some of these images included a throne, golden lamp stands, a powerful man with white hair and white clothes, and eyes like fire and legs like bronze. Some of these images were seen by more than one prophet.

The prophecies about the world also contain images and symbols. For example, in some of the prophecies, strong animals represent kingdoms, horns represent kings or kingdoms, a dragon or serpent represents the devil, the sea represents the nations, and weeks represent longer periods of time. Some of these images were also seen by more than one prophet.

The prophecies tell about the evil in this world, how God will judge the world and punish sin, and how God will establish his righteous kingdom in the new world he is creating. They also tell about things that will happen concerning heaven and hell.

Much of prophecy in the Bible is presented as poetry. In some cultures people assume that if something is said in poetry, then it might not be true or very important. However, the prophecies in the Bible are true and very important, whether they are presented in poetic forms or non-poetic forms.

Sometimes the past tense is used in these books for events that happened in the past. However, sometimes the past tense is used for events that would happen in the future. There are two reasons for this. When prophets told about things that they saw in a dream or vision, they often used the past tense because their dream was in the past. The other reason for using the past tense to refer to future events was to emphasize that those events would certainly happen. The events were so certain to happen, it was as if they had already happened. We call this second use of the past tense “the predictive past.” (See Predictive Past.)

Some of these things happened after the prophets told about them, and some of them will happen at the end of this world.

Reasons This Is a Translation Issue

- Some of the images are hard to understand because we have never seen things like them before.
- Descriptions of things that we have never seen or that do not exist in this world are hard to translate.
- In places where God or the prophet used the past tense, readers may have difficulty knowing whether he was talking about something that had already happened or something that would happen later.

Translation Principles

- Translate the images in the text. Do not try to interpret them and translate their meaning.

This page answers the question: *What is symbolic language and how do I translate it?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

[Symbolic Language](#)

- When an image appears in more than one place in the Bible, and it is described in the same way, try to translate it the same way in all those places.
- If either poetic forms or non-poetic forms would imply to your readers that the prophecy is not true or is unimportant, use a form that would not imply those things.
- Sometimes it is difficult to understand in what order the events described in the various prophecies happen. Simply write them as they appear in each prophecy.
- Translate tense in a way that the readers can understand what the speaker meant. If readers would not understand the predictive past, it is acceptable to use the future tense.
- Some of the prophecies were fulfilled after the prophets wrote about them. Some of them have not been fulfilled yet. Do not clarify in the prophecy when these prophecies were fulfilled or how they were fulfilled.

Examples From the Bible

The following passages describe powerful beings that Ezekiel, Daniel, and John saw. Images mentioned in these visions include hair that is white as wool, a voice like many waters, a golden belt, and legs or feet like polished bronze. Though the prophets saw various details, it would be good to translate the details that are the same in the same way. The bolded phrases in the passage from Revelation also occur in the passages from Daniel and Ezekiel.

In the middle of the lampstands there was one like a son of man, wearing a robe that reached down to his feet and he wore a golden sash across his chest. **His head and hair were as white as wool**—as white as snow—and his eyes were like a flame of fire. **His feet were like polished bronze**, like bronze that had been refined in a furnace, and **his voice was like the sound of many rushing waters**. He had seven stars in his right hand, and a sword with two sharp edges was coming out of his mouth. His face was shining like the sun at its strongest. (Revelation 1:13-16 ULT)

As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow, and **the hair of his head was like pure wool**. (Daniel 7:9 ULT)

I looked up and saw a man dressed in linen, with a belt around his waist made of pure gold from Uphaz. His body was like topaz, his face was like lightning, his eyes were like flaming torches, his arms and **his feet were like polished bronze**, and the sound of his words was like the sound of a great crowd. (Daniel 10:5-6 ULT)

Behold! The glory of the God of Israel came from the east; **his voice was like the sound of many waters**, and the earth shone with his glory! (Ezekiel 43:2 ULT)

The following passage shows the use of the past tense to refer to past events. The bolded verbs refer to past events.

The vision of Isaiah son of Amoz, that he **saw** concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. (Isaiah 1:1 ULT)

Hear, heavens, and give ear, earth; for Yahweh **has spoken**: (Isaiah 1:2a ULT)

"I **have nourished** and **brought up** children, but they **have rebelled** against me." (Isaiah 1:2b ULT)

The following passage shows the future tense and different uses of the past tense. The bolded verbs are examples of the predictive past, where the past tense is used to show that the events certainly will happen.

The gloom will be dispelled from her who was in anguish. In an earlier time he humiliated the land of Zebulun and the land of Naphtali, but in the later time he will make it glorious, the way to the sea, beyond the Jordan, Galilee of the nations. The people who walked in darkness **have seen** a great light; those who have lived in the land of the shadow of death, the light **has shone** on them. (Isaiah 9:1-2 ULT)

Translation Strategies

- If the prophecy uses the past tense to talk about the future and this would be misunderstood in your language, use the strategies in Predictive Past.
- If the images in the prophecy are of things that are unknown in your culture, use the strategies in [Translate Unknowns](#).

(Go back to: [Introduction to Ezekiel](#))

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

■ **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary 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.

■ So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

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 not recognize the synecdoche and thus misunderstand the words as a literal statement.
- 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

■ Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

“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. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

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** magnifies the Lord.” (Luke 1:46b ULT)

■ **“I** magnify the Lord.”

So **the Pharisees** said to him ... (Mark 2:24a ULT)

■ **A representative of the Pharisees** said to him ...

Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

I looked on all the deeds that I had accomplished

Next we recommend you learn about:

[Metonymy](#)

[[rc://en/ta/man/translate/bita-part2]]

(Go back to: [Ezekiel 4:16](#); [5:11](#); [6:9](#); [7:4](#); [7:9](#); [7:17](#); [7:27](#); [8:18](#); [9:5](#); [9:10](#); [13:22](#); [14:6](#); [14:13](#); [16:4](#); [16:5](#); [16:27](#); [16:49](#); [16:56](#); [17:9](#); [18:4](#); [20:17](#); [20:22](#); [20:24](#); [20:47](#); [21:6](#); [21:7](#); [22:14](#); [23:39](#); [24:4](#); [24:16](#); [24:21](#); [24:27](#); [28:9](#); [28:16](#); [28:17](#); [29:11](#); [32:13](#); [35:12](#); [36:3](#); [36:8](#); [37:16](#); [37:20](#); [38:11](#); [43:3](#); [43:11](#))

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-source-text\]\]](#)

[\[\[rc://en/ta/man/translate/translate-manuscripts\]\]](#)

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

¹⁰ See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. ¹¹ [1]

[1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([]) at the beginning and end, and there is a footnote after verse 11.

53 [Then everyone went to his own house ... 11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] [2]

[2] Some ancient manuscripts include John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

- (1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.
- (2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." ¹⁶ ^[1]

^[1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." ¹⁶ ^[1]

^[1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. ¹⁶ If any man has ears to hear, let him hear." ^[1]

^[1] Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-chapverse\]\]](#)
[\[\[rc://en/ta/man/translate/translate-manuscripts\]\]](#)
[\[\[rc://en/ta/man/translate/translate-terms\]\]](#)
[\[\[rc://en/ta/man/translate/translate-original\]\]](#)

(Go back to: [Ezekiel 27:9](#))

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “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?”

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes 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.

They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

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 and do not 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

So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

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, who come to you in sheep’s clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

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.

They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

... to him who made **great lights** ... (Psalm 136:7a ULT)

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 1:18b ULT)

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, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)

■ Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very 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 nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

■ We have nothing here except 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 1:18b ULT) 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 ULT) — 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 nothing here except five **loaves of bread** and two fish.” (Matthew 14:17 ULT) — 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 nothing here except 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 9:11a ULT)

I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

“We have nothing here except five **loaves of bread** and two fish.” (Matthew 14:17 ULT)

We have nothing here except 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 136:7a ULT)

to him who made **the sun and the moon**

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-transliterate\]\]](#)

[How to Translate Names](#)

(Go back to: [Ezekiel 4:9](#); [4:12](#); [9:2](#); [9:11](#); [10:2](#); [10:9](#); [27:19](#); [28:13](#); [31:8](#))

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

This page answers the question: *Why are some verse numbers combined in the UST, such as "3-5" or "17-18"?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-bibleorg\]\]](https://en.ta/man/translate/translate-bibleorg)

29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)

29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

⁴⁻⁵ Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)

⁴ However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), ⁵ if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)

¹⁶⁻¹⁷ But Yahweh said to him, "I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park." (Genesis 2:16-17 UST)

¹⁶ Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. ¹⁷ But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die." (Genesis 2:16-17 ULT)

Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in [translationStudio](#).

Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)

2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-chapverse\]\]]([[rc://en/ta/man/translate/translate-chapverse]])

(Go back to: [Ezekiel 5:4](#); [36:4](#))

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In order to understand this topic, it would be good to read:

[Pronouns](#)

[[rc://en/ta/man/translate/figs-genericnoun]]

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 son makes **his** father rejoice
but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

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

Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

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 ULT)

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 words below are specifically about men.

Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

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 2:16b ULT)

“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 uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.

“For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

- (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 ULT)

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.”

(Go back to: [Ezekiel 21:29](#); [22:2](#); [22:3](#))



unfoldingWord® Translation Words

Version 28

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

(Go back to: [Ezekiel 2 General Notes](#))

call, call out

Definition:

The terms “call” and “call out” usually mean to speak loudly, but the term “call” can also mean to name or summon a person. There are also some other meanings.

- To “call out” to someone means to shout, to announce, or to proclaim. 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.”
- When God “calls” people, it means 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 naming someone. For example, “His name 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 has specifically chosen that person.

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 you and have chosen you.”

(See also: pray, cry)

Bible References:

- 1 Kings 18:24
- 1 Thessalonians 4:7
- 2 Timothy 1:9
- Ephesians 4:1
- Galatians 1:15
- Matthew 2:15
- Philippians 3:14

Word Data:

- Strong's: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

(Go back to: [Ezekiel 1 General Notes](#); [Notes](#); [Notes](#))

Christ, Messiah

Facts:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: [How to Translate Unknowns](#))
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: [How to Translate Names](#))

(See also: Son of God, David, Jesus, anoint)

Bible References:

- 1 John 5:1-3
- Acts 2:35
- Acts 5:40-42
- John 1:40-42
- John 3:27-28
- John 4:25
- Luke 2:10-12
- Matthew 1:16

Examples from the Bible stories:

- **17:7** The **Messiah** was God’s Chosen One who would save the people of the world from sin.
- **17:8** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- **21:1** From the very beginning, God planned to send the **Messiah**.
- **21:4** God promised King David that the **Messiah** would be one of David’s own descendants.
- **21:5** The **Messiah** would start the New Covenant.
- **21:6** God’s prophets also said that the **Messiah** would be a prophet, a priest, and a king.

- **21:9** The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- **43:7** "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- **43:9** "But know for certain that God has caused Jesus to become both Lord and **Messiah**!"
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus **Christ** so that God will forgive your sins."
- **46:6** Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G33230, G55470

(Go back to: [Ezekiel 37 General Notes](#))

clean, wash

Definition:

The term “clean” generally refers either to removing dirt or stains from someone/something or to not having any dirt or stain in the first place. The term “wash” refers specifically to action of removing dirt or stains from someone/something.

- “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, meaning to be “clean” from sin.

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:

- 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.
- 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: defile, demon, [holy](#), sacrifice)

Bible References:

- Genesis 7:2
- Genesis 7:8
- Deuteronomy 12:15
- Psalms 51:7
- Proverbs 20:30
- Ezekiel 24:13
- Matthew 23:27

- Luke 5:13
- Acts 8:7
- Acts 10:27-29
- Colossians 3:5
- 1 Thessalonians 4:7
- James 4:8

Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3001, H3722, H5079, H5352, H5355, H5356, H6172, H6565, H6663, H6945, H7137, H8552, H8562, G01670, G01690, G25110, G25120, G25130, G28390, G28400, G33940, G36890

(Go back to: [Ezekiel 24 General Notes](#))

evil, wicked, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- 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 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- **2:4** “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** 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**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.

- **45:2** 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: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

(Go back to: [Ezekiel 9 General Notes](#); [Notes](#))

faithful, faithfulness, trustworthy

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: believe, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46
- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- **8:5** 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.
- **17:9** 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.
- **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.
- **50:4** “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong's: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

(Go back to: [Ezekiel 9 General Notes](#); [Notes](#))

forgive, forgiven, forgiveness, pardon, pardoned

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.

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:

- 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."
- If the language has a word for a formal decision to forgive, that word could be used to translate "pardon."

(See also: guilt)

Bible References:

- Genesis 50:17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 5:17-19
- Psalms 25:11
- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- **7:10** 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.

- **21:5** 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.
- **29:1** One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- **29:8** I **forgave** your debt because you begged me.
- **38:5** 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:

- H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

(Go back to: [Ezekiel 36 General Notes](#))

fulfill, fulfilled, carried out

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 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:3** 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.”
- **42:7** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **43:5** “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **43:7** “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- **44:5** “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, G10960, G41380

(Go back to: [Ezekiel 29 General Notes](#))

god, false god, goddess, idol, idolater, idolatrous, idolatry

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.

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.”

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, demon, image, kingdom, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** 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**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** 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: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

(Go back to: [Ezekiel 8 General Notes](#))

holy, holiness, unholy, sacred

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.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was oftentimes used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god.

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.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6

- Mark 8:38
- Acts 7:33
- Acts 11:8
- Romans 1:2
- 2 Corinthians 12:3-5
- Colossians 1:22
- 1 Thessalonians 3:13
- 1 Thessalonians 4:7
- 2 Timothy 3:15

Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** "You are standing on **holy** ground."
- **13:1** "If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation."
- **13:5** "Always be sure to keep the Sabbath day **holy**."
- **22:5** "So the baby will be **holy**, the Son of God."
- **50:2** 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: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

(Go back to: [Ezekiel 42 General Notes](#))

people of God

Definition:

The concept of the “people of God” in the Bible refers to people with whom God has established a covenant relationship.

- In the Old Testament, the phrase “people of God” refers to the nation of Israel. The nation of Israel was chosen by God and set apart from the other nations of the world in order to serve and obey him.
- In the New Testament, the phrase “people of God” refers to the “Church,” meaning everyone who believes in Jesus. This includes both Jews and Gentiles. In the New Testament, sometimes this group of people is called the “sons of God” or “children of God.”
- When God uses the phrase “my people,” he is referring to people who have a covenant relationship with him. God’s people are chosen by him, and he wants them to live in a way that is pleasing to him.

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 11:2
- Acts 7:34
- Acts 7:51-53
- Acts 10:36-38
- Daniel 9:24-25
- Isaiah 2:5-6
- Jeremiah 6:20-22
- Joel 3:16-17
- Micah 6:3-5
- Revelation 13:7-8

Word Data:

- Strong’s: H0430, H5971, G23160, G29920

(Go back to: [Ezekiel 34 General Notes](#))

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, high priest, mediator, sacrifice)

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- **4:7** "Melchizedek, the **priest** of God Most High"

- **13:9** 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**.
- **19:7** So the **priests** of Baal prepared a sacrifice but did not light the fire.
- **21:7** 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, G07480, G07490, G24050, G24060, G24070, G24090, G24200

(Go back to: [Ezekiel 44 General Notes](#); [Notes](#))

promise, promised

Definition:

When used as a verb, the term “promise” refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term “promise” refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

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 3:15-16
- Genesis 25:31-34
- Hebrews 11:9
- James 1:12
- Numbers 30:2

Examples from the Bible stories:

- **3:15** 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.”
- **3:16** 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.
- **4:8** 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**.
- **5:4** “Your wife, Sarai, will have a son—he will be the son of **promise**.”
- **8:15** 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**.
- **50:1** 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: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

(Go back to: [Ezekiel 29 General Notes](#); [Notes](#))

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: [synecdoche](#))
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, [false god](#), false prophet, [fulfill](#), law, vision)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

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.
- **19:1** Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God’s messages.

- **19:6** 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.
- **21:9** The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- **43:5** "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- **43:7** "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, G24950, G43940, G43950, G43960, G43970, G43980, G55780

(Go back to: [Ezekiel 1 General Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#))

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: [forgive](#), [sin](#), turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- **16:2** 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**.
- **24:2** Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”
- **42:8** “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins.”
- **44:5** “So now, **repent** and turn to God so that your sins will be washed away.”

Word Data:

- Strong’s: H5150, H5162, H5164, G02780, G33380, G33400, G33410

(**Go back to:** [Ezekiel 33 General Notes](#))

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original place or 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 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong’s: H7725, H7999, H8421, G06000, G26750

(Go back to: [Ezekiel 36 General Notes](#); [Notes](#))

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature 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 “rebellious against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- 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 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31

- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- **3:15** 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.
- **20:1** 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**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- **38:5** 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**."
- **48:8** 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: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

(Go back to: [Ezekiel 8 General Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#))

temple, house, house of God

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 3:2
- Acts 3:8
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 79:1-3

Examples from the Bible stories:

- **17:6** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **18:2** 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.
- **20:7** 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**.
- **25:4** 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.’”
- **40:7** 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, G14930, G24110, G34850

(Go back to: [Ezekiel 7 General Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#))

trust, 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 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

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.
- **17:2** David was a humble and righteous man who **trusted** and obeyed God.
- **34:6** Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

(Go back to: [Ezekiel 11 General Notes](#))

VOW

Definition:

A “vow” is a solemn promise or oath that a person makes to God.

- If a person in ancient Israel made a vow to God, that person was obligated to fulfill the vow. The ancient Israelites believed that God might punish a person who did not fulfill a vow that he made.
- In ancient Israel, sometimes a person would ask God to protect him or provide for him in exchange for making the vow. However, the ancient Israelites did not believe that God was obligated to fulfill these requests.
- Depending on the context, the term “vow” can be translated as “solemn promise” or “solemn oath” or “promise made to God.”

(See also: [promise](#), oath)

Bible References:

- 1 Corinthians 7:27-28
- Acts 21:23
- Genesis 28:21
- Genesis 31:12-13
- Jonah 1:14-16
- Jonah 2:9-10
- Proverbs 7:14

Word Data:

- Strong's: H5087, H5088, G21710

(Go back to: [Ezekiel 17 General Notes](#))

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