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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 (p.1375)**)

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: [\[\[rc://*/ta/man/translate/writing-apocalypticwriting\]\]](#))

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: [\[\[rc:///tw/dict/bible/kt/call\]\]](#) and [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#))

Ezekiel 1:1

In the thirtieth year

This is the thirtieth year of Ezekiel's life. (See: **Ordinal Numbers (p.1415)**) (See: **Ordinal Numbers (p.1415)**)

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

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

Alternate translation: "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"

Ezekiel 1:2

(There are no notes for this verse.)

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 (p.1425)**) (See: **Pronouns (p.1425)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Buzi

This is a man’s name. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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:

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

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

the color of amber

Alternate translation: "bright yellow like amber" or "bright yellow" or "glowing yellow"

amber

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

Ezekiel 1:5

In the middle

Alternate translation: "Inside the storm"

the likeness of four living creatures

Here, **likeness** means that what Ezekiel saw looked like these things. If your language does not use an abstract noun for the idea behind the word **likeness**, you can express the same idea with a verbal form. Alternate translation: "what looked like four living creatures" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

This was their appearance

If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form. Alternate translation: "This is what they looked like" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

They had the likeness of a man

If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form. Alternate translation: "The four creatures looked like people" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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.

Ezekiel 1:7

Connecting Statement:

Connecting Statement:

Ezekiel continues to describe his vision.

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

Alternate translation: “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 (p.1436)**) (See: **Simile (p.1436)**)

Ezekiel 1:8

on all four sides

Alternate translation: "on all four sides of their bodies"

For all four, their faces and wings were like this

Alternate translation: "For all four of the creatures, their wings and their faces were like this"

Ezekiel 1:9

they did not turn as they went

Alternate translation: "the creatures did not turn as they moved"

Ezekiel 1:10

Connecting Statement:

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. Here, **likeness** means that what Ezekiel saw looked like a man's face. If your language does not use an abstract noun for the idea behind the word **likeness**, you can express the same idea with a verbal form. Alternate translation: "The face of each creature looked like the face of a man" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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

Alternate translation: "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

Alternate translation: "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

Alternate translation: "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

Alternate translation: "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"

Ezekiel 1:12

Each went straight forward

Alternate translation: "Each creature moved with a face looking forward"

Ezekiel 1:13

Connecting Statement:

Connecting Statement:

Ezekiel continues to describe his vision.

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

Here, **likeness** means that what Ezekiel saw looked like these things. If your language does not use an abstract noun for the idea behind the words **likeness** and **appearance**, you can express the same ideas with verbal forms. Alternate translation: "As for what the living creatures looked like, they were similar to burning coals" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

there were flashes of lightning

Alternate translation: "lightning came out from the fire."

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. If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form. Alternate translation: "The living creatures were moving swiftly back and forth, and they looked like lightning" (See: [[rc://ta/man/translate/figs-simile]] and [[rc://ta/man/translate/figs-abstractnouns]]) (See: **Simile (p.1436)**)

Ezekiel 1:15

Connecting Statement:

Connecting Statement:

Ezekiel continues to tell about his vision.

Ezekiel 1:16

This was the appearance and structure of the wheels

Alternate translation: "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, **likeness** refers to what the four wheels looked like. If your language does not use an abstract noun for the idea behind the word **likeness**, you can express the same idea with a verbal form. Alternate translation: "all four of the wheels looked the same" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 1:17

Connecting Statement:

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.

Ezekiel 1:18

As for their rims

Alternate translation: "This is what the rims of the wheels looked like"

they were high and fearsome

Alternate translation: "the rims were very tall and awe-inspiring" or "the rims where tall and frightening"

for the rims were full of eyes round about

Alternate translation: "because the rims had very many eyes around all four of the wheels"

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

the wheels also rose up

Alternate translation: "the wheels also left the ground and went into the air"

Ezekiel 1:20

Wherever the Spirit would go, they went

The word "they" refers to the creatures.

the wheels rose up beside them

Alternate translation: "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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 1:21

(There are no notes for this verse.)

Ezekiel 1:22

the likeness of an expansive dome

Here, **likeness** means that what Ezekiel saw looked like “an expansive dome.” If your language does not use an abstract noun for the idea behind the word **likeness**, you can express the same idea with a verbal form. Alternate translation: “what looked like an expansive dome” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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

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

stretched out over their heads above

Alternate translation: “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

Alternate translation: "under the dome"

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

Alternate translation: "Each of the living creatures also had two other wings, which they used to cover their bodies"

Ezekiel 1:24

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 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.”

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 (p.1436)**) (See: **Simile (p.1436)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1436)**) (See: **Simile (p.1436)**)

Whenever they stood still

Alternate translation: “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

Alternate translation: “the dome that was over the heads of the creatures”

the dome

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

Ezekiel 1:26

over their heads

Alternate translation: “over the heads of the living creatures”

was the likeness of a throne

Here, **likeness** means that what Ezekiel saw looked like a throne. If your language does not use an abstract noun for the idea behind the word **likeness**, you can express the same idea with a verbal form. Alternate translation: “was something that looked like a throne” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

sapphire

a very valuable stone that is clear blue and very shiny

on the likeness of the throne was

If your language does not use an abstract noun for the idea behind the word **likeness**, you can express the same idea with a verbal form. Alternate translation: “on what looked like a throne there was” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 1:27

from the appearance of his hips up

The person's body above the hips looked like glowing metal that had fire in it. If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form.

Alternate translation: "from what appeared to be his hips up" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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

If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form. 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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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

If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form. 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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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

Here, **likeness** means that what Ezekiel saw looked like the glory of Yahweh. If your language does not use an abstract noun for the ideas behind the words **appearance** and **likeness**, you can express the same idea with verbal forms. Alternate translation: "It appeared to be what looked like the glory of Yahweh" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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: [\[\[rc:///tw/dict/bible/kt/call\]\]](#) and [\[\[rc:///tw/dict/bible/kt/appoint\]\]](#) and **prophet, prophecy, prophesy, seer, prophetess (p.1459)**)

Ezekiel 2:1

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

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”

Ezekiel 2:2

the Spirit

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

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.

Ezekiel 2:4

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

have stubborn faces

Alternate translation: "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 (p.1356)**) (See: **Doublet (p.1356)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

a prophet has been among them

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

Ezekiel 2:6

son of man

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”

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 2:7

are most rebellious

Alternate translation: “are very rebellious” or “totally rebel against me”

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** (p. 1405)) (See: **Metonymy** (p.1405))

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

Alternate translation: “a scroll that had writing on it”

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1451)**)

Ezekiel 3:1

He said to me

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

Son of man

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 (p. 1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 3:2

that scroll

Many versions have “the scroll” or “this 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.

Ezekiel 3:4

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 3:5

(There are no notes for this verse.)

Ezekiel 3:6

of strange speech or a difficult language

Alternate translation: "who speak a strange or difficult language"

not to many peoples of strange speech

Alternate translation: "I am not sending you to a mighty nation whose people speak a strange language"

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 (p.1383)**) (See: **Hypothetical Situations (p.1383)**)

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 (p. 1356)**) (See: **Doublet (p.1356)**)

strong browed

This is an idiom. Alternate translation: “unwilling to change” (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 3:8

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 3:9

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

Alternate translation: "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 (p. 1405)**) (See: **Metonymy (p. 1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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](#).

Ezekiel 3:12

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.”

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

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

Ezekiel 3:13

(There are no notes for this verse.)

Ezekiel 3:14

General Information:

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.

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1375)**) (See: **How to Translate Names (p.1375)**)

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

Alternate translation: "unable to do anything because I was so amazed"

Ezekiel 3:16

General Information:

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 3:18

the wicked

Alternate translation: "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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

he will die in his sin

Alternate translation: "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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 3:21

since he was warned

This can be translated in active form. Alternate translation: "since you warned him" (See: **Active or Passive (p. 1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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.”

Ezekiel 3:25

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

This is best translated literally.

Ezekiel 3:26

the roof of your mouth

Alternate translation: "the top of your mouth"

you will be mute

Alternate translation: "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** (p. 1405)) (See: **Metonymy** (p. 1405))

Ezekiel 3:27

I will open your mouth

Alternate translation: "I will make you able to speak"

the one who will not listen will not listen

Alternate translation: "the one who refuses to listen will not listen"

Lord Yahweh

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

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

son of man

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 4:2

lay siege against it

Alternate translation: "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.

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

set your face

Here “face” is a metonym for attention or gaze, and “set your face” refers to literally staring at something. (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 4:4

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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

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

Ezekiel 4:5

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

Alternate translation: "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 (p.1410)**) (See: **Numbers (p.1410)**)

Ezekiel 4:6

these days

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

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 (p.1405)**) (See: **Metonymy (p.1405)**)

I am assigning to you one day for each year

Alternate translation: “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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

Set your face

Here “face” is a metonym for attention or gaze. “Set your face” refers to literally staring at something. (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

prophecy against it

Alternate translation: “prophecy about the bad things that will happen to Jerusalem”

Ezekiel 4:8

For behold

Alternate translation: "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 (p.1399)) (See: **Metaphor (p.1399)**)

Ezekiel 4:9

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 (p. 1445)**) (See: **Translate Unknowns (p.1445)**)

390 days

“three hundred and ninety days” (See: **Numbers (p.1410)**) (See: **Numbers (p.1410)**)

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: [\[\[rc:///ta/man/translate/translate-numbers\]\]](#) and [\[\[rc:///ta/man/translate/translate-bweight\]\]](#)) (See: **Numbers (p.1410)**)

Ezekiel 4:11

a sixth of a hin

"1/6 hin" or "a sixth part of a hin" or "about one-half liter" (See: [\[\[rc:///ta/man/translate/translate-bvolume\]\]](#) and [\[\[rc:///ta/man/translate/translate-fraction\]\]](#)) (See: **Biblical Volume (p.1350)**)

a hin

A hin is 3.7 liters. (See: **Biblical Volume (p.1350)**) (See: **Biblical Volume (p.1350)**)

Ezekiel 4:12

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 (p.1445)**) (See: **Translate Unknowns (p.1445)**)

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.

Ezekiel 4:13

will banish

will send away by force

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

Alternate translation: “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.

Ezekiel 4:15

Look

Alternate translation: "Listen" or "Pay attention to the important thing I will tell you now"

I have given you

Alternate translation: "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](#).

Ezekiel 4:16

Behold

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

I am breaking the staff of bread in Jerusalem

Alternate translation: "I will stop the supply of food to Jerusalem"

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#)) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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

son of man

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

Alternate translation: “blade for cutting hair”

pass the razor over your head and your beard

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

Ezekiel 5:2

Burn a third of it

“Burn a third of your hair” (See: **Fractions (p.1370)**) (See: **Fractions (p.1370)**)

midst

middle

when the days of the siege are completed

Alternate translation: “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 (p.1370)**) (See: **Fractions (p.1370)**)

strike it with the sword all around the city

Alternate translation: “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 (p.1370)**) (See: **Fractions (p.1370)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

I will draw out a sword

Alternate translation: “I will pull a sword out of its container”

Ezekiel 5:3

a small number of hairs from them

Alternate translation: "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.

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: [\[\[rc:///ta/man/translate/figs-events\]\]](#) and [\[\[rc:///ta/man/translate/translate-versebridge\]\]](#)) (See: **Order of Events (p.1413)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 5:5

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 (p.1423)**) (See: **Personification (p.1423)**)

other lands

Alternate translation: “the neighboring countries” or “the countries around her”

Ezekiel 5:6

The people have rejected my judgments

Alternate translation: "The people of Israel and Jerusalem have refused to obey my judgments."

Ezekiel 5:7

Lord Yahweh

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

Because you are more troublesome than

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

that surround you

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

or acted according to my decrees

Alternate translation: “or obeyed my decrees”

Ezekiel 5:8

Behold!

Alternate translation: "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" .

Ezekiel 5:9

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.

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

Alternate translation: "I will judge you" or "I will punish you severely"

scatter to every direction all of you who are left

Alternate translation: "I will force all of you who are left to go to different places."

Ezekiel 5:11

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

with all your disgusting deeds

Alternate translation: “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 (p.1443)**) (See: **Synecdoche (p.1443)**)

I will not spare you

Alternate translation: “I will surely punish you”

Ezekiel 5:12

they will be consumed by famine in your midst

Alternate translation: "many of them will die because of famine"

Ezekiel 5:13

my wrath will be completed

Alternate translation: "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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

when I have completed my fury against them

Alternate translation: "when I have finished punishing them"

Ezekiel 5:14

(There are no notes for this verse.)

Ezekiel 5:15

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 (p.1356)**) (See: **Doublet (p.1356)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

increase the famine on you

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1423)**) (See: **Personification (p.1423)**)

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:

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 (p.1338)**) (See: **Apostrophe (p.1338)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 6:2

Son of man

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”

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

set your face

Here “face” is a metonym for attention or gaze. (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

the mountains of Israel

Alternate translation: “the mountains in the land of Israel”

Ezekiel 6:3

Behold!

Alternate translation: "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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 6:4

General Information:

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

your dead

Alternate translation: "your people who have died"

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 6:6

General Information:

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 6:7

The dead will fall down in your midst

Alternate translation: "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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 6:8

General Information:

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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."

Ezekiel 6:10

(There are no notes for this verse.)

Ezekiel 6:11

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1441)**) (See: **Symbolic Language (p.1441)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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

Alternate translation: "I will satisfy my anger against them" or "I will punish them until I am no longer angry"

Ezekiel 6:13

General Information:

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

Ezekiel 6:14

Diblah

This is the name of a city. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

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 (p.1463)**)

Ezekiel 7:1

General Information:

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

An end!

Alternate translation: "The end has come!"

the four borders of the land

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

Ezekiel 7:3

General Information:

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 (p.1423)**) (See: **Personification (p.1423)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

according to your ways

Alternate translation: "according to the things you do" or "because of the wicked things you do"

I will bring all your abominations upon you

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

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 7:5

General Information:

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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

Alternate translation: "You can be absolutely sure that it"

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 (p. 1423)**) (See: **Personification (p.1423)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 7:8

General Information:

General Information:

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

Now before long

Alternate translation: "Very soon now"

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Metaphor (p.1399)**)

fury

Alternate translation: "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 (p.1443)**) (See: **Synecdoche (p.1443)**)

I will not spare you

Alternate translation: "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](#).

Ezekiel 7:10

General Information:

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Behold

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

Doom has gone out

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 7:11

(There are no notes for this verse.)

Ezekiel 7:12

General Information:

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 (p.1420)**) (See: **Parallelism (p.1420)**)

my anger is on the entire multitude

Alternate translation: "I am angry with the whole multitude"

multitude

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

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

Alternate translation: "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 (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 7:14

General Information:

General Information:

These are Yahweh's words about Israel.

They have blown the trumpet

Alternate translation: "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](#).

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

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 7:16

(There are no notes for this verse.)

Ezekiel 7:17

General Information:

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1360)**) (See: **Euphemism (p.1360)**)

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 (p.1436)**) (See: **Simile (p.1436)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 7:19

in the day of Yahweh's rage

Alternate translation: "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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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."

Ezekiel 7:20

General Information:

General Information:

These are Yahweh's words about Israel.

with them

with the jeweled ornaments

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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.

Ezekiel 7:22

I will turn my face away

Alternate translation: "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

Ezekiel 7:23

General Information:

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.

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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. If your language does not use an abstract noun for the idea behind the word **violence**, you can express the same idea with a verbal form. Alternate translation: "violence is everywhere in the city" or "many people in the city are doing violent things to others" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Metaphor (p.1399)**)

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

Alternate translation: "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 (p.1335)**) (See: **Active or Passive (p.1335)**)

their holy places

the places in which they worshiped idols

Ezekiel 7:25

Fear will come

Alternate translation: "The people will be afraid"

They will seek peace

Alternate translation: "They will try to make peace with their enemies"

but there will be none

Alternate translation: "but they will be unable to make peace with their enemies"

Ezekiel 7:26

General Information:

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 (p.1423)**) (See: **Personification (p.1423)**)

they will seek a vision from the prophet

Alternate translation: "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.

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: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Idiom (p.1386)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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: [\[\[rc:///tw/dict/bible/kt/temple\]\]](#) and [\[\[rc:///tw/dict/bible/kt/falsegod\]\]](#) and **sin, sinful, sinner, sinning (p.1461)**)

Ezekiel 8:1

General Information:

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.

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: [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Ordinal Numbers (p.1415)**)

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Lord Yahweh

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

fell upon

Alternate translation: “took hold of”

Ezekiel 8:2

a likeness with the appearance of a man

Here, **likeness** means that what Ezekiel saw looked like a man. If your language does not use an abstract noun for the ideas behind the words **likeness** and **appearance**, you can express the same ideas with verbal forms. Alternate translation: “there was someone who appeared to be a man” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

glowing metal

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

the appearance of his hips & the appearance of something shining

If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form. Alternate translation: “what appeared to be his hips ... what appeared to be something shining” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 8:3

he reached out

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

between earth and heaven

Alternate translation: “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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

the idol that provokes great jealousy

Alternate translation: “the idol that causes God to be very jealous”

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.

Ezekiel 8:5

General Information:

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

gate leading to the altar

Alternate translation: “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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 8:7

the courtyard

You may need to make explicit which courtyard. “the temple courtyard” (See: **Assumed Knowledge and Implicit Information (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 8:8

(There are no notes for this verse.)

Ezekiel 8:9

(There are no notes for this verse.)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 8:11

Jaazaniah & Shaphan

men's names (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

censer

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

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

the hidden chamber of his idol

Alternate translation: “the room where no one can see him worship his idol”

Ezekiel 8:13

(There are no notes for this verse.)

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 (p.1375)**) (See: **How to Translate Names (p.1375)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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

Alternate translation: "they were looking toward the east"

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

they have filled the land with violence

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

to provoke me to anger

Alternate translation: "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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

I will not spare them

Alternate translation: "I will still punish them"

Though they cry in my ears with a loud voice

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

I will not hear them

Alternate translation: "I will not listen to 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: [\[\[rc:///tw/dict/bible/kt/sin\]\]](#) and [\[\[rc:///tw/dict/bible/kt/evil\]\]](#) and **faithful, faithfulness, trustworthy (p.1455)**)

Ezekiel 9:1

he cried in my hearing

Alternate translation: "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

Ezekiel 9:2

weapon of slaughter

weapon for killing many people

behold

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

the upper gate that faces north

Alternate translation: “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 (p.1445)**) (See: **Translate Unknowns (p.1445)**)

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 (p.1445)**) (See: **Translate Unknowns (p.1445)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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](#).

Ezekiel 9:4

groan and sigh

These are sounds people make when they feel very sad or grieved about something. (See: **Doublet (p.1356)**) (See: **Doublet (p.1356)**)

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”

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

do not spare

Alternate translation: “do not refrain from killing”

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 (p. 1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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).

Ezekiel 9:7

General Information:

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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](#).

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: [\[\[rc://ta/man/translate/figs-idiom\]\]](#) and [\[\[rc://ta/man/translate/figs-rquestion\]\]](#)) (See: **Idiom (p.1386)**)

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. If your language does not use an abstract noun for the idea behind the word **outpouring**, you can express the same idea with a verbal form. 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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

exceedingly great

Alternate translation: “very great”

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1399)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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"

Ezekiel 9:11

Behold

Alternate translation: "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 (p.1445)**) (See: **Translate Unknowns (p.1445)**)

He reported and said

Alternate translation: "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 (p.1463)**)

Ezekiel 10:1

toward the dome

Alternate translation: "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.

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 (p.1445)**) (See: **Translate Unknowns (p.1445)**)

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

Alternate translation: “sprinkle them over the city” or “spread them over the city”

Ezekiel 10:3

Connecting Statement:

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 (p.1344)**) (See: **Background Information (p.1344)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

the house

the temple

Ezekiel 10:4

The glory of Yahweh

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

It filled

the glory of Yahweh filled

Ezekiel 10:5

(There are no notes for this verse.)

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](#).

Ezekiel 10:7

(There are no notes for this verse.)

Ezekiel 10:8

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

Alternate translation: "I saw that the cherubim had 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](#).

the appearance of the wheels was like a beryl stone

If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form. 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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

beryl stone

“Beryl” here is a very hard, valuable stone. This beryl was probably green or blue. (See: **Translate Unknowns (p.1445)**) (See: **Translate Unknowns (p.1445)**)

Ezekiel 10:10

Their appearance was the same likeness for all four of them

If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form. If your language does not use an abstract noun for the idea behind the word **likeness**, you can express the same idea with an adjective. Alternate translation: "All four of them appeared to be similar" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

a wheel intersecting another wheel

The word "intersecting" means "crossing" or "passing through."

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"

Ezekiel 10:12

wheels

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

Ezekiel 10:13

the wheels were called, "Whirling."

The word "Whirling" means "Spinning." Here it is the name of the wheels. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "someone called the wheels, 'Whirling.'" or "the name of the wheels was 'Whirling.'" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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](#).

Ezekiel 10:15

living creatures

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

rose up

Alternate translation: "went up into the air"

Ezekiel 10:16

They still stayed beside them

Alternate translation: "The wheels stayed with the cherubim." Alternate translation: "The wheels moved with the cherubim"

Ezekiel 10:17

stood still

Alternate translation: “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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 10:18

the glory of Yahweh

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

the house

the temple

stood over

Alternate translation: “stayed over” or “waited over”

Ezekiel 10:19

came upon them from above

Alternate translation: "went above the cherubim"

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](#).

Ezekiel 10:21

the likeness of human hands

Here, **likeness** means that what Ezekiel saw looked like human hands. If your language does not use an abstract noun for the idea behind the word **likeness**, you can express the same idea with a verbal form. Alternate translation: “something that looked like human hands” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 10:22

the likeness of their faces was like the faces that I had seen

If your language does not use an abstract noun for the idea behind the word **likeness**, you can express the same idea with a verbal form. Alternate translation: "their faces looked like the faces that I had seen" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

went straight ahead

Alternate translation: "faced forward" or "looked directly 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 (p.1465)**)

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 (p.1399)**)

Ezekiel 11:1

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 (p.1410)**) (See: **Numbers (p.1410)**)

Jaazaniah son of Azzur and Pelatiah son of Benaiah

These are the names of men. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

among them

Alternate translation: “among the twenty-five men”

Ezekiel 11:2

Son of man

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”

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.

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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.)

Ezekiel 11:5

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 11:6

(There are no notes for this verse.)

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 (p.1399)**) (See: **Metaphor (p.1399)**)"

But you are going to be brought out

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "But I am going to bring you out" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)"

Ezekiel 11:8

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 11:11

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

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 (p.1399)**) (See: **Metaphor (p.1399)**)

within the borders of Israel

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1375)**) (See: **How to Translate Names (p.1375)**)

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: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/translate-symaction\]\]](#)) (See: **Idiom (p.1386)**)

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 (p.1362)**) (See: **Exclamations (p.1362)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “The people living in Jerusalem say about all of them” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Yahweh has given this land to us as our possession” or “This land has become our possession” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 11:16

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

where you were scattered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "where I scattered you" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p. 1356)**) (See: **Doublet (p.1356)**)

every detestable thing

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

Ezekiel 11:19

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1405)**)

Ezekiel 11:22

General Information:

General Information:

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

cherubim

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

Ezekiel 11:23

(There are no notes for this verse.)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 11:25

(There are no notes for this verse.)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 12:2

Son of man

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 12:3

General Information:

General Information:

Yahweh is telling Ezekiel to act out another parable.

Therefore as for you

Alternate translation: "So then, this is what I say to you"

in their sight

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 12:4

General Information:

General Information:

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

in their sight

Alternate translation: "as they watch"

Ezekiel 12:5

(There are no notes for this verse.)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 12:7

General Information:

General Information:

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

just as I was commanded

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "just as Yahweh commanded me" (See: **Active or Passive (p. 1335)**) (See: **Active or Passive (p.1335)**)

dug a hole through the wall by hand

Alternate translation: "dug a hole through the wall with my hands"

in the dark

Alternate translation: "at night"

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

so it will be done to them

The word “them” refers to the people living in Jerusalem. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “so others will do to them” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 12:12

in the dark

Alternate translation: "at night"

They will dig through the wall

The word "They" refers to the people living in Jerusalem.

He will cover his face

Alternate translation: "The prince will cover his face"

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 12:18

(There are no notes for this verse.)

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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “others will empty the land of everything in it” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 12:20

the cities that were inhabited will be desolate

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the cities where people lived will be desolate” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

every vision will be fulfilled

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will fulfill every vision" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 12:24

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

I will speak this word

Alternate translation: “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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

Ezekiel 12:28

My words will not be delayed any longer

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1459)**)

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: [\[\[rc:///tw/dict/bible/kt/sin\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#))

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 13:2

Son of man

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

Alternate translation: “prophesying only the things that they imagine”

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1436)**) (See: **Simile (p.1436)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Yahweh's declaration

Alternate translation: "is what Yahweh has declared"

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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.

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “nor will anyone enroll their names in the record of the house of Israel” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 13:10

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

hailstones

balls of ice that sometimes falls from the sky during a rainstorm.

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Ezekiel 13:13

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 (p.1399)**) (See: **Metaphor (p.1399)**)

in my rage & in my wrath & in my rage

Alternate translation: "because of my rage ... because of my wrath ... because my rage."

Ezekiel 13:14

lay bare

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

annihilated

Alternate translation: “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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 13:15

I will annihilate in my fury

Alternate translation: "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](#).

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.

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

prophecy 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](#).

prophecy against

“prophecy about the bad things that will happen to them.” See how you translated this in [Ezekiel 4:7](#).

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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that they use to hunt down people" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Ezekiel 13:19

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 (p. 1420)**) (See: **Parallelism (p.1420)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

charms

objects believed to have magical powers

to ensnare

Alternate translation: "to trap" "to catch in a snare"

tear them from your arms

Alternate translation: "tear the charms from your arms"

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you will no longer trap them like prey in your hands" or "you will no longer control them with your power" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and **Active or Passive (p.1335)**) (See: **Metonymy (p.1405)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 14:3

Son of man

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"

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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. If it would be helpful in your language, you could express this question 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: [\[\[rc://ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc://ta/man/translate/figs-activepassive\]\]](#)) (See: **Rhetorical Question (p.1433)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

their hearts that have been driven far from me through their idols

Here the word “hearts” represents the minds and affections of the people. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “who have all left me to worship their idols” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

Turn back your faces

Here the word “faces” represents the people. Alternate translation: “Turn back” (See: **Synecdoche (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

set my face

Here "face" is a metonym for attention or gaze, and "set my face" refers to staring. Alternate translation: "stare" (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1405)**)
(See: **Metonymy (p.1405)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

Ezekiel 14:12

(There are no notes for this verse.)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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: [\[\[rc://ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc://ta/man/translate/figs-synecdoche\]\]](#)) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 14:14

(There are no notes for this verse.)

Ezekiel 14:15

(There are no notes for this verse.)

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 (p.1386)**) (See: **Idiom (p.1386)**)

only their own lives would be rescued

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “they could only rescue their own lives” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 14:18

these three men

Noah, Daniel, and Job

only their own lives would be rescued

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “they would only rescue their own lives” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 14:20

only their own lives would be rescued

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “they would only rescue their own lives” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 14:22

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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “they will comfort you concerning the punishment” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

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 (p.1436)**)

Ezekiel 15:1

General Information:

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 15:2

Son of man

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"

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. If it would be helpful in your language, you could express this question 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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "People do not take wood from a vine to make anything." (See: **Rhetorical Question (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "they do not make a peg from it to hang things on it." (See: **Rhetorical Question (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "If it is thrown into a fire as fuel ... it is not good for anything." (See: **Rhetorical Question (p.1433)**) (See: **Rhetorical Question (p.1433)**)

If it is thrown into a fire as fuel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "If a person throws it into a fire as fuel" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 15:5

See!

The word “see” here alerts us to pay attention to the surprising information that follows.

When it was complete

Alternate translation: “When it was whole” or “Before the fire burned it”

it could not make anything

Alternate translation: “no one could make anything from it”

Ezekiel 15:6

(There are no notes for this verse.)

Ezekiel 15:7

General Information:

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

set my face

Here “face” is a metonym for attention or gaze, and “set my face” refers to staring. Alternate translation: “stare” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1399)**)

Ezekiel 16:1

General Information:

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1399)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 16:2

Son of man

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"

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: [\[\[rc:///ta/man/translate/figs-doublet\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Doublet (p. 1356)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 16:4

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

with loathing for your life

Alternate translation: "because your parents hated you"

you were thrown out into the open field

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "your parents threw you out into the open field" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 16:6

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 (p.1358)**) (See: **Ellipsis (p.1358)**)

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 (p.1436)**) (See: **Simile (p.1436)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

Ezekiel 16:8

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.

Ezekiel 16:9

(There are no notes for this verse.)

Ezekiel 16:10

embroidered clothes

“beautiful clothes.” To embroider is to sew a design into a piece of cloth.

Ezekiel 16:11

I adorned you with jewelry

Alternate translation: "I put jewelry on you"

Ezekiel 16:12

(There are no notes for this verse.)

Ezekiel 16:13

you were adorned with gold and silver, and you were dressed in fine linen

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I adorned you with gold and silver, and dressed you in fine linen" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 16:14

Your fame went out among the nations

Alternate translation: "Many people in many nations knew who you were"

it was perfect

Alternate translation: "your beauty was perfect"

Ezekiel 16:15

you trusted in your own beauty

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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"

Ezekiel 16:16

(There are no notes for this verse.)

Ezekiel 16:17

male figures

Alternate translation: "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: [\[\[rc://ta/man/translate/figs-euphemism\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Euphemism (p.1360)**)

Ezekiel 16:18

(There are no notes for this verse.)

Ezekiel 16:19

set before them

Alternate translation: "placed as an offering in front of them"

Ezekiel 16:20

whom you bore for me

Alternate translation: "who were my children"

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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you sacrificed them to the images so that those images could devour them as food" (See: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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. If it would be helpful in your language, you could express this question 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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p. 1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

Ezekiel 16:23

(There are no notes for this verse.)

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.

Ezekiel 16:25

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 16:26

(There are no notes for this verse.)

Ezekiel 16:27

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

I will hand your life over

Here “life” represents the person. Alternate translation: “I will hand you over” (See: **Synecdoche (p.1443)**) (See: **Synecdoche (p.1443)**)

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1399)**)

Ezekiel 16:28

(There are no notes for this verse.)

Ezekiel 16:29

(There are no notes for this verse.)

Ezekiel 16:30

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. If it would be helpful in your language, you could express this question 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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 16:32

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: [\[\[rc:///ta/man/translate/figs-euphemism\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Euphemism (p.1360)**)

Ezekiel 16:33

(There are no notes for this verse.)

Ezekiel 16:34

(There are no notes for this verse.)

Ezekiel 16:35

(There are no notes for this verse.)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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.

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: [\[\[rc://ta/man/translate/figs-explicit\]\]](#) and [\[\[rc://ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 16:38

the shedding of blood

This phrase represents murder in any form. Alternate translation: “murder” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

Ezekiel 16:40

(There are no notes for this verse.)

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

in the sight of many women

Alternate translation: “where many women can see” or “while many women watch”

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See:

Metonymy (p.1405))

Ezekiel 16:43

call to mind

This idiom means to remember. Alternate translation: “remember” (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

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.

Ezekiel 16:44

Behold!

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

Ezekiel 16:45

who detested her husband

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 16:46

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: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 16:47

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

Ezekiel 16:48

(There are no notes for this verse.)

Ezekiel 16:49

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc:///ta/man/translate/figs-doublet\]\]](#)) (See: **Synecdoche (p.1443)**)

Ezekiel 16:50

(There are no notes for this verse.)

Ezekiel 16:51

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.

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

Alternate translation: “be ashamed” or “bear your disgrace”

Ezekiel 16:53

(There are no notes for this verse.)

Ezekiel 16:54

you will show your shame

Alternate translation: “you will be ashamed” or “you will bear your disgrace”

you will be humiliated

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “I will humiliate you” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 16:55

your sister Sodom and her daughters will be restored to their former condition

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will restore your sister Sodom and her daughters to their former condition" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Samaria and her daughters will be restored to their former estate

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will restore your sister Samaria and her daughters to their former estate" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

estate

Alternate translation: "condition"

you and your daughters will be restored to your former condition

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will restore you and your daughters to your former condition" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 16:56

Sodom your sister was not even mentioned by your mouth

Here the word “mouth” represents the person who speaks. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You did not even mention your sister Sodom” (See: [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Synecdoche (p.1443)**)

Ezekiel 16:57

before your wickedness was revealed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “before you revealed your wickedness” or “before I revealed your wickedness” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1399)**)

despise

hate very much

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

Ezekiel 16:59

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 16:60

call to mind

This idiom means to remember. Alternate translation: “remember” (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

made in the days of your youth

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that I made with you when you were young” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 16:61

(There are no notes for this verse.)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 16:63

call everything to mind

This idiom means to remember. Alternate translation: “remember everything” (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

you will no longer open your mouth to speak because of your shame

This means that Jerusalem will be too ashamed to speak.

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 (p.1466)**)

Important figures of speech in this chapter

Metaphor

Judah is compared to a vine that grows one direction and then another. (See: **Metaphor (p.1399)**)

Ezekiel 17:1

General Information:

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 17:2

Son of man

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”

present a riddle and speak a parable

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

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.

Ezekiel 17:4

It broke off the tips of the branches

Alternate translation: "It broke off the highest part of the tree"

took them

Alternate translation: "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.

Ezekiel 17:5

General Information:

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

Alternate translation: “good ground”

He placed it beside a large body of water

Alternate translation: “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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 17:6

Then it sprouted

Alternate translation: "Then the seed began to grow into a plant"

a spreading vine low to the ground

Alternate translation: "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

Alternate translation: "That is how the vine grew"

produced branches and sent out shoots

Alternate translation: "grew branches and spread its shoots"

Ezekiel 17:7

General Information:

General Information:

The introductory “but” shows that a different eagle is being described other than the one before.

another great eagle

Alternate translation: “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 (p.1423)**) (See: **Personification (p.1423)**)

from the place it had been planted so it would be watered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “from the place that the first eagle had planted it so that it would have water” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 17:8

It had been planted

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The first eagle had planted the vine" (See: **Active or Passive (p. 1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 17:9

Will it prosper?

Yahweh asks this as a leading question to emphasize the negative answer. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "It will not prosper." (See: **Rhetorical Question (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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. If it would be helpful in your language, you could express this question 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: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Rhetorical Question (p.1433)**)

No strong arm or many people will be needed to pull it out

The phrase "strong arm" represents a strong person. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "There will be no need for a strong person or many people to pull it out" (See: [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Synecdoche (p.1443)**)

Ezekiel 17:10

behold

Alternate translation: “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. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “It will not grow.” (See: **Rhetorical Question (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Will it not wither when the eastern wind touches it?

Yahweh asks this rhetorical question to emphasize that this will certainly happen. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “It will wither when the eastern wind touches it.” (See: **Rhetorical Question (p.1433)**) (See: **Rhetorical Question (p.1433)**)

when the eastern wind touches it

Alternate translation: “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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Do you not know what these things mean?

Yahweh asks this as a leading question in order to provide the answer. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “This is what these things mean.” (See: **Rhetorical Question (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Behold

Alternate translation: “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.

Ezekiel 17:13

brought him under an oath

Alternate translation: "made him swear an oath"

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 17:15

General Information:

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. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "He will certainly not succeed." (See: **Rhetorical Question (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

If he breaks the covenant, will he escape?

Yahweh asks this leading question to emphasize the negative answer. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "If he breaks the covenant, he will certainly not escape." (See: **Rhetorical Question (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Ezekiel 17:16

the land of the king who made him king, the king whose oath he despised

Alternate translation: "the land of the king of Babylon who made him King of Judah, the king of Babylon whose oath he despised"

Ezekiel 17:17

General Information:

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 (p.1356)**) (See: **Doublet (p.1356)**)

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

Alternate translation: "to kill many people"

Ezekiel 17:18

Behold, he reached out

Alternate translation: "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 (p.1439)**) (See: **Symbolic Action (p. 1439)**)

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. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "it was my oath that the king of Jerusalem despised and my covenant that he broke." (See: **Rhetorical Question (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

the ones who remain will be scattered in every direction

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 17:22

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 17:23

bear branches

Alternate translation: "grow new branches"

Ezekiel 17:24

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: [\[\[rc:///ta/man/translate/figs-personification\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Personification (p.1423)**)

I bring down the high trees and I raise up the low trees

Alternate translation: "I cut down the tall trees and I cause the little trees to grow"

wither

when a plant dries up and dies.

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 (p.1461)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1369)**) (See: **Forms of You (p.1369)**)

land of Israel

This refers to the people of Israel. (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1427)**) (See: **Proverbs (p.1427)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 18:3

(There are no notes for this verse.)

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 (p. 1443)**) (See: **Synecdoche (p.1443)**)

Ezekiel 18:5

(There are no notes for this verse.)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 18:7

gives back to the debtor what was put up as security for a loan

Alternate translation: "returns to the debtor the item that the debtor gave him as security for the loan"

Ezekiel 18:8

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."

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 18:10

who sheds blood

This phrase represents murder in any form. Alternate translation: “who murders” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

any one of these things

This refers to the sinful actions that Yahweh had mentioned beginning in [Ezekiel 18:5](#).

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 18:12

the poor and needy

The words “poor” and “needy” share similar meanings and emphasize that these are people who cannot help themselves. (See: **Doublet (p.1356)**) (See: **Doublet (p.1356)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1405)**)

Ezekiel 18:14

behold!

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

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 18:16

(There are no notes for this verse.)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 18:18

General Information:

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

Alternate translation: "robbed his fellow Israelite"

behold, he

Alternate translation: "pay attention, because what I am about to say is both true and important: he"

in his iniquity

Alternate translation: "because of 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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 18:21

General Information:

General Information:

Yahweh speaking of the wicked person who changes and does what is righteous.

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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “I will not remember all the transgressions that he has committed and will not hold them against him” (See: [\[\[rc://ta/man/translate/figs-idiom\]\]](#) and [\[\[rc://ta/man/translate/figs-activepassive\]\]](#)) (See: **Idiom (p.1386)**)

by the righteousness that he practices

Alternate translation: “because of the righteous things he has done”

Ezekiel 18:23

General Information:

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metaphor (p.1399)**)

Ezekiel 18:24

General Information:

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

All the righteousness that he had done will not be called to mind

The idiom “call to mind” means to remember. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “I will not remember all the righteousness that he had done” (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Idiom (p.1386)**)

treason

crime done against a country or against God, by someone who is expected to be loyal

he will die in the sins

Alternate translation: “he will die because of the sins”

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Are my ways unfair?

Yahweh asks this rhetorical question to emphasize the negative answer. Alternate translation: “My ways are not unfair.” (See: **Rhetorical Question (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

Ezekiel 18:27

(There are no notes for this verse.)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 18:29

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 18:31

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 18:32

(There are no notes for this verse.)

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 (p.1399)**)

Ezekiel 19:1

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

take up a lamentation

This idiom means to sing a lamentation. Alternate translation: "sing a lamentation" (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

lioness

a female lion

Ezekiel 19:3

(There are no notes for this verse.)

Ezekiel 19:4

He was caught in their trap

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "They caught him in their trap" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 19:5

(There are no notes for this verse.)

Ezekiel 19:6

(There are no notes for this verse.)

Ezekiel 19:7

He seized their widows

Alternate translation: "He seized the widows of the men whom he devoured"

The land and its fullness were abandoned

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "People abandoned the land and its fullness" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

its fullness

Alternate translation: "everything in it"

Ezekiel 19:8

from the surrounding provinces

Alternate translation: "from the provinces surrounding the land of Israel"

He was caught in their trap

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "They caught him in their trap" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 19:9

his voice would no longer be heard

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “people would no longer hear his voice” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 19:10

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/writing-symlanguage\]\]](#)) (See: **Metonymy (p.1405)**)

Ezekiel 19:11

strong branches that were used for rulers' scepters

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "branches strong enough that people used them for rulers' scepters" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

its height was seen by the greatness of its foliage

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "people could see how tall it was by the greatness of its foliage" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 19:12

the vine was uprooted in fury and thrown down

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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 (p.1335)**) (See: **Active or Passive (p.1335)**)

Its strong branches were broken off and withered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 19:14

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

will be sung as a lamentation

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must sing it as a lamentation” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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: [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Ordinal Numbers (p. 1415)**)

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

before me

Alternate translation: “in front of 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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 20:3

Son of man

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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: [[rc://ta/man/translate/figs-metaphor]] and [[rc://ta/man/translate/figs-metonymy]]) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 20:7

to them

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

the idols of Egypt

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 20:8

they rebelled against me

The word “they” refers to “the descendants of the house of Jacob.”

were unwilling to listen to me

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

so it would not be profaned in the eyes of the nations

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that the people would not profane it in the eyes of the nations" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

in the eyes

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the opinion" or "in the judgment" (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

they were staying

Alternate translation: "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 (p.1386)**) (See: **Idiom (p.1386)**)

bringing them

Alternate translation: "bringing the people of Israel"

Ezekiel 20:10

I sent them

The word “them” refers to “the descendants of the house of Jacob.”

Ezekiel 20:11

(There are no notes for this verse.)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 20:13

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

in order to end them

The euphemism "to end them" refers to killing them. Alternate translation: "in order to kill them" (See: **Euphemism (p.1360)**) (See: **Euphemism (p.1360)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

so it would not be profaned in the eyes of the nations

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

in whose sight I had brought them out of Egypt

Alternate translation: "in whose presence I brought my people out of Egypt"

Ezekiel 20:15

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

to them

Alternate translation: “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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

Ezekiel 20:17

my eye spared them

Here the word "eye" represents Yahweh. Alternate translation: "I spared them" (See: **Synecdoche (p.1443)**) (See: **Synecdoche (p.1443)**)

Ezekiel 20:18

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

keep my decrees and obey them

To "keep" Yahweh's decrees is the same as to "obey them." (See: **Doublet (p.1356)**) (See: **Doublet (p.1356)**)

Ezekiel 20:20

(There are no notes for this verse.)

Ezekiel 20:21

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Synecdoche (p.1443)**)

for my name’s sake

Here the word “name” represents Yahweh’s reputation. Alternate translation: “for the sake of my reputation” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

so it would not be profaned in the eyes of the nations

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

Ezekiel 20:23

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

Ezekiel 20:25

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.

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 20:27

(There are no notes for this verse.)

Ezekiel 20:28

(There are no notes for this verse.)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

the name is called Bamah

The name "Bamah" means "high place," a place for worshiping idols. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "people have called that place Bamah" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 20:30

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1436)**) (See: **Simile (p.1436)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Ezekiel 20:32

(There are no notes for this verse.)

Ezekiel 20:33

with a mighty hand, a raised arm

The words “hand” and “arm” both represent power. Alternate translation: “with very great power” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-doublet\]\]](#)) (See: **Metonymy (p.1405)**)

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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “fury that I will pour out on you” or “I will express my fury towards you” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1399)**)

Ezekiel 20:34

among whom you have been scattered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “among whom I have scattered you” (See: **Active or Passive (p. 1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 20:35

(There are no notes for this verse.)

Ezekiel 20:36

(There are no notes for this verse.)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 20:38

(There are no notes for this verse.)

Ezekiel 20:39

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 (p.1405)**) (See: **Metonymy (p.1405)**)

to listen to me

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 20:40

to require your offerings

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

your holy things

Alternate translation: "the offerings that you set aside to give to me"

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

where you have been scattered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "where I have scattered you" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 20:42

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

Ezekiel 20:43

you will call to mind

This idiom means to remember. Alternate translation: “you will remember” (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

you defiled yourselves

A person who is not acceptable for God’s purposes is spoken of as if the person were defiled. (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

set your face

Here “face” is a metonym for attention or gaze, and “set your face” represents staring. Alternate translation: “stare” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 20:47

The fiery flame will not be quenched

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “The fiery flame will not go out” or “No one will be able to quench the fiery flame” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

every face from the south to the north will be burned

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the fire will burn every face from the south to the north” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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: [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc:///ta/man/translate/figs-merism\]\]](#)) (See: **Synecdoche (p.1443)**)

Ezekiel 20:48

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1405)**)

it will not be quenched

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “it will not go out” or “no one will quench it” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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](#).

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1360)**) (See: **Euphemism (p.1360)**)

Ezekiel 21:4

cut off

This is a euphemism that means to kill. Alternate translation: “kill” (See: **Euphemism (p.1360)**) (See: **Euphemism (p.1360)**)

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 (p.1408)**) (See: **Nominal Adjectives (p.1408)**)

from you

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

all flesh

Here “flesh” is a metonym for “people.” Alternate translation: “all people” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1397)**) (See: **Merism (p.1397)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1423)**) (See: **Personification (p.1423)**)

Ezekiel 21:6

General Information:

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 (p.1386)**) (See: **Idiom (p.1386)**)

In bitterness groan

Alternate translation: “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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1423)**) (See: **Personification (p.1423)**)

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: [\[\[rc://ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Synecdoche (p.1443)**)

will falter

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1360)**) (See: **Euphemism (p.1360)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

It will be sharpened and polished

This phrase indicates that the sword is ready for someone to use it. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "It is sharp and polished" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1436)**) (See: **Simile (p.1436)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Should we

The word "we" refers to Ezekiel and the people of Israel. (See: **Exclusive and Inclusive 'We' (p.1365)**) (See: **Exclusive and Inclusive 'We' (p.1365)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1423)**) (See: **Personification (p.1423)**)

such rod

This phrase is used to mock the king's scepter by calling it a "rod." Alternate translation: "such scepter" (See: **Irony (p.1392)**) (See: **Irony (p.1392)**)

Ezekiel 21:11

the sword will be given to be polished

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will polish the sword" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

then to be grasped by the hand

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "then the right person will hold it in his hand" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

it is to be given into the hand of the one who kills

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "it is ready for the killer to use" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1423)**) (See: **Personification (p.1423)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

Ezekiel 21:13

the scepter

Here the king of Judah is represented by his scepter. Alternate translation: “the king” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

does not last

This is an idiom. Alternate translation: “cannot resist” or “is destroyed” (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

even a third time

This is an idiom that means multiple times. Alternate translation: “again and again” (See: [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Ordinal Numbers (p.1415)**)

A sword for the ones to be slaughtered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “It is a sword for slaughtering people” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

It is a sword for the many to be slaughtered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “It is a sword for slaughtering many people” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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.

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Metaphor (p.1399)**)

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 (p.1436)**) (See: **Simile (p.1436)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///ta/man/translate/figs-apostrophe\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and **Idiom (p.1386)** (See: **Apostrophe (p.1338)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 21:20

(There are no notes for this verse.)

Ezekiel 21:21

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 (p.1420)**) (See: **Parallelism (p.1420)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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.

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 21:24

Because you have made your guilt to be remembered

Alternate translation: "Because you remind me of your iniquity"

you will be taken in hand

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p.1335)**)

Ezekiel 21:25

General Information:

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 (p.1386)**) (See: **Idiom (p.1386)**)

whose time of committing iniquity has ended

Alternate translation: “at the time when Yahweh ends iniquity”

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 (p.1408)**) (See: **Nominal Adjectives (p.1408)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

the one comes who is assigned

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the one comes who I assign" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

is drawn

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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 (p.1436)**) (See: **Simile (p.1436)**)

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 (p.1448)**) (See: **When Masculine Words Include Women (p.1448)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

the wicked

This refers to wicked people. Alternate translation: “those who are wicked” (See: **Nominal Adjectives (p.1408)**) (See: **Nominal Adjectives (p.1408)**)

who are about to be killed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “who are about to die” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 21:30

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Metaphor (p.1399)**)

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

the hand of cruel men

The "hand" of the men refers to their control. Alternate translation: "the control of cruel men" (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

craftsmen of destruction

Alternate translation: "men who cause great destruction"

Ezekiel 21:32

You will become fuel for the fire

Alternate translation: "The fire will burn up your bodies"

Your blood will be in the midst of the land

Alternate translation: "Your blood will soak into the ground of your land"

You will not be remembered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "No one will remember you" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1453)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

son of man

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 (p.1405)**) (See: **Metonymy (p.1405)**)

her

The word "her" refers to Jerusalem. Cities were often thought of as a woman. (See: [\[\[rc://ta/man/translate/figs-gendernotations\]\]](#) and [\[\[rc://ta/man/translate/figs-personification\]\]](#)) (See: **When Masculine Words Include Women (p.1448)**)

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: [\[\[rc:///ta/man/translate/figs-gendernotations\]\]](#) and [\[\[rc:///ta/man/translate/figs-personification\]\]](#)) (See: **When Masculine Words Include Women (p.1448)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

unclean

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 22:4

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 (p.1399)**) (See: **Metaphor (p.1399)**)

unclean

A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc://ta/man/translate/figs-idiom\]\]](#) and [\[\[rc://ta/man/translate/figs-explicit\]\]](#)) (See: **Idiom (p.1386)**)

have drawn your days to a close

Alternate translation: “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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1379)**) (See: **Hyperbole (p.1379)**)

Ezekiel 22:5

(There are no notes for this verse.)

Ezekiel 22:6

General Information:

General Information:

Yahweh speaking about the ruler of Israel in Jerusalem.

Behold

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

each one by his own power, have come

Alternate translation: "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 (p.1338)**) (See: **Apostrophe (p.1338)**)

to pour out blood

This speaks of murdering people as pouring out blood. Alternate translation: "to murder people" (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 22:7

They have dishonored fathers

Alternate translation: "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

Alternate translation: "oppressed"

Ezekiel 22:8

(There are no notes for this verse.)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

perform wickedness in your midst

Alternate translation: “do evil things among you”

Ezekiel 22:10

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: [\[\[rc:///ta/man/translate/figs-apostrophe\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and **Metaphor (p.1399)**) (See: **Apostrophe (p.1338)**)

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 (p.1360)**) (See: **Euphemism (p.1360)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 22:12

to pour out blood

This speaks of murdering people as pouring out blood. Alternate translation: “to murder people” (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

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.”

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

you have forgotten me

Refusing to obey Yahweh is like forgetting that he exists. (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

Ezekiel 22:13

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** (p. 1439)) (See: **Symbolic Action** (p.1439))

the bloodshed that is done in the midst of you

Alternate translation: "the murder that people commit in 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. If it would be helpful in your language, you could express this question 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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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: [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Synecdoche (p.1443)**)

will your hands be strong

Here the whole person is referred to by his “hands.” Alternate translation: “will you be strong” (See: **Synecdoche (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1420)) (See: **Parallelism (p.1420)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

the nations

Here the "nations" refer to the people who live in those places. Alternate translation: "the people in other nations" (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 22:19

behold

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

Ezekiel 22:20

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 22:23

General Information:

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 22:24

You are a land that has not been cleansed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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: [\[\[rc://ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc://ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p.1335)**)

not been cleansed

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1436)**) (See: **Simile (p.1436)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 22:26

do violence to my law

Alternate translation: "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: [\[\[rc://ta/man/translate/figs-nominaladj\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Nominal Adjectives (p. 1408)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

so that I am profaned in their midst

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and profane me among themselves" (See: **Active or Passive (p. 1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1436)**) (See: **Simile (p.1436)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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.

Ezekiel 22:29

have oppressed & and plundered

The understood words may be supplied. Alternate translation: “have oppressed people ... and plundered others” (See: **Ellipsis (p.1358)**) (See: **Ellipsis (p.1358)**)

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 (p.1408)**) (See: **Nominal Adjectives (p.1408)**)

Ezekiel 22:30

General Information:

General Information:

Yahweh compares the leaders of Jerusalem to a wall and himself to an invading army. (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-euphemism\]\]](#)) (See: **Metaphor (p.1399)**)

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: [\[\[rc://tw/dict/bible/kt/faithful\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#))

Ezekiel 23:1

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 23:2

Son of man

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”

Ezekiel 23:3

Their breasts were squeezed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Men squeezed their breasts” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “there men fondled their virgin nipples” (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Parallelism (p.1420)**)

fondled

to be touched lovingly or softly

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Oholah

This is the name of a woman that means “her tent.” (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

Oholibah

This is the name of a woman that means “my tent is in her.” (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

Ezekiel 23:5

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

who were dominant

Alternate translation: “who ruled over her”

Ezekiel 23:6

(There are no notes for this verse.)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

unclean

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 23:8

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Metonymy (p. 1405)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 23:11

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 (p.1375)**) (See: **How to Translate Names (p.1375)**)

Ezekiel 23:12

(There are no notes for this verse.)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 23:14

(There are no notes for this verse.)

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

chariot troops

soldiers who drive chariots and who run ahead of and beside them

sons of Babylonia

Alternate translation: "Babylonians"

Ezekiel 23:16

(There are no notes for this verse.)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

so she turned herself away from them

This is an idiom. Alternate translation: “so she rejected them” (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 23:18

(There are no notes for this verse.)

Ezekiel 23:19

(There are no notes for this verse.)

Ezekiel 23:20

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: [\[\[rc:///ta/man/translate/figs-simile\]\]](#) and [\[\[rc:///ta/man/translate/figs-hyperbole\]\]](#)) (See: **Simile (p.1436)**)

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: [\[\[rc:///ta/man/translate/figs-simile\]\]](#) and [\[\[rc:///ta/man/translate/figs-hyperbole\]\]](#)) (See: **Simile (p.1436)**)

Ezekiel 23:21

(There are no notes for this verse.)

Ezekiel 23:22

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

Alternate translation: “I will cause them to attack you from all directions”

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 (p.1379)**) (See: **Hyperbole (p.1379)**)

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: [\[\[rc:///ta/man/translate/translate-names\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **How to Translate Names (p.1375)**)

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

will come against you

This is an idiom. Alternate translation: “will attack you” (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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: [\[\[rc:///ta/man/translate/figs-euphemism\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Euphemism (p.1360)**)

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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "your survivors will be burned by fire" or "fire will burn your survivors" (See: [\[\[rc:///ta/man/translate/figs-personification\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Personification (p.1423)**)

Ezekiel 23:26

(There are no notes for this verse.)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 23:28

Behold

Alternate translation: "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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

into the hand

Here the word "hand" refers to control. Alternate translation: "into the control" (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 23:29

naked and bare

These two words mean the same thing and emphasize that she will be completely uncovered. (See: **Doublet (p. 1356)**) (See: **Doublet (p.1356)**)

your nakedness will be uncovered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "They will reveal your nakedness" (See: **Active or Passive (p. 1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 23:30

These things will be done to you in your acting

"These things will be done to you because you have acted." If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "These things will happen to you because you have acted" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 23:32

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

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 (p.1358)**) (See: **Ellipsis (p.1358)**)

Ezekiel 23:33

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 23:34

tear your breasts

Alternate translation: "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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 23:36

Son of man, will you judge Oholah and Oholibah?

Yahweh uses this rhetorical question as a command for Ezekiel. If it would be helpful in your language, you could express this question 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: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Rhetorical Question (p.1433)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 23:38

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1358)**) (See: **Ellipsis (p.1358)**)

Ezekiel 23:39

behold!

Alternate translation: "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 (p.1443)**) (See: **Synecdoche (p.1443)**)

Ezekiel 23:40

General Information:

General Information:

Yahweh again refers to the cities of Jerusalem and Samaria as if they were two prostitutes. (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

behold

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

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 (p.1369)**) (See: **Forms of You (p.1369)**)

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 (p.1369)**) (See: **Forms of You (p.1369)**)

my incense and my oil

These are items used in worship to Yahweh.

Ezekiel 23:42

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 (p.1405)**) (See: **Metonymy (p.1405)**)

was around her & on their 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." Alternate translation: "was around her ... on her and her sister's hands"

Sabeans were brought

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The word "Sabeans" refers to people from Sheba. Alternate translation: "Sabeans had come" (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/translate-names\]\]](#)) (See: **Active or Passive (p.1335)**)

they put bracelets

The word "they" refers to the men.

Ezekiel 23:43

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.

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.

They went in to her

Alternate translation: "They went in to where she was" or "They went to her"

In this way they went in to Oholah and Oholibah

Alternate translation: "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 (p.1386)**) (See: **Idiom (p.1386)**)

who shed blood & blood is on their hands

This is an idiom. Alternate translation: “who murder people ... murderers” (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 23:46

raise up a company

The phrase “raise up” is an idiom. Alternate translation: “gather a large group of people” (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

against them and give them

Alternate translation: “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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “for the company to terrorize and plunder them” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 23:47

cut them down

This is an idiom. Alternate translation: “kill them” (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 23:48

(There are no notes for this verse.)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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: [\[\[rc:///tw/dict/bible/kt/clean\]\]](#) and [\[\[rc:///tw/dict/bible/kt/sin\]\]](#))

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 (p.1399)**)

Ezekiel 24:1

General Information:

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 (p.1386)**) (See: **Idiom (p.1386)**)

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: [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Ordinal Numbers (p.1415)**)

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

Ezekiel 24:2

Son of man

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"

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 24:3

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 24:4

Gather pieces of food

Here “food” refers specifically to meat. Alternate translation: “Place pieces of meat” (See: **Synecdoche (p.1443)**)
(See: **Synecdoche (p.1443)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 24:6

the city of blood

Here “blood” is a reference to “murder.” Alternate translation: “the city of murderers” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

a cooking pot

Yahweh continues to compare Jerusalem to a cooking pot. Alternate translation: “it is like a cooking pot” (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

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.

Ezekiel 24:7

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1423)**) (See: **Personification (p.1423)**)

has set it on the smooth rock

Alternate translation: "has put the blood on bare rocks"

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

so it could not be covered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “so that no one could cover it” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 24:9

the city of blood

Here “blood” is a reference to “murder.” Alternate translation: “the city of murderers” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 24:10

kindle the fire

Alternate translation: "light the fire"

let the bones be charred

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "burn the bones" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 24:11

scorch

to burn the surface of something

so its uncleanness within it will be melted, its corrosion consumed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "to melt the uncleanness within it and to consume its corrosion" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

uncleanness

A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

corrosion

rust

consumed

burned away

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 24:13

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 24:14

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

with a plague

Alternate translation: "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 (p.1420)**) (See: **Parallelism (p.1420)**)

Ezekiel 24:17

the dead

This refers to his dead wife. Alternate translation: “your dead wife” (See: **Nominal Adjectives (p.1408)**) (See: **Nominal Adjectives (p.1408)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

Ezekiel 24:18

In the morning

Alternate translation: "The next morning"

Ezekiel 24:19

General Information:

General Information:

The people of Israel question Ezekiel, and Ezekiel tells them what Yahweh has said to them.

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 24:22

(There are no notes for this verse.)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

groan

This is the sound a person makes who wants help, but who has too much pain or sorrow to speak.

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 24:26

refugee

someone who has been forced to leave his country because of war or another disaster

Ezekiel 24:27

your mouth will be opened up

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#)) (See: **Active or Passive (p.1335)**)

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 (p.1395)**) (See: **Litotes (p.1395)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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, prophesy, seer, prophetess (p.1459)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 25:2

Son of man

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”

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 (p. 1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

the people of Ammon

Alternate translation: “the descendants of Ammon” or “those who live in the land of Ammon”

prophecy against them

“prophecy about the bad things that will happen to them.” This means to prophecy 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:

General Information:

Yahweh tells Ezekiel what to say to the people of Ammon.

Hear the word of the Lord Yahweh

Alternate translation: "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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "against my sanctuary when the enemy army profaned it" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

against the land & against the house

Alternate translation: "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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 25:4

behold

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

They will set up camp against you and set up their tents among you

Alternate translation: “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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-ellipsis\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 25:7

behold

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Behold! The house of Judah is like

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 25:9

behold! I will open

Alternate translation: "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 (p.1423)**) (See: **Personification (p.1423)**)

Ezekiel 25:10

to the people of the east who have been against the people of Ammon

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

so that the people of Ammon will not be remembered among the nations

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that the nations will not remember the people of Ammon" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 25:11

(There are no notes for this verse.)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1375)**) (See: **How to Translate Names (p.1375)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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. If your language does not use an abstract noun for the idea behind the word **vengeance**, you can express the same idea with a verbal form such as “to punish.”

Alternate translation: “I will use my people Israel to punish the people of Edom” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

they will do to Edom according to my anger and my fury

Alternate translation: “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 (p.1356)**) (See: **Doublet (p.1356)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

to destroy Judah

Here “Judah” refers to the people who live there. Alternate translation: “to destroy the people of Judah” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

I will cut off

This is an idiom. Alternate translation: “I will destroy” or “I will get rid of” (See: **Idiom (p.1386)**) (See: **Idiom (p.1386)**)

Kerethites

people who lived in the city of Kereth in Philistia (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

Ezekiel 25:17

(There are no notes for this verse.)

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 (p.1459)**)

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: [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Ordinal Numbers (p.1415)**)

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 (p.1415)**) (See: **Ordinal Numbers (p.1415)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 26:2

Son of man

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”

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Aha!

The word “Aha” is a sound people make when they discover something. Alternate translation: “Yes!” or “This is great!” (See: **Exclamations (p.1362)**) (See: **Exclamations (p.1362)**)

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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Armies have broken down the gates of the people” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

I will be filled up

Here to be “filled up” represents being prosperous. Alternate translation: “I will become prosperous” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

she is ruined

Alternate translation: “Jerusalem is ruined”

Ezekiel 26:3

Behold!

Alternate translation: "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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1436)**) (See: **Simile (p.1436)**)

Ezekiel 26:5

Connecting Statement:

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 (p.1423)**) (See: **Personification (p.1423)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 26:6

Her daughters who are in the fields will be slaughtered by the swords

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The enemy armies will slaughter with swords her daughters who are in the fields" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 26:7

Connecting Statement:

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Behold

Alternate translation: "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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

a great many people

This emphasizes the great size of Nebuchadnezzar's army.

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 26:9

General Information:

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Connecting Statement:

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p. 1436)**) (See: **Simile (p.1436)**)

whose walls have been broken down

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "after breaking down its walls" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 26:11

(There are no notes for this verse.)

Ezekiel 26:12

General Information:

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:

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

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 (p.1420)**) (See: **Parallelism (p.1420)**)

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

Alternate translation: “into the sea”

Ezekiel 26:13

The sound of your harps will be heard no more

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “No one will hear the sound of your harps anymore” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

you will become a place where nets

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will make you a place where nets" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 26:15

Connecting Statement:

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. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "The islands will quake ... in your midst." (See: **Rhetorical Question (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 26:16

princes of the sea

Alternate translation: "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 (p. 1399)**) (See: **Metaphor (p.1399)**)

be appalled because of you

Alternate translation: "be unable to speak because what has happened to you is so bad"

Ezekiel 26:17

General Information:

General Information:

In these verses, “They” refers to the “princes of the sea” in the previous verse, and “you” refers to Tyre.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

lift up

Alternate translation: “sing”

How you, who were inhabited by sailors, have been destroyed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “How your enemies have destroyed you—you who were inhabited by sailors” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

spread a terror about themselves upon everyone who lived near them

If your language does not use an abstract noun for the idea behind the word **terror**, you can express the same idea with an adjective such as “terrified.” Alternate translation: “caused all the people around them to be terrified” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1420)**) (See: **Parallelism (p.1420)**)

Now the coasts tremble

Here “the coasts” represents the people living there. Alternate translation: “Now the people of the coastlands tremble” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1423)**) (See: **Personification (p.1423)**)

Ezekiel 26:19

Connecting Statement:

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.

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 (p.1436)**) (See: **Simile (p.1436)**)

the deeps

Here “the deeps” means the deep waters of the sea. Alternate translation: “the deep waters” (See: **Nominal Adjectives (p.1408)**) (See: **Nominal Adjectives (p.1408)**)

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: [\[\[rc:///ta/man/translate/figs-personification\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Personification (p.1423)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

stand in the land of the living

This represents being restored to the city's former existence. (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 26:21

I will place disaster on you

If your language does not use an abstract noun for the idea behind the word **disaster**, you can express the same idea with an adjective such as “terrible” or the verb “destroy.” Alternate translation: “I will bring you to a terrible end” or “I will destroy you” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1459)**)

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 (p.1399)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 27:2

son of man

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"

begin a lamentation

If your language does not use an abstract noun for the idea behind the word **lamentation**, you can express the same idea with a verbal form such as "lament." Alternate translation: "begin to lament" (See: **Abstract Nouns (p. 1333)**) (See: **Abstract Nouns (p. 1333)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

who lives within the gates of the sea

Alternate translation: "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 (p.1405)**) (See: **Metonymy (p.1405)**)

I am perfect in beauty

If your language does not use an abstract noun for the idea behind the word **beauty**, you can express the same idea with an adjective such as "beautiful." Alternate translation: "I am perfectly beautiful" or "I am entirely beautiful" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 27:4

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Connecting Statement:

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Your borders

Alternate translation: "Your boundaries"

heart of the seas

Alternate translation: "middle of the seas"

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

Ezekiel 27:6

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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

Alternate translation: “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 (p.1436)**) (See: **Simile (p.1436)**)

Ezekiel 27:8

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Arvad

This is the name of a small island off the coast of Syria. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

sages of Tyre

Alternate translation: “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 "Geba." (See: [\[\[rc://ta/man/translate/translate-names\]\]](#) and [\[\[rc://ta/man/translate/translate-textvariants\]\]](#)) (See: **How to Translate Names (p. 1375)**)

filled your seams

Alternate translation: "repaired your cracks" or "repaired your leaks"

sailors

A sailor is one of the team of workers on a ship.

Ezekiel 27:10

General Information:

General Information:

The words “you” and “your” in these verses refer to Tyre.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Persia, Lydia & Libya

These are the names of places. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

your men of war

Alternate translation: “men who fought in your wars” or “serving as your warriors”

your splendor

If your language does not use an abstract noun for the idea behind the word **splendor**, you can express the same idea with an adjective such as “splendid.” Alternate translation: “how splendid you were” or “how majestic you were” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 27:11

Arvad & Helek & Gammad

These are the names of places. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

They completed your beauty

If your language does not use an abstract noun for the idea behind the word **beauty**, you can express the same idea with an adjective such as "beautiful." Alternate translation: "They finished making you beautiful" or "They made you perfectly beautiful" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 27:12

General Information:

General Information:

The word “your” in these verses refers to Tyre.

Connecting Statement:

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

Alternate translation: “the things you offered for sale”

Ezekiel 27:13

Javan

This is the name of a coastal region also known as Ionia. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

They handled your merchandise

Alternate translation: "They traded for your merchandise"

Ezekiel 27:14

General Information:

General Information:

The word “your” in these verses refers to Tyre.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Beth Togarmah

the name of a place (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

stallions

adult male horses

Ezekiel 27:15

Rhodes

This is the name of a place. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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

Ezekiel 27:16

General Information:

General Information:

The words “you” and “your” in these verses refer to Tyre.

Connecting Statement:

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 (p.1405)**) (See: **Metonymy (p.1405)**)

dealer

Alternate translation: “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 (p.1408)**) (See: **Nominal Adjectives (p.1408)**)

pearls

beautiful beads of hard white material that come from creatures in the sea

rubies

A ruby is a type of red precious stone.

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Minnith

This is the name of a place. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

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 (p.1375)**) (See: **How to Translate Names (p.1375)**)

enormous wealth

Alternate translation: "abundant wealth" or "great wealth"

Ezekiel 27:19

General Information:

General Information:

The words “you” and “your” in these verses refer to Tyre.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Dan & Javan & Izal

These are names of places. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

Dan and Javan

This is a metonym for the people of Dan and Javan. Alternate translation: “The people of Dan and Javan” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1445)**) (See: **Translate Unknowns (p.1445)**)

calamus

a type of grass that people used as perfume and for medicine (See: **Translate Unknowns (p.1445)**) (See: **Translate Unknowns (p.1445)**)

Ezekiel 27:20

Dedan was

This is a metonym for the people of Dedan. Alternate translation: “The people of Dedan were” (See: **Metonymy (p. 1405)**) (See: **Metonymy (p.1405)**)

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 (p.1375)**) (See: **How to Translate Names (p.1375)**)

Arabia

This is a metonym for the people of Arabia. Alternate translation: “The people of Arabia” or “The Arabians” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 27:22

General Information:

General Information:

The words “you” and “your” in these verses refer to Tyre.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Sheba & Raamah

These are the names of places. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

precious gems

Alternate translation: “valuable stones”

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Haran & Kanneh & Eden & Sheba & Ashur & Kilmad

These are the names of places. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

Ezekiel 27:24

General Information:

General Information:

The words “you” and “your” in these verses refer to Tyre.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

These were your dealers

Alternate translation: “They traded with you”

ornate robes of violet cloths with woven colors

Alternate translation: “purple robes with many different colors”

blankets of multicolored, embroidered, and well-woven cloth

Alternate translation: “blankets with many colors that had designs and were of high quality”

Ezekiel 27:25

The ships of Tarshish were the transporters of your merchandise

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The ships of Tarshish carried your merchandise" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

heart of the seas

"middle of the seas." See how you translated this in [Ezekiel 27:4](#).

Ezekiel 27:26

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Connecting Statement:

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre.

Your rowers

Alternate translation: “The people that row you”

vast seas

Alternate translation: “great waters”

the eastern wind

Alternate translation: “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](#).

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

If your language does not use an abstract noun for the idea behind the word **destruction**, you can express the same idea with a verbal form such as “destroy.” Alternate translation: “at the time you are destroyed” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 27:28

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 27:29

All those who handle oars

Alternate translation: "All the rowers"

Ezekiel 27:30

wail bitterly

Alternate translation: "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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

Ezekiel 27:31

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

They will shave their heads bald for you and bind themselves with sackcloth

These are expressions of grieving and mourning. (See: **Symbolic Action (p.1439)**) (See: **Symbolic Action (p.1439)**)

bald

having no hair on the head

Ezekiel 27:32

They will lift up their wails of lamentation

If your language does not use an abstract noun for the idea behind the word **lamentation**, you can express the same idea with a verbal form such as "lament." Alternate translation: "They will cry out and lament" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

sing dirges

Alternate translation: "sing funeral songs"

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

ashore

Alternate translation: "onto the land"

you enriched the kings of the earth

Alternate translation: "you made the kings of the earth rich"

Ezekiel 27:34

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

shattered

To “shatter” is to break up into pieces.

crew

team of workers

Ezekiel 27:35

were appalled at you

Alternate translation: "were shocked and terrified by what happened to you"

their kings shuddered in horror

If your language does not use an abstract noun for the idea behind the word **horror**, you can express the same idea with an adverb such as "fearfully." Alternate translation: "their kings shuddered fearfully" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

shuddered

Alternate translation: "shook, trembled with fear"

Their faces trembled

Here "faces" represents the whole person. Alternate translation: "They appear to be trembling" (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

you have become a horror

If your language does not use an abstract noun for the idea behind the word **horror**, you can express the same idea with an adjective such as “dreadful.” If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you have become dreadful” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1459)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 28:2

Son of man

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p. 1436)**) (See: **Simile (p.1436)**)

Ezekiel 28:4

General Information:

General Information:

The words “you” and “your” in these verses refer to the ruler of Tyre.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Ezekiel his message to the ruler of Tyre.

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: [\[\[rc:///ta/man/translate/figs-rpronouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Reflexive Pronouns (p.1430)**)

obtained gold and silver

Alternate translation: “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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

your heart is arrogant

Here “heart” represents the will or thoughts of the ruler of Tyre. Alternate translation: “you are arrogant” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 28:6

General Information:

General Information:

The words “you” and “your” in these verses refer to the ruler of Tyre.

Connecting Statement:

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

profane your splendor

If your language does not use an abstract noun for the idea behind the word **splendor**, you can express the same idea with an adjective such as “splendid.” Alternate translation: “profane how splendid you are” or “defile how majestic you are” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 28:8

down to the pit

Here “the pit” refers to the grave or to hell. Alternate translation: “down to the grave” (See: **Metonymy (p.1405)**)
(See: **Metonymy (p.1405)**)

in the heart of the seas

Alternate translation: “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. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “You will not say ‘I am a god’ to the face of one who kills you!” (See: [\[\[rc://ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc://ta/man/translate/figs-irony\]\]](#)) (See: **Rhetorical Question (p.1433)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

in the hand of

Here being in the hand of someone represents being under their control. Alternate translation: “under the control of” (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 28:12

Son of man

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

Alternate translation: “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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 28:13

Every precious stone covered you

Alternate translation: "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 (p.1445)**) (See: **Translate Unknowns (p.1445)**)

settings and mountings

pieces of metal that hold the precious stones

It was on the day you were created that they were prepared

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I prepared them on the day that I created you" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

prepared

Alternate translation: "made ready"

Ezekiel 28:14

General Information:

General Information:

The word “you” in these verses refers to the king of Tyre.

Connecting Statement:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 28:15

from the day you were created until injustice was found within you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “since the day that I created you until I found injustice within you” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 28:16

General Information:

General Information:

The words “you” and “your” in these verses refer to the king of Tyre.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Ezekiel his message to the king of Tyre.

great trade

Alternate translation: “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. If your language does not use an abstract noun for the idea behind the word **violence**, you can express the same idea with an adjective such as “violent.” Alternate translation: “you and your people became completely violent” or “you and your people were completely violent” (See: [\[\[rc://ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc://ta/man/translate/figs-synecdoche\]\]](#) and **Abstract Nouns (p.1333)**) (See: **Metaphor (p.1399)**)

guardian cherub

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

arrogant

falsely believing oneself to be importantbelieving oneself to be important

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

before kings

"in front of kings "

so they may see you

Alternate translation: "so they may look at you"

Ezekiel 28:18

General Information:

General Information:

The words “you” and “your” in these verses refer to the king of Tyre.

Connecting Statement:

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 28:19

shudder

shake or tremble with fear

you will be no more forever

See how you translated this in [Ezekiel 27:36](#).

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 28:21

Son of man

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”

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

prophecy against

“prophecy about the bad things that will happen to.” See how you translated this in [Ezekiel 4:7](#).

Ezekiel 28:22

Behold!

Alternate translation: "Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

I will be glorified in your midst

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will reveal my glory among you" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

when I execute justice within you

If your language does not use an abstract noun for the idea behind the word **justice**, you can express the same idea with a verbal form such as "judge." Alternate translation: "when I judge you" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

I will be shown to be holy in you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will use you to show you that I am holy" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 28:23

General Information:

General Information:

The words “you” and “your” in these verses refer to Sidon.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Ezekiel his message to Sidon.

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1408)**) (See: **Nominal Adjectives (p.1408)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

among whom they were scattered

This can be expressed in active form. Alternate translation: “among whom I scattered them” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

so the nations may see

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 28:26

within her

Alternate translation: "in the land"

when I execute justice on all

If your language does not use an abstract noun for the idea behind the word **justice**, you can express the same idea with a verbal form such as "judge." Alternate translation: "when I judge all" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/fulfill\]\]](#) and **promise, promised (p.1458)**)

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: [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Ordinal Numbers (p.1415)**)

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 29:2

Son of man

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”

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

prophecy against him and against all of Egypt

Alternate translation: “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 (p.1441)**) (See: **Symbolic Language (p.1441)**)

Ezekiel 29:4

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

Ezekiel 29:5

you will not be gathered nor lifted up

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Active or Passive (p.1335)**)

Ezekiel 29:6

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 29:8

Behold!

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!"

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 (p.1405)**) (See: **Metonymy (p.1405)**)

a sword against you

The word "you" refers to the nation of Egypt. (See: **Forms of You (p.1369)**) (See: **Forms of You (p.1369)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 29:9

(There are no notes for this verse.)

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 (p.1423)**) (See: **Personification (p.1423)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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: [\[\[rc://ta/man/translate/figs-merism\]\]](#) and [\[\[rc://ta/man/translate/figs-explicit\]\]](#)) (See: **Merism (p.1397)**)

Migdol

This is the name of a place in the far northern part of Egypt. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

Syene

This the name of a town in southern Egypt. It is now called Aswan. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

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 (p.1375)**) (See: **How to Translate Names (p.1375)**)

Ezekiel 29:11

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

Ezekiel 29:12

For I will make the land of Egypt a desolation

If your language does not use an abstract noun for the idea behind the word **desolation**, you can express the same idea with the adjective “desolate.” Alternate translation: “For I will make the land of Egypt desolate” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

Ezekiel 29:13

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

among whom they were scattered

This can be translated in active form. Alternate translation: “among whom I scattered them” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1375)**) (See: **How to Translate Names (p.1375)**)

a lowly kingdom

Here “lowly” represents unimportant. Alternate translation: “an unimportant kingdom” (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 29:15

the lowliest of the kingdoms

Here “lowliest” represents least important. Alternate translation: “the least important of the kingdoms” (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

I will diminish them

“I will make them small.” Here “diminish them” represents making Egypt weak or unimportant. (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 29:16

The Egyptians will no longer be a reason for confidence for the house of Israel

If your language does not use an abstract noun for the idea behind the word **confidence**, you can express the same idea 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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

the house of Israel

Here “house” represents the people of Israel. Alternate translation: “the people of Israel” or “the nation of Israel” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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: [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Ordinal Numbers (p.1415)**)

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 29:18

Son of man

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 29:19

Behold!

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 (p.1399) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

speak in their midst

Alternate translation: "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 (p.1459)**)

Ezekiel 30:1

General Information:

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 30:2

Son of man

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”

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 (p.1362)**) (See: **Exclamations (p.1362)**)

Ezekiel 30:3

The day is near

Alternate translation: "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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

a time of doom for nations

If your language does not use an abstract noun for the idea behind the word **doom**, you can express the same idea with the phrase "terrible things will happen." Alternate translation: "a time when terrible things will happen to the nations" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 30:4

General Information:

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 (p.1405)**) (See: **Metonymy (p.1405)**)

there will be anguish in Cush

If your language does not use an abstract noun for the idea behind the word **anguish**, you can express the same idea 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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

when they take her wealth

Alternate translation: "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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Libya

Libya is a country west of Egypt. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

will all fall by the sword

The word “all” here is a generalization. It means that many people will die. (See: **Hyperbole (p.1379)**) (See: **Hyperbole (p.1379)**)

Ezekiel 30:6

Yahweh says this

"This is what Yahweh says." This sentence introduces what the Lord would say.

So the ones

Alternate translation: "In this way, the peoples" or "In this manner, the nations"

who support Egypt

Alternate translation: "who help Egypt"

will fall

Alternate translation: "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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Metaphor (p.1399)**)

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 (p.1397)**) (See: **Merism (p.1397)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

Ezekiel 30:7

They will be appalled in the midst of the abandoned lands

Alternate translation: "The soldiers of the allies of Egypt will be appalled when they are left surrounded by nothing but abandoned lands"

in the midst of

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 30:8

General Information:

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

all of her helpers are destroyed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I destroy all of the allies of Egypt" or "when armies destroy all of those who help Egypt" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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

Alternate translation: "in order to frighten Cush, who now feels safe from danger"

there will be anguish among them on the day of Egypt's doom

If your language does not use an abstract noun for the ideas behind the words **anguish** and **doom**, you can express the same ideas with the words "suffer" and "punish." Alternate translation: "the people of Cush will also suffer when I punish Egypt" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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.

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

Alternate translation: “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.

Ezekiel 30:11

He and his army with him & will be brought to destroy the land

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will bring Nebuchadnezzar and his army ... to destroy the land" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

He and his army & will be brought to destroy the land

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will cause him and his army ... to go destroy the land of Egypt" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1379)**) (See: **Hyperbole (p.1379)**)

Ezekiel 30:12

General Information:

General Information:

These are Yahweh's words about Egypt.

I will make the rivers into dry ground

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

its fullness

Alternate translation: "everything in the land"

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

Alternate translation: “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 (p. 1375)**) (See: **How to Translate Names (p.1375)**)

a prince in the land of Egypt

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 30:14

Pathros

This was a region in southern Egypt.

set fire in Zoan

Alternate translation: "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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Thebes

This was the capital city of southern Egypt.

Ezekiel 30:15

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Pelusium

Pelusium is the name of a fortress in northern Egypt. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Thebes

This was the capital city of southern Egypt. See how you translated this in [Ezekiel 3:14](#).

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 (p.1386)**) (See: **Idiom (p.1386)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Metonymy (p.1405)**)

Thebes will be broken up

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “enemies will break up the walls and buildings in Thebes” or “enemies will destroy the Thebes” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Memphis

Memphis was a very important city in Egypt. See how you translated this in [Ezekiel 30:13](#).

Ezekiel 30:17

General Information:

General Information:

These are Yahweh's words about Egypt.

Heliopolis and Bubastis

These were cities in northern Egypt. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

their cities will go into captivity

Here "cities" represents the people of the cities. If your language does not use an abstract noun for the idea behind the word **captivity**, you can express the same idea 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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1423)**) (See: **Personification (p.1423)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

so they

Alternate translation: “so the Egyptians”

Ezekiel 30:20

General Information:

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 (p.1418)**) (See: **Parables (p.1418)**)

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 (p.1389)**) (See: **Introduction of a New Event (p.1389)**)

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 30:21

Son of man

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”

I have broken the arm of Pharaoh

Here “arm” represents the powerful army of a king. (See: [\[\[rc:///ta/man/translate/figs-parables\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Parables (p.1418)**)

Behold

Alternate translation: “Pay attention, because what I am about to say is both true and important”

It has not been bound up

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “No one has bound up his arm” or “No one has wrapped up his arm” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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

the Lord Yahweh says this

See how you translated this in [Ezekiel 3:11](#).

both the strong one and the broken one

Alternate translation: "both the arm that is healthy and the arm that is already broken"

I will make the sword fall from his hand

Alternate translation: "I will knock the sword out of Pharaoh's 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 (p.1420)**) (See: **Parallelism (p.1420)**)

among the lands

Alternate translation: "among the places in which people live"

Ezekiel 30:24

I will strengthen the arms of the king of Babylon

Alternate translation: "I will make the arms of the king of Babylon strong"

He will groan before the king of Babylon

Alternate translation: "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

Alternate translation: "as a man who is dying groans" or "like a man who is dying"

Ezekiel 30:25

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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

Alternate translation: “and the king of Babylon will attack the land of Egypt with my sword”

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 (p.1420)**) (See: **Parallelism (p.1420)**)

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 (p.1459)**)

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: [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Ordinal Numbers (p. 1415)**)

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 31:2

Son of man

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”

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Ezekiel 31:3

General Information:

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 (p.1418)**) (See: **Parables (p.1418)**)

Behold!

Alternate translation: "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 (p.1418)**) (See: **Parables (p.1418)**)

the branches formed its treetop

Some versions of the Bible translate this as "the top of the tree was in the clouds." Alternate translation: "its top was above the branches of the other trees"

Ezekiel 31:4

Many waters made it tall

Alternate translation: "Because the cedar had a lot of water, it grew very tall"

the deep waters made it huge

Alternate translation: "the water deep in the ground made the cedar grow very big"

for their channels stretched out to all the trees in the field

Alternate translation: "and streams flowed from the rivers to all the trees of the field"

Ezekiel 31:5

Its great height was more than any of the other trees in the field

Alternate translation: "The cedar was taller than any of the other trees of the field"

its branches became very many

Alternate translation: "it grew very many branches"

because of many waters as they grew

Alternate translation: "because it had a lot of water"

Ezekiel 31:6

Every bird of the heavens nested in its branches

Alternate translation: "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

Alternate translation: "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 (p.1405)**)
(See: **Metonymy (p.1405)**)

Ezekiel 31:7

it was beautiful in its greatness and the length of its branches

Alternate translation: "It was beautiful because it was very big and its branches were very long"

Ezekiel 31:8

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

plane tree

A plane tree was a large, leafy tree with strong branches. It is similar to a sycamore tree. (See: **Translate Unknowns (p.1445)**) (See: **Translate Unknowns (p.1445)**)

was like it in its beauty

Alternate translation: "was as beautiful as the cedar tree"

Ezekiel 31:9

I made it beautiful with its many branches

Alternate translation: "I made the cedar beautiful by giving it many long branches"

envied it

Alternate translation: "were jealous of the cedar tree"

Ezekiel 31:10

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

it set its treetop between its branches

Some versions of the Bible translate this as "the top of the tree was in the clouds." Alternate translation: "its top was above the branches of the other trees"

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 (p.1405)**) (See: **Metonymy (p.1405)**)

I have thrown it out

Alternate translation: “I sent the cedar away from the cedar’s land because the cedar was wicked”

Ezekiel 31:12

who were the terror of all the nations

If your language does not use an abstract noun for the idea behind the word **terror**, you can express the same idea with a verbal form such as “afraid.” And here “nations” represents the people of the nations. Alternate translation: “who made the people of all the nations afraid” (See: [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Abstract Nouns (p.1333)**)

cut it off

Alternate translation: “cut the cedar down”

its boughs lay broken

Alternate translation: “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

Alternate translation: “left the shade of the cedar”

Ezekiel 31:13

All the birds of the sky

Alternate translation: "All the birds that fly in the sky"

rested on the trunk of the fallen tree

Alternate translation: "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

Alternate translation: "the wild animals lived in the branches of the cedar"

Ezekiel 31:14

that no other trees that grow by the waters

Alternate translation: "that no other trees that get a lot of water"

will lift up their foliage to the height of the tallest trees

Some Bibles translate this as "will set their tops among the clouds." Alternate translation: "will grow taller than the branches of other trees"

that no other trees that grow beside the waters will reach up to that height

Alternate translation: "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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If your language does not use an abstract noun for the idea behind the word **death**, you can express the same idea with the verb "die." Alternate translation: "For I made it so that they all will die and go deep under the ground" (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Active or Passive (p.1335)**)

among the children of humanity, with those that go down to the pit

Alternate translation: "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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 31:15

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 (p.1386)**) (See: **Idiom (p.1386)**)

I brought mourning to the earth

If your language does not use an abstract noun for the idea behind the word **mourning**, you can express the same idea with a verbal form. Alternate translation: “I caused the earth to mourn” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

I held back the ocean waters

Alternate translation: “I kept the water in the ocean from watering the earth”

I kept back the great waters

Alternate translation: “I made it so that there would not be a lot of water anymore”

I brought mourning to Lebanon for him

If your language does not use an abstract noun for the idea behind the word **mourning**, you can express the same idea with a verbal form. Alternate translation: “I made Lebanon mourn for the cedar” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 31:16

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: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Idiom (p.1386)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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

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 (p.1386)**) (See: **Idiom (p.1386)**)

who had been killed by the sword

Here “sword” represents enemies who fought them in battle. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “whom enemies had killed with swords” or “who had died in battle” (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

For you will be brought down

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "For I will bring you down" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

with the trees of Eden

Alternate translation: "like the other trees of Eden"

to the lowest parts of the earth

Alternate translation: "to a place deep in the ground"

among the uncircumcised

Alternate translation: "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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1399)**)

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

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: [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Ordinal Numbers (p.1415)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 32:2

Son of man

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

Alternate translation: “sing”

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 (p.1436)**) (See: **Simile (p.1436)**)

like a monster in the seas

Pharaoh was powerful, but he only caused trouble for others, like this monster in the water. (See: **Simile (p.1436)**) (See: **Simile (p.1436)**)

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

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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

Alternate translation: "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 (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 32:5

your worm-filled corpse

The worms help the dead body to rot. Alternate translation: “your rotting body” (See: **Assumed Knowledge and Implicit Information (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 32:7

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

Ezekiel 32:9

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 32:11

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 32:12

each warrior a terror of nations

If your language does not use an abstract noun for the idea behind the word **terror**, you can express the same idea with a verbal form such as “terrifies” or “afraid.” Alternate translation: “Each warrior terrifies the nations” or “each one of them makes the nations afraid” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

will devastate the pride of Egypt

If your language does not use an abstract noun for the idea behind the word **pride**, you can express the same idea with a verbal form such as “proud.” Alternate translation: “will cause the Egyptians to no longer be proud” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1379)**) (See: **Hyperbole (p.1379)**)

Ezekiel 32:13

from beside the plentiful waters

Alternate translation: "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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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.

Ezekiel 32:15

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

when the land is made bare of all its fullness

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

in her

It was normal in biblical language to represent countries and lands as if they were women. Alternate translation: “in it” (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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

Alternate translation: "about Egypt, about all her multitudes" or "about the disaster that happened to Egypt, about the disaster that happened to all her multitudes"

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 32:18

Son of man

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”

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 (p.1386)**) (See: **Idiom (p.1386)**)

with those who have gone down to the pit

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 32:19

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Go down

It is implied that they must go down to Sheol. Alternate translation: "Go down to Sheol" (See: **Assumed Knowledge and Implicit Information (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Ezekiel 32:20

They will fall

Alternate translation: "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: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p.1335)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

they will seize her and her multitudes

Alternate translation: "her enemies will seize Egypt and her people"

Ezekiel 32:21

about Egypt and her allies

Alternate translation: "about the Egyptians and those who join them"

Ezekiel 32:22

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 (p.1399)**) (See: **Metaphor (p.1399)**)

her assembly

Alternate translation: "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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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: [\[\[rc://ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc://ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p.1335)**)

fell by the sword

The word “fell” here is a euphemism for “died.” (See: **Euphemism (p.1360)**) (See: **Euphemism (p.1360)**)

those who brought terror on the land of the living

If your language does not use an abstract noun for the idea behind the word **terror**, you can express the same idea with a verbal form such as “afraid.” Alternate translation: “those who, when they were still alive, caused people to be extremely afraid” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

the land of the living

This represents the people who were alive. (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 32:24

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

who have gone down uncircumcised

Alternate translation: “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

If your language does not use an abstract noun for the idea behind the word **terrors**, you can express the same idea with a verbal form such 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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

in the midst of the slain

Alternate translation: "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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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"

Ezekiel 32:26

Connecting Statement:

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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. If your language does not use an abstract noun for the idea behind the word **terrors**, you can express the same idea with a verbal form. Alternate translation: “they terrified everyone in the land of the living” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

All of them & land of the living

See how you translated “All of them ... land of the living” in [Ezekiel 32:25](#).

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 (p.1399)**) (See: **Metaphor (p.1399)**)

they were the terror of warriors in the land of the living

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 32:28

you & will be broken

“Broken” here represents “destroyed.” This can be put in active form. Alternate translation: “I will destroy you” (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p. 1335)**)

in the midst of

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

by the sword

This represents being in warfare. Alternate translation: “in battle” (See: **Metonymy (p.1405)**) (See: **Metonymy (p. 1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 32:30

The princes of the north

Alternate translation: "The princes who ruled nations in the north"

are there

Alternate translation: "are in Sheol"

went down

Alternate translation: "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 (p. 1405)**) (See: **Metonymy (p.1405)**)

by the sword

This represents being in warfare. Alternate translation: "in battle" (See: **Metonymy (p.1405)**) (See: **Metonymy (p. 1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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](#).

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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: [\[\[rc://ta/man/translate/figs-explicit\]\]](#) and [\[\[rc://ta/man/translate/figs-activepassive\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 32:32

I put him as my terrifying one in the land of the living

Alternate translation: "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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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: [\[\[rc:///tw/dict/bible/kt/sin\]\]](#) and [\[\[rc:///tw/dict/bible/kt/repent\]\]](#))

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 33:2

Son of man

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 (p.1405)**) (See: **Metonymy (p.1405)**)

make him a watchman

Alternate translation: “appoint him as a guard” or “make him guard”

Ezekiel 33:3

He looks for the sword

Here “sword” represents an enemy army. Alternate translation: “He looks for an enemy army” (See: **Metonymy (p. 1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 33:4

do not pay attention

Alternate translation: "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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1405)**)

Ezekiel 33:5

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

Alternate translation: “will keep himself from dying”

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 (p.1405)**) (See: **Metonymy (p.1405)**)

with the result that the people are not warned

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and he does not warn the people” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

that person dies in his own sin

Alternate translation: “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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1405)**)

Ezekiel 33:7

the house of Israel

Here “house” represents people. Alternate translation: “the people of Israel” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

warn them on my behalf

Alternate translation: “warn them as my representative” or “give them the warning from me”

Ezekiel 33:8

do not announce this

Alternate translation: "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: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

will have saved your own life

Alternate translation: "will have kept yourself alive"

Ezekiel 33:10

the house of Israel

Here “house” represents people. Alternate translation: “the people of Israel” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

You are saying this

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

in them

Alternate translation: “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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Ezekiel 33:11

I do not delight in the death of the wicked

If your language does not use an abstract noun for the idea behind the word **death**, you can express the same idea with a verbal form such 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: [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-nominaladj\]\]](#)) (See: **Abstract Nouns (p.1333)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Ezekiel 33:12

The righteousness of a righteous person will not save him if he sins!

If your language does not use an abstract noun for the idea behind the word **righteousness**, you can express the same idea with an adjective such as “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: [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Abstract Nouns (p.1333)**)

The wickedness of a wicked person will not cause him to perish

If your language does not use an abstract noun for the idea behind the word **wickedness**, you can express the same idea with an adjective such as “wicked.” Alternate translation: “A person who does what is wicked will not perish” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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. If your language does not use an abstract noun for the idea behind the word **righteousness**, you can express the same idea with an adjective such as “right.” Alternate translation: “if he depends on the right things he has done” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

commits injustice

Alternate translation: “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 (p.1386)**) (See: **Idiom (p.1386)**)

for the wickedness he committed

If your language does not use an abstract noun for the idea behind the word **wickedness**, you can express the same idea with an adjective such as “wicked” Alternate translation: “because of the wicked things he has done” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 33:14

to the wicked

The nominal adjective “the wicked” can be stated as “the wicked person.” Alternate translation: “to the wicked person” (See: **Nominal Adjectives (p.1408)**) (See: **Nominal Adjectives (p.1408)**)

Ezekiel 33:15

if he restores the loan guarantee

Alternate translation: "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

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Idiom (p.1386)**)

Ezekiel 33:17

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

die in it

Alternate translation: "die because of his sins"

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 (p.1399)**) (See: **Metaphor (p.1399)**)

because of those things

Alternate translation: "because he does what is just and righteous"

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1415)**) (See: **Ordinal Numbers (p.1415)**)

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

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: [\[\[rc:///ta/man/translate/figs-exclusive\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Exclusive and Inclusive ‘We’ (p.1365)**)

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.” If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “The Babylonians have destroyed Jerusalem” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Idiom (p.1386)**)

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](#).

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

the land

Alternate translation: “the land of Israel”

The land has been given to us

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Yahweh has given us the land” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

as a possession

If your language does not use an abstract noun for the idea behind the word **possession**, you can express the same idea with a verbal form such as “possess.” Alternate translation: “so that we can possess it” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 33:25

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

done disgusting things

Alternate translation: “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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 33:27

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

those in fortresses and in caves will die of plagues

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

the mountains of Israel will be deserted

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "no one will live in the mountains of Israel" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

there will be no one to pass through them

Alternate translation: "there will be no one left to travel through the land or over the mountains"

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

all the abominations that they have done

If your language does not use an abstract noun for the idea behind the word **abominations**, you can express the same idea with a verbal form such as “things I hate.” Alternate translation: “all the things they have done that I hate” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

they have done

Alternate translation: “the people have done”

Ezekiel 33:30

that comes out from Yahweh

Alternate translation: “that Yahweh tells him to speak” or “that Yahweh gives him”

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 33:32

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: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Metonymy (p.1405)**)

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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that someone plays very well on a stringed instrument” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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

Alternate translation: “that I really sent you as a prophet to 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 (p.1457)**)

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 (p.1399)**)

Ezekiel 34:1

General Information:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 34:2

Son of man

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

dress in wool

Alternate translation: "wear the wool from the sheep"

the fatlings

Alternate translation: "the youngest and fattest sheep and goats"

do not shepherd at all

Alternate translation: "do not feed and take care of the flock"

Ezekiel 34:4

have diseases

This could mean: (1) “are sick” or (2) “are weak”

You do not bind up the ones who are broken

Alternate translation: “You do not wrap cloth around the broken bones of those who are wounded”

the ones who are broken

Alternate translation: “the sheep that have broken bones” or “the sheep that are injured”

you do not restore

Alternate translation: “you do not bring back”

the outcasts

Alternate translation: “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 (p.1358)**) (See: **Ellipsis (p.1358)**)

through strength and violence

Alternate translation: “forcefully and cruelly”

Ezekiel 34:5

Then they were scattered without a shepherd

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Then they scattered because they did not have a shepherd" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

they became food for all the living beasts in the fields

Alternate translation: "all of the wild animals could attack and eat them"

Ezekiel 34:6

it is dispersed over the entire surface of the earth

Alternate translation: "my flock is spread out all over the earth"

Ezekiel 34:7

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1379)**) (See: **Hyperbole (p.1379)**)

because there was no shepherd

Alternate translation: "because they did not have a shepherd"

none of my shepherds sought my flock

Alternate translation: "none of my shepherds tried to find my flock"

guarded themselves

Alternate translation: "shepherded themselves" or "fed and cared for themselves"

did not shepherd my flock

Alternate translation: "did not feed and care for my flock"

Ezekiel 34:9

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 (p. 1386)**) (See: **Idiom (p.1386)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

Behold!

The word "Behold" here adds emphasis to what follows. Alternate translation: "Indeed!"

I am against the shepherds

Alternate translation: "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 (p.1386)**) (See: **Idiom (p.1386)**)

I will dismiss them from shepherding the flock

Alternate translation: "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

Alternate translation: "feed and take care of themselves"

from their mouths

Here "mouths" represent eating. Alternate translation: "so they cannot eat them" (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

my flock will no longer be food for them

Alternate translation: "the shepherds will no longer eat the sheep and the goats of my flock"

Ezekiel 34:11

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

Behold!

The word "Behold" here alerts the shepherds to pay attention to the surprising information that follows.

will seek out

Alternate translation: "will look for"

Ezekiel 34:12

within the midst of his scattered flock

Alternate translation: "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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they scattered because they did not have a shepherd to care for them" (See: [\[\[rc://ta/man/translate/figs-explicit\]\]](#) and [\[\[rc://ta/man/translate/figs-activepassive\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 34:13

bring them

Alternate translation: “bring my sheep and my goats” or “bring my flock”

from among the peoples

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

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.

Ezekiel 34:14

their grazing places

Alternate translation: "places where they can eat"

abundant pastures

Alternate translation: "lands that have a lot of grass and plants to eat"

graze

eat grass and other plants

Ezekiel 34:15

I myself

The word “myself” adds emphasis. God would do this because the shepherds were not doing it. (See: **Reflexive Pronouns (p.1430)**) (See: **Reflexive Pronouns (p.1430)**)

will shepherd

Alternate translation: “will feed and take care of”

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 (p.1358)**) (See: **Ellipsis (p.1358)**)

restore the outcast

Alternate translation: “bring back those that others have chased away”

bind up the broken sheep

Alternate translation: “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 (p.1358)**) (See: **Ellipsis (p.1358)**)

Ezekiel 34:17

behold, I

Alternate translation: "pay attention, because what I am about to say is both true and important, I"

I will be a judge between sheep and sheep

Alternate translation: "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: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Rhetorical Question (p.1433)**)

Ezekiel 34:19

(There are no notes for this verse.)

Ezekiel 34:20

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

to them

Alternate translation: “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 (p.1430)**) (See: **Reflexive Pronouns (p.1430)**)

will judge between the fat sheep and the thin ones

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

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

Alternate translation: “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

Alternate translation: “made them go in many different directions”

away from the land

Alternate translation: “away from the land of Israel”

Ezekiel 34:22

they will no longer be plunder

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will not allow anyone to plunder them" or "I will not allow anyone to steal them" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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.

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 (p.1386)**) (See: **Idiom (p.1386)**)

my servant David

Here “David” refers to a descendant of David. Alternate translation: “a descendant of my servant David” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 34:24

(There are no notes for this verse.)

Ezekiel 34:25

a covenant of peace

Alternate translation: "a covenant that brings peace"

the evil wild animals

These are wild animals that could kill the sheep and the goats.

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

I will send out showers

Alternate translation: "I will cause it to rain"

in due season

Alternate translation: "at the right time"

These will be showers of blessing

Alternate translation: "This rain will be a blessing"

Ezekiel 34:27

the earth will yield its produce

Alternate translation: “the earth will grow food” or “food will grow on the earth”

will be secure

Alternate translation: “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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 34:28

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 (p.1405)**) (See: **Metonymy (p.1405)**)

plunder

These are things that are stolen or taken by force. See how you translated “plunder” in [Ezekiel 7:21](#).

Ezekiel 34:29

be victims of famine

Alternate translation: “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. If your language does not use an abstract noun for the idea behind the word **scorn**, you can express the same idea with a verbal form. Alternate translation: “they will no longer hear the people of the nations insult them” (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

with them. They are my people

This can be stated as one sentence. Alternate translation: "with them, and that they are my people"

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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:

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 35:2

Son of man

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”

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1423)**) (See: **Personification (p.1423)**)

Ezekiel 35:3

to it

Alternate translation: “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 (p.1423)**) (See: **Personification (p.1423)**)

Behold!

The word “Behold” here adds emphasis to what follows. Alternate translation: “Listen!” or “Indeed!”

I am against you

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

make you a desolation

If your language does not use an abstract noun for the idea behind the word **desolation**, you can express the same idea with an adjective. Alternate translation: “make you desolate” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 35:4

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

at the time of their distress

Alternate translation: “at a time of disaster”

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1423)**) (See: **Personification (p.1423)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 35:7

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 35:8

those who were killed by the sword

Here “sword” represents enemies who fought them in battle. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p.1335)**)

Ezekiel 35:9

a perpetual desolation

“desolate forever.” This may be an exaggeration to emphasize the destruction. (See: **Hyperbole (p.1379)**) (See: **Hyperbole (p.1379)**)

Your cities will not be inhabited

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. This may be an exaggeration for emphasis. Alternate translation: “People will not live in your cities” (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-hyperbole\]\]](#)) (See: **Active or Passive (p.1335)**)

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 (p.1369)**) (See: **Forms of You (p.1369)**)

Ezekiel 35:10

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 (p.1423)**) (See: **Personification (p.1423)**)

these two lands

Alternate translation: “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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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."

Ezekiel 35:12

against the mountains of Israel

Here “mountains” represents the whole land of Israel. (See: **Synecdoche (p.1443)**) (See: **Synecdoche (p.1443)**)

They have been destroyed

This phrase can be stated in active form. Alternate translation: “They are in ruins” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1399)**)

Ezekiel 35:13

(There are no notes for this verse.)

Ezekiel 35:14

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

I will make you a desolation

Here “you” refers to Mount Seir, but the message is for the people of Edom. If your language does not use an abstract noun for the idea behind the word **desolation**, you can express the same idea with an adjective. Alternate translation: “Because of what your people did I will make you desolate” (See: [\[\[rc:///ta/man/translate/figs-personification\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Personification (p.1423)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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."

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: [\[\[rc:///tw/dict/bible/kt/promise\]\]](#) and [\[\[rc:///tw/dict/bible/kt/restore\]\]](#))

New hearts

God will forgive Israel's sin and give them the desire to obey him. This is expressed by the metonym "heart." (See: [\[\[rc:///tw/dict/bible/kt/forgive\]\]](#) and [\[\[rc:///tw/dict/bible/kt/sin\]\]](#))

Ezekiel 36:1

General Information:

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

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”

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 (p.1423)**) (See: **Personification (p.1423)**)

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

Alternate translation: "now belong to us"

Ezekiel 36:3

Because of your desolation

If your language does not use an abstract noun for the idea behind the word **desolation**, you can express the same idea with a verbal form such as “desolate.” Alternate translation: “Because you, mountains of Israel, have become desolate” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

because of the attacks that came on you from all sides

Alternate translation: “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 (p.1443)**) (See: **Synecdoche (p.1443)**)

Ezekiel 36:4

listen to the word of the Lord Yahweh

Alternate translation: "listen to the message of the Lord Yahweh"

the uninhabited desolations

If your language does not use an abstract noun for the idea behind the word **desolations**, you can express the same idea with a verbal form such as "desolate cities." Alternate translation: "the desolate cities which have no people living in them" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

the forsaken cities

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the cities that people have left behind" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

that have become plunder

Alternate translation: "that enemies have stolen from"

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 (p.1399)**) (See: **Metaphor (p.1399)**)

against Edom and all

Alternate translation: "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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

you have borne the insults of nations

Alternate translation: “other nations have insulted you” or “other nations have mocked you”

Ezekiel 36:7

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

surround you

The word “you” refers to the mountains of Israel.

Ezekiel 36:8

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

Ezekiel 36:9

behold, I

Alternate translation: “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

Alternate translation: “I will be kind to you”

you will be plowed and sown with seed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “my people, Israel, will plow your ground and sow it with seed” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 36:10

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

even the whole house of Israel

Here “house” represents people. Alternate translation: “all of the people of Israel” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

The cities will be inhabited and the ruins rebuilt

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Then people will live in the cities and will rebuild the ruins” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

you to be inhabited as you previously were

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “people to live on you mountains as they did before” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 36:13

they are saying to you

Alternate translation: "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 (p.1399)**) (See: **Metaphor (p.1399)**)

bereaving your nation of children

Alternate translation: "you cause your people's children to die"

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1423)**) (See: **Personification (p.1423)**)

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: [\[\[rc://ta/man/translate/figs-personification\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Personification (p.1423)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 36:17

Son of man

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 (p.1405)**) (See: **Metonymy (p.1405)**)

with their ways and their deeds

Alternate translation: “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 (p.1436)**) (See: **Simile (p.1436)**)

menstruation of a woman

the time every month when a woman bleeds from her womb

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 36:19

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 (p.1420)**) (See: **Parallelism (p.1420)**)

they were dispersed through the lands

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I dispersed them through the lands" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

their ways and their deeds

Here "ways" and "deeds" mean basically the same thing. Alternate translation: "the things that they have done" (See: **Doublet (p.1356)**) (See: **Doublet (p.1356)**)

Ezekiel 36:20

they profaned my holy name

Here “name” represents Yahweh and his reputation. Alternate translation: “they mocked me” (See: **Metonymy (p. 1405)**) (See: **Metonymy (p.1405)**)

when people

Alternate translation: “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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

For they have been thrown out of his land

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “For Yahweh has forced them out of his land” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

his land

This refers to the land of Israel.

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 (p.1405)**) (See: **Metonymy (p.1405)**)

I had compassion for my holy name

Alternate translation: "I cared about my holy name"

the house of Israel

Here "house" represents people. Alternate translation: "the people of Israel" (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 36:22

the house of Israel

Here “house” represents people. Alternate translation: “the people of Israel” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

for your sake

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

you have profaned among the nations everywhere you have gone

Alternate translation: “you have caused the people of the nations to mock everywhere you have gone”

Ezekiel 36:23

(There are no notes for this verse.)

Ezekiel 36:24

(There are no notes for this verse.)

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1399)**)

all of your impurities

Alternate translation: "all the things that made you unclean"

Ezekiel 36:26

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

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

your flesh

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 36:28

(There are no notes for this verse.)

Ezekiel 36:29

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1423)**) (See: **Personification (p.1423)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 36:31

(There are no notes for this verse.)

Ezekiel 36:32

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

because of your ways

Alternate translation: “because of what you do”

house of Israel

Here “house” represents people. Alternate translation: “people of Israel” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 36:33

(There are no notes for this verse.)

Ezekiel 36:34

you will plow the ruined land

Alternate translation: "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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 36:35

Then they

The word “they” refers to the people who walk through the land of Israel.

the uninhabited ruins

Alternate translation: “the ruins that no one lived in”

that were torn down

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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 (p.1335)**) (See: **Active or Passive (p.1335)**)

are now fortified and inhabited

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the people have now rebuilt them and have started living there again” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 36:36

that I built up the ruins

Alternate translation: "and that I built up the cities that enemies had torn down"

replanted the abandoned places

Alternate translation: "planted crops in the desolate land"

Ezekiel 36:37

I will be asked by the house of Israel

Here “house” represents people. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “The people of Israel will ask me” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. 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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1399)**)

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: [\[\[rc:///tw/dict/bible/kt/christ\]\]](#) and [\[\[rc:///tw/dict/bible/kt/restore\]\]](#))

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 (p.1399)**)

Ezekiel 37:1

General Information:

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 (p.1405)**) (See: **Metonymy (p.1405)**)

in the midst

Alternate translation: “in the middle”

Ezekiel 37:2

round and round

Alternate translation: "in every direction"

Behold!

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

Ezekiel 37:3

Son of man

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”

Ezekiel 37:4

General Information:

General Information:

Yahweh speaks to Ezekiel.

Listen to the word of Yahweh

Alternate translation: "Listen to Yahweh's message"

Ezekiel 37:5

Behold

Alternate translation: "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](#).

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 37:7

General Information:

General Information:

Ezekiel is speaking.

as I was commanded

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "as Yahweh had commanded me to speak" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

behold

The word "behold" here shows that Ezekiel was surprised by what he saw.

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”

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 (p.1386)**) (See: **Idiom (p.1386)**)

these who have been killed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "these people that enemies and disasters have killed" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 37:10

as I was commanded

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “as Yahweh had commanded me” (See: **Active or Passive (p. 1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 37:13

General Information:

General Information:

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

Ezekiel 37:14

to rest in your land

Alternate translation: "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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

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

Alternate translation: "so that they become one stick"

Ezekiel 37:18

what these things of yours mean

Alternate translation: "what your sticks mean" or "why you have these sticks"

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

the tribes of Israel his companions

Alternate translation: “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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

Ezekiel 37:21

Behold!

Alternate translation: "Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

Ezekiel 37:22

(There are no notes for this verse.)

Ezekiel 37:23

they will be my people and I will be their God

See how you translated this in [Ezekiel 11:20](#).

Ezekiel 37:24

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

over them

Alternate translation: “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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 37:25

had stayed

Alternate translation: "had lived"

Ezekiel 37:26

General Information:

General Information:

Yahweh is speaking about the people of Israel.

I will establish

Alternate translation: "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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

multiply them

Alternate translation: "cause their people to increase in number"

my holy place

Alternate translation: "my holy sanctuary" or "my holy temple"

in their midst

Alternate translation: "among them"

Ezekiel 37:27

My dwelling place

Alternate translation: "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](#).

Ezekiel 37:28

(There are no notes for this verse.)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

set your face

Here “face” is a metonym for attention or gaze, and “set your face” represents staring. Alternate translation: “stare” (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Gog

This is the name of a leader or king who ruled in the land of Magog. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

Ezekiel 38:4

General Information:

General Information:

These verses list the various nations who will join Gog's army.

Connecting Statement:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

in full armor & holding swords

These phrases describe an army that is ready for battle.

Ezekiel 38:5

with shields and helmets

This phrase describes an army that is ready for battle.

Ezekiel 38:6

Gomer

a nation that lived north of the Black Sea

Beth Togarmah

See how you translated this in [Ezekiel 27:14](#).

Ezekiel 38:7

Connecting Statement:

Connecting Statement:

Yahweh continues speaking to Gog.

your troops assembled with you

Alternate translation: "all of your troops that you have gathered to yourself" or "all of your army that you have brought together for yourself"

Ezekiel 38:8

You will be called

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will call you to come for war" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

recovered from the sword

Here the "sword" represents war. Alternate translation: "recovered from war" (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

that has been gathered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that I have gathered together" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

from many peoples

Alternate translation: "from many nations"

a continuous ruin

Alternate translation: "destroyed for a long time"

the land's people will be brought out

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will bring the Israelites out" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1436)**) (See: **Simile (p.1436)**)

a cloud covering the land

This simile means the army will be so large that it will cover the entire land. (See: **Simile (p.1436)**) (See: **Simile (p.1436)**)

Ezekiel 38:10

Connecting Statement:

Connecting Statement:

Yahweh continues speaking to Gog.

on that day that

Alternate translation: "at that time"

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 (p.1356)**) (See: **Doublet (p.1356)**)

plans will form in your heart

Here "heart" refers to his thinking. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you will think of plans" (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

the open land

The following phrases explain that this refers to a land without walls or bars or 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 (p.1356)**) (See: **Doublet (p.1356)**)

bring my hand

Here “hand” refers to Gog’s military power. (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

at the center of the earth

Alternate translation: “in the middle of the most important countries in the world”

Ezekiel 38:13

Connecting Statement:

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](#).

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

Ezekiel 38:14

Connecting Statement:

Connecting Statement:

Yahweh tells Ezekiel what he is to say to Gog.

son of man

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”

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Ezekiel 38:15

(There are no notes for this verse.)

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 (p.1436)**) (See: **Simile (p.1436)**)

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

Alternate translation: “might know who I am”

Ezekiel 38:17

Connecting Statement:

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

of whom I spoke

Alternate translation: "that I spoke about"

in former days

Alternate translation: "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 (p.1405)**) (See: **Metonymy (p.1405)**)

against them

Alternate translation: "against the people of Israel"

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-doublet\]\]](#)) (See: **Metaphor (p.1399)**)

Ezekiel 38:19

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 38:20

The mountains will be thrown down

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Yahweh will make mountains fall down" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 38:21

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

his brother

Alternate translation: “his fellow soldier”

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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

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 (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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:

Connecting Statement:

Yahweh gives Ezekiel his message to Gog.

son of man

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”

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

Alternate translation: “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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 39:2

I will turn you and lead you on

God speaks of leading Gog as if Gog was an animal. (See: **Metaphor (p.1399)**) (See: **Metaphor (p.1399)**)

bring you up

God speaks of bringing Gog “up” to Israel because it was located in the mountains.

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 39:4

Connecting Statement:

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 (p.1356)**) (See: **Doublet (p.1356)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 39:7

Connecting Statement:

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. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “I will make my people, Israel, know that I am holy” (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1405)**)

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!”

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 (p.1356)**) (See: **Doublet (p.1356)**)

Ezekiel 39:9

Connecting Statement:

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 (p.1356)**) (See: **Doublet (p.1356)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

will plunder & wanted to plunder

Translate “plunder” as in [Ezekiel 23:46](#).

Ezekiel 39:11

Connecting Statement:

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

Alternate translation: “There the house of Israel”

They will call it

Alternate translation: “People will call it”

Valley of Hamon Gog

Alternate translation: “Valley of the Great Army of Gog”

Ezekiel 39:12

Connecting Statement:

Connecting Statement:

Yahweh continues to tell Ezekiel what will happen to Gog.

seven months

"7 months." (See: **Numbers (p.1410)**) (See: **Numbers (p.1410)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

bury them

Alternate translation: "bury the soldiers of Gog's army"

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

Ezekiel 39:14

Connecting Statement:

Connecting Statement:

Yahweh continues to tell Ezekiel what will happen to Gog.

through the land

Alternate translation: "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

Alternate translation: "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: [\[\[rc://ta/man/translate/figs-explicit\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

seventh month

This "seventh" is the ordinal number for seven. (See: **Ordinal Numbers (p.1415)**) (See: **Ordinal Numbers (p.1415)**)

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.

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: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Hamonah

This name means “Great Army.” (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

Ezekiel 39:17

Connecting Statement:

Connecting Statement:

Yahweh gives Ezekiel a message for the birds and the wild animals about what they will do to Gog.

son of man

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.

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 (p.1392)**) (See: **Irony (p.1392)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 39:19

Connecting Statement:

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

If your language does not use an abstract noun for the idea behind the word **satisfaction**, you can express the same idea with a verbal form. Alternate translation: "until you are satisfied" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

until drunkenness

If your language does not use an abstract noun for the idea behind the word **drunkenness**, you can express the same idea with an adjective. Alternate translation: "until you become drunk" or "until you are intoxicated" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 39:20

chariot

The metonym “chariot” refers to the men in the chariots. Alternate translation: “chariot driver” (See: **Metonymy (p. 1405)**) (See: **Metonymy (p.1405)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

Ezekiel 39:21

Connecting Statement:

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1356)**) (See: **Doublet (p.1356)**)

my hand

Here the metonym "hand" refers to Yahweh's power that he uses to bring punishment. (See: **Metonymy (p.1405)**) (See: **Metonymy (p.1405)**)

against them

Alternate translation: "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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 39:23

Connecting Statement:

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 (p.1405)**) (See: **Metonymy (p.1405)**)

because of their iniquity by which they betrayed me

If your language does not use an abstract noun for the idea behind the word **iniquity**, you can express the same idea with a verbal form. Alternate translation: “because they sinned and betrayed me” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-doublet\]\]](#)) (See: **Metaphor (p.1399)**)

Ezekiel 39:25

Connecting Statement:

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 (p.1405)**) (See: **Metonymy (p.1405)**)

act with zeal for my holy name

Alternate translation: “make sure that they honor me”

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

Alternate translation: "the unfaithfulness"

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 39:28

Connecting Statement:

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.

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1463)**)

Ezekiel 40:1

twenty-fifth & tenth & fourteenth

These words are the ordinal forms of 25, 10, and 14. (See: **Ordinal Numbers (p.1415)**) (See: **Ordinal Numbers (p.1415)**)

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: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-exclusive\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

the city was captured

This can be translated in active form. Alternate translation: “the Babylonians captured the city of Jerusalem” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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

Alternate translation: "He put me down"

Ezekiel 40:3

he brought me there

Alternate translation: "Yahweh brought me to the place that had the buildings"

Behold

Ezekiel was surprised by what he saw.

His appearance was like the appearance of bronze

If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form. Alternate translation: "The way he appeared was like the way bronze appears" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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

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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 40:5

surrounding the temple area

Alternate translation: "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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

a handbreadth

"the width of a hand." This was about 8 centimeters. (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

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

Alternate translation: "up the steps of the gate"

in depth

Alternate translation: "from the front edge of the threshold to its back edge"

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

there were five cubits between any two of the chambers

Alternate translation: "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

Alternate translation: "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](#).

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](#).

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

Ezekiel 40:10

had the same measurement

Alternate translation: "were the same size"

Ezekiel 40:11

ten cubits

about 5.4 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

thirteen cubits

about 7 meters

Ezekiel 40:12

The chambers measured six cubits

Alternate translation: "The chambers were 6 cubits long"

six cubits

about 3.2 meters

one cubit

Alternate translation: "54 centimeters" or "about one-half meter"

Ezekiel 40:13

twenty-five cubits

about 13.5 meters

that of the second

Alternate translation: "the entrance of the second chamber"

Ezekiel 40:14

sixty cubits

about 32 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

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](#).

Ezekiel 40:15

fifty cubits

about 27 meters

Ezekiel 40:16

closed windows

This could mean: (1) "closed windows" or (2) "windows with shutters" or (3) "narrow windows."

likewise for the porches

Alternate translation: "the porches also had closed windows all around"

each jamb

jambes are the sides of a wooden frame of a door

Ezekiel 40:17

General Information:

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.

the man brought me to the outer courtyard of the temple

Alternate translation: "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 (p.1410)**) (See: **Numbers (p.1410)**)

Ezekiel 40:18

went up to

Alternate translation: "went all the way to"

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

cubits

See how you translated these "long" cubits in [Ezekiel 40:5](#).

the same on the north side

Alternate translation: "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"

Ezekiel 40:20

(There are no notes for this verse.)

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

Alternate translation: "had the same measurement"

fifty cubits

about 27 meters. (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

cubits

See how you translated these "long" cubits in [Ezekiel 40:5](#).

twenty-five cubits

about 13.5 meters

Ezekiel 40:22

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

Alternate translation: “were like those of the eastern gate” or “were like those of the eastern gate of the outer courtyard”

Ezekiel 40:23

inner courtyard

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

in front of the gate facing north

Alternate translation: “directly across from the northern gate” or “across the outer courtyard from the northern gate”

the gate facing north

Alternate translation: “the gate on the northern side of the outer courtyard”

just as also there was a gate to the east

Alternate translation: “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

Ezekiel 40:24

measured the same as the other outer gates

Alternate translation: "had the same measurements as the northern and eastern gates"

Ezekiel 40:25

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

fifty cubits

about 27 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

twenty-five cubits

about 13.5 meters

Ezekiel 40:26

portico

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

on either side

Alternate translation: “on both sides”

Ezekiel 40:27

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

one hundred cubits

about 54 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 40:28

inner courtyard

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

by way of its southern gate

Alternate translation: "through its southern gate"

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

Alternate translation: "had the same measurements"

cubits

See how you translated these "long" cubits in [Ezekiel 40:5](#).

fifty cubits

about 27 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

twenty-five cubits

about 13.5 meters

five cubits

about 2.7 meters

Ezekiel 40:30

(There are no notes for this verse.)

Ezekiel 40:31

This portico faced the outer courtyard

Alternate translation: "The portico's entrance was towards the outer courtyard"

with carved palm trees

Alternate translation: "and it had carvings of palm trees"

Ezekiel 40:32

to the inner courtyard by the eastern way

Alternate translation: "to the east side of the inner courtyard"

Ezekiel 40:33

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

fifty cubits

about 27 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

twenty-five cubits

about 13.5 meters

Ezekiel 40:34

Its portico faced the outer courtyard

The entrance of its portico was towards the outer courtyard

Ezekiel 40:35

measured the same

Alternate translation: "had the same measurements"

Ezekiel 40:36

cubits

See how you translated these “long” cubits in [Ezekiel 40:5](#).

fifty cubits

about 27 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

twenty-five cubits

about 13.5 meters

Ezekiel 40:37

Its portico faced the outer courtyard

Alternate translation: "The entrance of its portico was toward the outer courtyard"

on either side of it

Alternate translation: "on both sides of it"

Ezekiel 40:38

by each of the inner gateways

Alternate translation: "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

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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “they killed the burnt offering” or “they killed the animals that they would burn as an offering” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 40:40

(There are no notes for this verse.)

Ezekiel 40:41

(There are no notes for this verse.)

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

of cut stone

Alternate translation: “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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

one cubit

about one-half meter

Ezekiel 40:43

Two-pronged hooks a handbreadth in length were fastened in the portico all around

Alternate translation: "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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

the flesh of the offerings would be put on the tables

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they would put the flesh of the offerings on the tables" (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

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.

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 (p.1358)**) (See: **Ellipsis (p.1358)**)

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”

who are on duty in the temple

Alternate translation: “who are working in the temple” or “who are responsible for guarding the temple”

Ezekiel 40:46

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"

the priests on duty at the altar

Alternate translation: "the priests who were offering sacrifices on the altar"

come near to Yahweh to serve him

Alternate translation: "approach Yahweh in his temple in order to serve him"

Ezekiel 40:47

he measured

Alternate translation: "the man measured"

cubits

See how you translated these "long" cubits in [Ezekiel 40:5](#).

one hundred cubits

about 54 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

with the altar

Alternate translation: "and the altar was"

the house

This refers to the temple.

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

fourteen cubits

about 7.5 meters

three cubits

about 1.6 meters

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

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 (p.1463)**)

Ezekiel 41:1

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 41:2

ten cubits

about 5.4 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

five cubits

about 2.7 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

the dimensions

Alternate translation: "the size"

forty cubits

about 22 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

twenty cubits

about 11 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 41:3

two cubits

about 1.1 meter (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

six cubits

about 3.2 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

seven cubits

about 3.8 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 41:4

twenty cubits

about 11 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 41:5

the house

the temple

six cubits

about 3.2 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

cubits

Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5](#). (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

four cubits

about 2 meters

Ezekiel 41:6

three levels

Alternate translation: "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

Alternate translation: "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.

Ezekiel 41:7

(There are no notes for this verse.)

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 (p. 1347)**) (See: **Biblical Distance (p.1347)**)

six cubits

about 3.2 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 41:9

five cubits

about 2.7 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 41:10

the priests' outer side rooms

Alternate translation: "the side rooms of the priests that were further out from the sanctuary"

twenty cubits

about 11 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

cubits

See how you translated these "long" cubits in [Ezekiel 40:5](#). (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 41:11

five cubits

about 2.7 meters (See: **Biblical Distance (p.1347)**) (See: **Biblical Distance (p.1347)**)

The width of this open area was five cubits all around

Alternate translation: "The entire space between the chambers and the temple was five cubits wide, all around the temple"

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 41:14

(There are no notes for this verse.)

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

the portico

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

Ezekiel 41:16

(There are no notes for this verse.)

Ezekiel 41:17

(There are no notes for this verse.)

Ezekiel 41:18

was decorated

Alternate translation: "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](#).

Ezekiel 41:19

(There are no notes for this verse.)

Ezekiel 41:20

the house

Alternate translation: "the temple"

Ezekiel 41:21

(There are no notes for this verse.)

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.” If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form. Alternate translation: “They appeared the same way the wooden altar in front of the holy place appeared. They were” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 41:23

There were double doors for the holy place and the most holy place

Alternate translation: "The holy place and the most holy place both had two doors"

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

Alternate translation: “both of the doors for both the holy place and the most holy place had two parts”

Ezekiel 41:25

just as the walls were decorated

Alternate translation: "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](#).

Ezekiel 41:26

(There are no notes for this verse.)

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: [\[\[rc:///tw/dict/bible/kt/temple\]\]](#) and [\[\[rc:///tw/dict/bible/kt/holy\]\]](#))

Ezekiel 42:1

the outer courtyard

See how you translated this in [Ezekiel 10:5](#).

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

Some of those rooms faced the inner courtyard

Alternate translation: “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

Alternate translation: “looked out onto the inner courtyard”

having a walkway

Alternate translation: “because there was a place where one could walk along the rooms”

Some of the rooms looked out onto the outer courtyard

Alternate translation: “Some of the rooms were toward the outer courtyard” or “The entrance of some of the rooms was toward 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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 42:5

(There are no notes for this verse.)

Ezekiel 42:6

smaller in size compared to the rooms

Alternate translation: "smaller than the rooms"

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 42:9

(There are no notes for this verse.)

Ezekiel 42:10

(There are no notes for this verse.)

Ezekiel 42:11

They were as the appearance of the rooms on the northern side

If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form. Alternate translation: "The way the rooms on the northern side appeared was the way these rooms appeared" (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 42:12

at its head

Alternate translation: "at its beginning"

Ezekiel 42:13

the food offering

the grain or flour that the people offered to show that they were thankful to God

Ezekiel 42:14

(There are no notes for this verse.)

Ezekiel 42:15

to the gate that faced the east

Alternate translation: "out to the east gate" or "out through the east gate"

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 42:17

(There are no notes for this verse.)

Ezekiel 42:18

(There are no notes for this verse.)

Ezekiel 42:19

(There are no notes for this verse.)

Ezekiel 42:20

It had a wall around it

Alternate translation: "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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

common

not holy

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 (p.1463)**)

Ezekiel 43:1

(There are no notes for this verse.)

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

Alternate translation: “the earth was full of bright light from his glory”

Ezekiel 43:3

It was

Alternate translation: "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"

according to the appearance of the vision

If your language does not use an abstract noun for the idea behind the word **appearance**, you can express the same idea with a verbal form. Alternate translation: "just like what appeared in the vision" (See: **Abstract Nouns (p. 1333)**) (See: **Abstract Nouns (p.1333)**)

according to the vision

Alternate translation: "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 "prophesy that the city will be destroyed." Alternate translation: "when I had come to prophesy that the city will be destroyed" or "when I had come to prophesy that the God of Israel will destroy the city" (See: **Synecdoche (p.1443)**) (See: **Synecdoche (p.1443)**)

Ezekiel 43:4

(There are no notes for this verse.)

Ezekiel 43:5

Behold

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

Ezekiel 43:6

(There are no notes for this verse.)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 43:8

They profaned

Alternate translation: "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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1399)**) (See: **Metaphor (p.1399)**)

Ezekiel 43:10

this description

Alternate translation: "this pattern" or "this plan"

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 (p.1443)**) (See: **Synecdoche (p.1443)**)

will keep to all its design

Alternate translation: “will keep its pattern”

Ezekiel 43:12

the regulation

Alternate translation: "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

Alternate translation: "absolutely holy"

Behold!

"This is important!" Your language may have a way of indicating that the words that follow are important.

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

The border around its surrounding edge

Alternate translation: “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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

This will be the base of the altar

Alternate translation: “These will be the measurements of the base of the altar”

the base of the altar

Alternate translation: “the bottom supporting the altar” or “the foundation 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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

ledge

a narrow and flat surface that sticks out from a wall

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

with its steps facing east

Alternate translation: “with steps on the east side of the altar” or “and the altar’s steps are on its east side”

Ezekiel 43:18

he said

Alternate translation: "Yahweh said"

Son of man

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

Alternate translation: "the rules" or "the instructions"

Ezekiel 43:19

You will

The word “you” is singular. (See: **Forms of You (p.1369)**) (See: **Forms of You (p.1369)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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 (p.1369)**) (See: **Forms of You (p.1369)**)

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](#).

Ezekiel 43:21

(There are no notes for this verse.)

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: [\[\[rc:///ta/man/translate/figs-pronouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-you\]\]](#)) (See: **Pronouns (p.1425)**)

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: [\[\[rc://ta/man/translate/figs-pronouns\]\]](#) and [\[\[rc://ta/man/translate/figs-you\]\]](#)) (See: **Pronouns (p.1425)**)

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.

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: [\[\[rc:///ta/man/translate/figs-pronouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-you\]\]](#)) (See: **Pronouns (p.1425)**)

Ezekiel 43:26

(There are no notes for this verse.)

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: [\[\[rc://ta/man/translate/figs-pronouns\]\]](#) and [\[\[rc://ta/man/translate/figs-you\]\]](#)) (See: **Pronouns (p.1425)**)

will accept you

Alternate translation: “will gladly receive you”

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: [\[\[rc:///tw/dict/bible/kt/temple\]\]](#) and [\[\[rc:///tw/dict/bible/kt/priest\]\]](#))

Ezekiel 44:1

to the outer sanctuary gate that faced east

Alternate translation: "to the outer sanctuary gate on the east side of the temple"

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 (p.1335)**)
(See: **Active or Passive (p.1335)**)

the God of Israel

See how you translated this in [Ezekiel 8:4](#).

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

Alternate translation: "in front of Yahweh" or "in the presence of Yahweh"

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 (p.1386)**)
(See: **Idiom (p.1386)**)

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 (p.1386)**) (See: **Idiom (p.1386)**)

all its regulations

Alternate translation: “all the instructions about the house of Yahweh”

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Let all of your disgusting actions be enough for you

Alternate translation: “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.)

Ezekiel 44:8

(There are no notes for this verse.)

Ezekiel 44:9

(There are no notes for this verse.)

Ezekiel 44:10

went far from me & wandered away from me, going after their idols

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 (p.1399)**) (See: **Metaphor (p. 1399)**)

Ezekiel 44:11

are servants in my sanctuary

Alternate translation: "will be the servants in my temple"

watching the gates of the house

Alternate translation: "performing guard duty at the gates of the house"

they will stand before the people and serve them

Alternate translation: "these Levites will stand before the people, so that they can serve the people"

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 (p.1399)**) (See: **Metaphor (p.1399)**)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

against them

Alternate translation: “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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

they will bear their punishment

If your language does not use an abstract noun for the idea behind the word **punishment**, you can express the same idea with a verbal form. Alternate translation: “I will certainly punish them” (See: **Abstract Nouns (p.1333)**) (See: **Abstract Nouns (p.1333)**)

Ezekiel 44:13

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

Alternate translation: “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](#).

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 (p. 1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 44:15

those sons of Zadok who fulfilled

Alternate translation: "who are descendants of Zadok and fulfilled"

Ezekiel 44:16

(There are no notes for this verse.)

Ezekiel 44:17

So it will be that

Alternate translation: "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

Ezekiel 44:18

turbans

A turban is a head covering that is that is made of a long cloth wrapped around the head.

Ezekiel 44:19

outer courtyard

See how you translated this in [Ezekiel 10:5](#).

Ezekiel 44:20

must trim the hair of their heads

must keep their hair neat

Ezekiel 44:21

(There are no notes for this verse.)

Ezekiel 44:22

widow

a woman whose husband has died

from the line of the house of Israel

Alternate translation: "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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 44:23

(There are no notes for this verse.)

Ezekiel 44:24

In a dispute they will stand to judge with my decrees

Alternate translation: "When people are arguing, they will be the ones who decide who is right by applying my laws"

Ezekiel 44:25

(There are no notes for this verse.)

Ezekiel 44:26

(There are no notes for this verse.)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

Ezekiel 44:28

you

The word “you” refers to the people of Israel and so is plural. (See: **Pronouns (p.1425)**) (See: **Pronouns (p.1425)**)

property

land that a person owns and uses to provide for the needs of his family

in Israel

Alternate translation: “in the land of Israel”

Ezekiel 44:29

(There are no notes for this verse.)

Ezekiel 44:30

every contribution, anything from all of your contributions

Alternate translation: "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 (p.1386)**) (See: **Idiom (p.1386)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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: [\[\[rc:///tw/dict/bible/kt/temple\]\]](#) and [\[\[rc:///tw/dict/bible/kt/priest\]\]](#))

Ezekiel 45:1

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

all its area round about

Alternate translation: “all of the area inside of the borders around it”

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 45:3

this area

the temple and the border surrounding it

a portion

Alternate translation: "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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 45:4

(There are no notes for this verse.)

Ezekiel 45:5

(There are no notes for this verse.)

Ezekiel 45:6

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1340)) (See: **Assumed Knowledge and Implicit Information (p.1340))**)

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"

Ezekiel 45:8

This land will be property for the prince in Israel

Alternate translation: "This portion of the land will be the property of the prince among the people of Israel"

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

It is enough for you

Alternate translation: “You have done too many bad things” or “You have been acting badly for far too long”

Ezekiel 45:10

scales

an instrument that was used to weigh things that people sold or bought

Ezekiel 45:11

so that a bath will be a tenth of a homer

Alternate translation: "so that ten baths will be the same amount as a homer"

homer

about 220 liters (See: **Biblical Volume (p.1350)**) (See: **Biblical Volume (p.1350)**)

Ezekiel 45:12

shekel

about 11 grams (See: **Biblical Weight (p.1354)**) (See: **Biblical Weight (p.1354)**)

gerahs

about 0.55 grams (See: **Biblical Weight (p.1354)**) (See: **Biblical Weight (p.1354)**)

mina

about 660 grams (See: **Biblical Weight (p.1354)**) (See: **Biblical Weight (p.1354)**)

Ezekiel 45:13

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 (p.1340)**) (See: **Assumed Knowledge and Implicit Information (p.1340)**)

Ezekiel 45:14

The regulation offering of oil will be a tenth of a bath

Alternate translation: "You must offer one tenth of a bath of oil"

Ezekiel 45:15

the watered regions of Israel

Alternate translation: "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 (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 45:16

(There are no notes for this verse.)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

Ezekiel 45:18

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

you will take

The word "you" is singular and refers to whoever is the prince in Israel. (See: **Forms of You (p.1369)**) (See: **Forms of You (p.1369)**)

Ezekiel 45:19

(There are no notes for this verse.)

Ezekiel 45:20

on the seventh of the month

“on the seventh day of the first month” (See: **Ordinal Numbers (p.1415)**) (See: **Ordinal Numbers (p.1415)**)

for each person's sin by accident or ignorance

Alternate translation: “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”

Ezekiel 45:21

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1372)**)

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 (p.1369)**) (See: **Forms of You (p.1369)**)

Ezekiel 45:22

(There are no notes for this verse.)

Ezekiel 45:23

Seven bulls and seven unblemished rams

Alternate translation: "Seven bulls and seven rams that are completely healthy"

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 (p. 1350)**) (See: **Biblical Volume (p.1350)**)

a hin

You may convert this to a modern measure. Alternate translation: "four liters" (See: **Biblical Volume (p.1350)**) (See: **Biblical Volume (p.1350)**)

each ephah

You may convert this to a modern measure. Alternate translation: "each twenty-two liters" (See: **Biblical Volume (p. 1350)**) (See: **Biblical Volume (p.1350)**)

Ezekiel 45:25

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: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p. 1372)**)

at the festival

This is a different festival from the festival Ezekiel was describing before.

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 (p.1463)**)

Ezekiel 46:1

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

The gate of the inner courtyard, facing east

Alternate translation: "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](#).

Ezekiel 46:3

before Yahweh

See how you translated this in [Ezekiel 43:24](#).

Ezekiel 46:4

(There are no notes for this verse.)

Ezekiel 46:5

(There are no notes for this verse.)

Ezekiel 46:6

unblemished

perfectly healthy and normal

Ezekiel 46:7

(There are no notes for this verse.)

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](#).

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](#).

Ezekiel 46:10

(There are no notes for this verse.)

Ezekiel 46:11

(There are no notes for this verse.)

Ezekiel 46:12

the gate facing east will be opened for him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the Levites will open the gate facing east for him” (See: **Active or Passive (p.1335)**) (See: **Active or Passive (p.1335)**)

the gate facing east

Alternate translation: “the eastern gate” or “the gate on the east side of the courtyard”

Ezekiel 46:13

(There are no notes for this verse.)

Ezekiel 46:14

to moisten

Alternate translation: "which will soak"

Ezekiel 46:15

(There are no notes for this verse.)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

Ezekiel 46:17

year of liberty

This is the year that a servant gains freedom. This is also called the “Year of Jubilee.”

Ezekiel 46:18

(There are no notes for this verse.)

Ezekiel 46:19

which faced north

Alternate translation: "which had their main entrances to the north"

behold!

Ezekiel saw something interesting.

Ezekiel 46:20

outer courtyard

See how you translated this in [Ezekiel 10:5](#).

Ezekiel 46:21

outer courtyard

See how you translated this in [Ezekiel 10:5](#).

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 46:23

cooking hearths

places where people can build fire and cook food

Ezekiel 46:24

(There are no notes for this verse.)

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 (p.1463)**)

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"

Ezekiel 47:2

the gate facing east

Alternate translation: "the eastern gate" or "the eastern gate of the outer wall"

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 47:4

(There are no notes for this verse.)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

Ezekiel 47:6

Son of man

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”

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 (p.1433)**) (See: **Rhetorical Question (p.1433)**)

Ezekiel 47:7

(There are no notes for this verse.)

Ezekiel 47:8

(There are no notes for this verse.)

Ezekiel 47:9

(There are no notes for this verse.)

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 (p.1375)**)
(See: **How to Translate Names (p.1375)**)

a place to dry out the fishing nets

Alternate translation: "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 (p.1375)**)
(See: **How to Translate Names (p.1375)**)

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

Ezekiel 47:12

(There are no notes for this verse.)

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 (p.1405)**) (See: **Metonymy (p.1405)**)

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 (p.1439)**) (See: **Symbolic Action (p.1439)**)

Ezekiel 47:15

boundary

the end of an area of land

Hethlon & Zedad

These are the names of towns. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

Ezekiel 47:16

Berothah & Sibraim & Hazer Hattikon & Hauran

These are the names of towns. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

Ezekiel 47:17

Hazar Enan

the name of a town (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

border

where two areas of land meet

Ezekiel 47:18

Hauran

This is the name of a town. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

Ezekiel 47:19

Tamar & Meribah Kadesh

These are the names of towns. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

the brook of Egypt

a very large ravine in the northeast part of the Sinai

Ezekiel 47:20

Hamath

This is the name of a town. (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

Ezekiel 47:21

(There are no notes for this verse.)

Ezekiel 47:22

(There are no notes for this verse.)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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

Alternate translation: "one piece of the land that you will distribute"

boundary will run & boundary will go

Alternate translation: "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](#).

Ezekiel 48:2

(There are no notes for this verse.)

Ezekiel 48:3

(There are no notes for this verse.)

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](#).

Ezekiel 48:5

(There are no notes for this verse.)

Ezekiel 48:6

(There are no notes for this verse.)

Ezekiel 48:7

(There are no notes for this verse.)

Ezekiel 48:8

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

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 (p.1335)**) (See: **Active or Passive (p.1335)**)

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 48:11

(There are no notes for this verse.)

Ezekiel 48:12

The offering for them will be a portion of this most holy land

Alternate translation: "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"

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

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 (p.1399)**)
(See: **Metaphor (p.1399)**)

Ezekiel 48:15

five thousand cubits & twenty-five thousand cubits

"5,000 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: [\[\[rc:///ta/man/translate/translate-numbers\]\]](#) and [\[\[rc:///ta/man/translate/translate-bdistance\]\]](#)) (See: **Numbers (p.1410)**)

will be for the collective use of the city

Alternate translation: "will be an area that all the people of the city will share and use"

the houses, and the pastureland

Alternate translation: "as a place for houses and for an open space"

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: [\[\[rc://ta/man/translate/translate-numbers\]\]](#) and [\[\[rc://ta/man/translate/translate-bdistance\]\]](#)) (See: **Numbers (p.1410)**)

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: [\[\[rc:///ta/man/translate/translate-numbers\]\]](#) and [\[\[rc:///ta/man/translate/translate-bdistance\]\]](#)) (See: **Numbers (p.1410)**)

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: [\[\[rc:///ta/man/translate/translate-numbers\]\]](#) and [\[\[rc:///ta/man/translate/translate-distance\]\]](#)) (See: **Numbers (p.1410)**)

its produce

Alternate translation: "the food that grows there"

Ezekiel 48:19

(There are no notes for this verse.)

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

In this way you will make the holy offering of land, together with the land for the city.

Alternate translation: “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 (p.1369)**) (See: **Forms of You (p.1369)**)

the holy offering

the land that the people of Israel gave to Yahweh for the Levites, the priests, and the temple

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 (p.1347)**) (See: **Biblical Distance (p.1347)**)

Ezekiel 48:22

(There are no notes for this verse.)

Ezekiel 48:23

one portion

Translate as you translated “one portion of land” in [Ezekiel 48:1](#).

Ezekiel 48:24

(There are no notes for this verse.)

Ezekiel 48:25

(There are no notes for this verse.)

Ezekiel 48:26

(There are no notes for this verse.)

Ezekiel 48:27

(There are no notes for this verse.)

Ezekiel 48:28

Tamar & Meribah Kadesh

names of towns. See how you translated this in [Ezekiel 47:19](#). (See: **How to Translate Names (p.1375)**) (See: **How to Translate Names (p.1375)**)

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 (p.1375)**) (See: **How to Translate Names (p.1375)**)

Ezekiel 48:29

you

This is plural and refers to the people of Israel. (See: **Forms of You (p.1369)**) (See: **Forms of You (p.1369)**)

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 (p.1367)**) (See: **First, Second or Third Person (p.1367)**)

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: [\[\[rc://ta/man/translate/translate-numbers\]\]](#) and [\[\[rc://ta/man/translate/translate-bdistance\]\]](#)) (See: **Numbers (p.1410)**)

Ezekiel 48:31

(There are no notes for this verse.)

Ezekiel 48:32

(There are no notes for this verse.)

Ezekiel 48:33

4,500 cubits

"four thousand five hundred cubits." This is about 2.4 kilometers. (See: [\[\[rc:///ta/man/translate/translate-numbers\]\]](#) and [\[\[rc:///ta/man/translate/translate-bdistance\]\]](#)) (See: **Numbers (p.1410)**)

Ezekiel 48:34

(There are no notes for this verse.)

Ezekiel 48:35

(There are no notes for this verse.)



unfoldingWord® Translation Academy

Version 36

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:

Parts of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

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**.

..

Referenced in: Ezekiel 1:5; Ezekiel 1:10; Ezekiel 1:13; Ezekiel 1:16; Ezekiel 1:22; Ezekiel 1:26; Ezekiel 1:27; Ezekiel 1:28; Ezekiel 2:10; Ezekiel 8:2; Ezekiel 9:8; Ezekiel 10:9; Ezekiel 10:10; Ezekiel 10:21; Ezekiel 10:22; Ezekiel 16:41; Ezekiel 16:54; Ezekiel 21:28; Ezekiel 21:30; Ezekiel 22:4; Ezekiel 22:20; Ezekiel 23:15; Ezekiel 26:17; Ezekiel 26:21; Ezekiel 27:2; Ezekiel 27:3; Ezekiel 27:10; Ezekiel 27:11; Ezekiel 27:27; Ezekiel 27:32; Ezekiel 27:35; Ezekiel 27:36; Ezekiel 28:5; Ezekiel 28:7; Ezekiel 28:12; Ezekiel 28:16; Ezekiel 28:17; Ezekiel 28:22; Ezekiel 28:26; Ezekiel 29:12; Ezekiel 29:16; Ezekiel 30:3; Ezekiel 30:4; Ezekiel 30:9; Ezekiel 30:11; Ezekiel 30:14; Ezekiel 30:19; Ezekiel 31:12; Ezekiel 31:15; Ezekiel 32:12; Ezekiel 32:23; Ezekiel 32:24; Ezekiel 32:26; Ezekiel 33:11; Ezekiel 33:12; Ezekiel 33:13; Ezekiel 33:24; Ezekiel 33:29; Ezekiel 35:3; Ezekiel 36:3; Ezekiel 36:4; Ezekiel 38:23; Ezekiel 39:19; Ezekiel 39:23; Ezekiel 40:3; Ezekiel 41:22; Ezekiel 42:11; Ezekiel 43:3; Ezekiel 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:

Sentence Structure ([UTA PDF](#))

Verbs ([UTA PDF](#))

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.

Referenced in: Ezekiel 2:10; Ezekiel 3:21; Ezekiel 6:4; Ezekiel 6:6; Ezekiel 6:8; Ezekiel 7:13; Ezekiel 7:19; Ezekiel 7:24; Ezekiel 10:13; Ezekiel 11:7; Ezekiel 11:15; Ezekiel 11:17; Ezekiel 12:7; Ezekiel 12:11; Ezekiel 12:19; Ezekiel 12:20; Ezekiel 12:23; Ezekiel 12:28; Ezekiel 13:9; Ezekiel 13:21; Ezekiel 14:16; Ezekiel 14:18; Ezekiel 14:20; Ezekiel 14:22; Ezekiel 15:4; Ezekiel 16:5; Ezekiel 16:13; Ezekiel 16:54; Ezekiel 16:55; Ezekiel 16:57; Ezekiel 16:60; Ezekiel 17:7; Ezekiel 17:8; Ezekiel 17:20; Ezekiel 17:21; Ezekiel 19:4; Ezekiel 19:7; Ezekiel 19:8; Ezekiel 19:9; Ezekiel 19:11; Ezekiel 19:12; Ezekiel 19:14; Ezekiel 20:9; Ezekiel 20:14; Ezekiel 20:22; Ezekiel 20:29; Ezekiel 20:34; Ezekiel 20:41; Ezekiel 20:47; Ezekiel 20:48; Ezekiel 21:9; Ezekiel 21:10; Ezekiel 21:11; Ezekiel 21:14; Ezekiel 21:24; Ezekiel 21:27; Ezekiel 21:29; Ezekiel 21:32; Ezekiel 22:24; Ezekiel 22:26; Ezekiel 23:3; Ezekiel 23:29; Ezekiel 23:30; Ezekiel 23:42; Ezekiel 23:46; Ezekiel 24:8; Ezekiel 24:10; Ezekiel 24:11; Ezekiel 24:27; Ezekiel 25:3; Ezekiel 25:10; Ezekiel 26:6; Ezekiel 26:10; Ezekiel 26:13; Ezekiel 26:14; Ezekiel 26:17; Ezekiel 27:25; Ezekiel 27:32; Ezekiel 27:33; Ezekiel 27:34; Ezekiel 28:13; Ezekiel 28:15; Ezekiel 28:22; Ezekiel 28:25; Ezekiel 29:5; Ezekiel 29:13; Ezekiel 30:4; Ezekiel 30:8; Ezekiel 30:11; Ezekiel 30:16; Ezekiel 30:21; Ezekiel 31:14; Ezekiel 31:17; Ezekiel 31:18; Ezekiel 32:4; Ezekiel 32:6; Ezekiel 32:15; Ezekiel 32:20; Ezekiel 32:23; Ezekiel 32:24; Ezekiel 32:28; Ezekiel 32:32; Ezekiel 33:6; Ezekiel 33:21; Ezekiel 33:24; Ezekiel 33:28; Ezekiel 33:32; Ezekiel 34:5; Ezekiel 34:8; Ezekiel 34:22; Ezekiel 35:8; Ezekiel 35:9; Ezekiel 35:12; Ezekiel 36:4; Ezekiel 36:9; Ezekiel 36:10; Ezekiel 36:11; Ezekiel 36:19; Ezekiel 36:20; Ezekiel 36:32; Ezekiel 36:35; Ezekiel 36:38; Ezekiel 37:7; Ezekiel 37:9; Ezekiel 37:10; Ezekiel 38:8; Ezekiel 38:20; Ezekiel 39:18; Ezekiel 40:1; Ezekiel 40:39; Ezekiel 40:43; Ezekiel 44:2; Ezekiel 44:14; Ezekiel 44:31; Ezekiel 45:6; Ezekiel 45:15; Ezekiel 46:12; Ezekiel 47:5; Ezekiel 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:

Figures of Speech ([UTA PDF](#))

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**.'"

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**.

"

Referenced in: [Ezekiel 6:1](#); [Ezekiel 21:16](#); [Ezekiel 22:6](#); [Ezekiel 22:10](#)

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:

Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Referenced in: [Ezekiel 1:19](#); [Ezekiel 4:1](#); [Ezekiel 4:16](#); [Ezekiel 4:17](#); [Ezekiel 5:11](#); [Ezekiel 5:13](#); [Ezekiel 6:4](#); [Ezekiel 6:5](#); [Ezekiel 6:7](#); [Ezekiel 7:4](#); [Ezekiel 7:10](#); [Ezekiel 7:18](#); [Ezekiel 8:3](#); [Ezekiel 8:5](#); [Ezekiel 8:7](#); [Ezekiel 8:10](#); [Ezekiel 9:3](#); [Ezekiel 9:6](#); [Ezekiel 10:3](#); [Ezekiel 11:10](#); [Ezekiel 12:9](#); [Ezekiel 12:10](#); [Ezekiel 12:13](#); [Ezekiel 12:15](#); [Ezekiel 12:22](#); [Ezekiel 12:23](#); [Ezekiel 12:25](#); [Ezekiel 13:5](#); [Ezekiel 13:9](#); [Ezekiel 13:14](#); [Ezekiel 13:18](#); [Ezekiel 14:1](#); [Ezekiel 14:4](#); [Ezekiel 14:8](#); [Ezekiel 15:7](#); [Ezekiel 16:20](#); [Ezekiel 16:21](#); [Ezekiel 16:37](#); [Ezekiel 16:46](#); [Ezekiel 16:59](#); [Ezekiel 16:62](#); [Ezekiel 17:5](#); [Ezekiel 17:21](#); [Ezekiel 18:6](#); [Ezekiel 18:11](#); [Ezekiel 18:15](#); [Ezekiel 19:14](#); [Ezekiel 20:12](#); [Ezekiel 20:26](#); [Ezekiel 21:19](#); [Ezekiel 22:3](#); [Ezekiel 22:9](#); [Ezekiel 22:10](#); [Ezekiel 22:11](#); [Ezekiel 22:12](#); [Ezekiel 22:16](#); [Ezekiel 22:25](#); [Ezekiel 23:4](#); [Ezekiel 23:5](#); [Ezekiel](#)

23:7; Ezekiel 23:13; Ezekiel 23:17; Ezekiel 23:25; Ezekiel 23:27; Ezekiel 23:28; Ezekiel 23:30; Ezekiel 23:49; Ezekiel 24:5; Ezekiel 24:7; Ezekiel 24:8; Ezekiel 24:9; Ezekiel 24:23; Ezekiel 24:27; Ezekiel 25:4; Ezekiel 25:5; Ezekiel 26:2; Ezekiel 26:6; Ezekiel 26:7; Ezekiel 28:22; Ezekiel 29:6; Ezekiel 29:16; Ezekiel 29:18; Ezekiel 30:3; Ezekiel 30:8; Ezekiel 31:8; Ezekiel 32:5; Ezekiel 32:15; Ezekiel 32:17; Ezekiel 32:19; Ezekiel 32:25; Ezekiel 32:31; Ezekiel 33:25; Ezekiel 33:26; Ezekiel 33:29; Ezekiel 34:3; Ezekiel 34:12; Ezekiel 34:26; Ezekiel 34:27; Ezekiel 35:4; Ezekiel 35:10; Ezekiel 36:10; Ezekiel 36:11; Ezekiel 36:12; Ezekiel 37:6; Ezekiel 37:26; Ezekiel 38:2; Ezekiel 38:23; Ezekiel 39:1; Ezekiel 39:6; Ezekiel 39:12; Ezekiel 39:14; Ezekiel 39:16; Ezekiel 40:1; Ezekiel 40:42; Ezekiel 45:7; Ezekiel 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 ([UTA PDF](#))

Writing Styles ([UTA PDF](#))

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:

Connecting Words and Phrases ([UTA PDF](#))

Introduction of a New Event ([UTA PDF](#))

Referenced in: [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 \(UTA PDF\)](#)

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

"

Referenced in: Ezekiel 40:5; Ezekiel 40:7; Ezekiel 40:9; Ezekiel 40:11; Ezekiel 40:14; Ezekiel 40:19; Ezekiel 40:21; Ezekiel 40:25; Ezekiel 40:27; Ezekiel 40:29; Ezekiel 40:33; Ezekiel 40:36; Ezekiel 40:42; Ezekiel 40:43; Ezekiel 40:47; Ezekiel 40:48; Ezekiel 41:1; Ezekiel 41:2; Ezekiel 41:3; Ezekiel 41:4; Ezekiel 41:5; Ezekiel 41:8; Ezekiel 41:9; Ezekiel 41:10; Ezekiel 41:11; Ezekiel 41:12; Ezekiel 41:13; Ezekiel 41:15; Ezekiel 41:22; Ezekiel 42:2; Ezekiel 42:3; Ezekiel 42:4; Ezekiel 42:7; Ezekiel 42:8; Ezekiel 42:16; Ezekiel 42:20; Ezekiel 43:13; Ezekiel 43:14; Ezekiel 43:15; Ezekiel 43:16; Ezekiel 43:17; Ezekiel 45:1; Ezekiel 45:2; Ezekiel 45:3; Ezekiel 45:6; Ezekiel 46:22; Ezekiel 47:3; Ezekiel 48:8; Ezekiel 48:9; Ezekiel 48:10; Ezekiel 48:13; Ezekiel 48:20; Ezekiel 48:21

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 ([UTA PDF](#))

Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Referenced in: [Ezekiel 4:11](#); [Ezekiel 45:11](#); [Ezekiel 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 \(UTA PDF\)](#)

Referenced in: [Ezekiel 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:

Figures of Speech ([UTA PDF](#))

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!"

"

Referenced in: Ezekiel 2:4; Ezekiel 3:7; Ezekiel 3:19; Ezekiel 5:15; Ezekiel 9:4; Ezekiel 11:18; Ezekiel 14:6; Ezekiel 14:23; Ezekiel 16:3; Ezekiel 16:7; Ezekiel 16:22; Ezekiel 16:39; Ezekiel 16:47; Ezekiel 17:17; Ezekiel 18:12; Ezekiel 20:19; Ezekiel 23:29; Ezekiel 23:33; Ezekiel 25:14; Ezekiel 36:6; Ezekiel 36:19; Ezekiel 36:32; Ezekiel 38:10; Ezekiel 38:12; Ezekiel 38:13; Ezekiel 39:4; Ezekiel 39:8; Ezekiel 39:9; Ezekiel 39:10; Ezekiel 39:21

Ellipsis

Description

An ellipsis^[1] 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.

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:

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:

This page answers the question: *What is ellipsis ?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

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 **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)

So the wicked will not stand in the judgment, and **sinners 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.

”

Referenced in: [Ezekiel 16:6](#); [Ezekiel 22:29](#); [Ezekiel 23:32](#); [Ezekiel 23:38](#); [Ezekiel 34:4](#); [Ezekiel 34:16](#); [Ezekiel 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.

... 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.

This page answers the question: *What is a euphemism?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

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."

"

Referenced in: [Ezekiel 7:17](#); [Ezekiel 16:17](#); [Ezekiel 16:32](#); [Ezekiel 20:13](#); [Ezekiel 21:3](#); [Ezekiel 21:4](#); [Ezekiel 21:7](#); [Ezekiel 22:10](#); [Ezekiel 23:25](#); [Ezekiel 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.

This page answers the question: *What are ways of translating exclamations?*

In order to understand this topic, it would be good to read:

Sentence Types ([UTA PDF](#))

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)

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!”

”

Referenced in: [Ezekiel 11:13](#); [Ezekiel 26:2](#); [Ezekiel 30:2](#)

Exclusive and Inclusive 'We'

Description

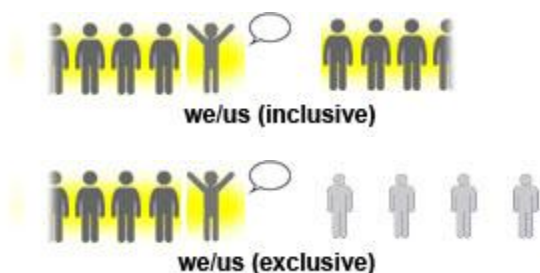
Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also 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 \(UTA PDF\)](#)

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 ([UTA PDF](#))

Referenced in: [Ezekiel 21:10](#); [Ezekiel 33:21](#)

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:

Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Pronouns ([UTA PDF](#))

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 (UTA PDF)

Referenced in: Ezekiel 6:11; Ezekiel 7:2; Ezekiel 7:5; Ezekiel 11:8; Ezekiel 12:25; Ezekiel 13:8; Ezekiel 14:11; Ezekiel 15:8; Ezekiel 16:58; Ezekiel 18:23; Ezekiel 20:3; Ezekiel 21:7; Ezekiel 22:12; Ezekiel 23:34; Ezekiel 24:14; Ezekiel 25:14; Ezekiel 28:10; Ezekiel 29:20; Ezekiel 30:6; Ezekiel 31:8; Ezekiel 31:10; Ezekiel 31:18; Ezekiel 32:8; Ezekiel 33:17; Ezekiel 34:10; Ezekiel 34:11; Ezekiel 34:20; Ezekiel 35:14; Ezekiel 36:14; Ezekiel 37:14; Ezekiel 38:18; Ezekiel 39:5; Ezekiel 39:13; Ezekiel 39:20; Ezekiel 39:29; Ezekiel 43:19; Ezekiel 44:12; Ezekiel 44:27; Ezekiel 45:9; Ezekiel 45:18; Ezekiel 46:1; Ezekiel 46:16; Ezekiel 47:23; Ezekiel 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:

Forms of ‘You’ — Singular ([UTA PDF](#))

Forms of ‘You’ — Dual/Plural ([UTA PDF](#))

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](#)

”

Referenced in: [Ezekiel 18:2](#); [Ezekiel 23:40](#); [Ezekiel 23:41](#); [Ezekiel 29:8](#); [Ezekiel 35:9](#); [Ezekiel 43:19](#); [Ezekiel 43:20](#); [Ezekiel 45:18](#); [Ezekiel 45:21](#); [Ezekiel 48:20](#); [Ezekiel 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 ([UTA PDF](#))

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 \(UTA PDF\)](#)

[Biblical Money \(UTA PDF\)](#)

Referenced in: [Ezekiel 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 ([UTA PDF](#))

Referenced in: [Ezekiel 1:1](#); [Ezekiel 8:1](#); [Ezekiel 20:1](#); [Ezekiel 24:1](#); [Ezekiel 29:1](#); [Ezekiel 29:17](#); [Ezekiel 30:20](#); [Ezekiel 31:1](#); [Ezekiel 32:1](#); [Ezekiel 33:21](#); [Ezekiel 40:1](#); [Ezekiel 45:18](#); [Ezekiel 45:21](#); [Ezekiel 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 ([UTA PDF](#))

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:

Copy or Borrow Words ([UTA PDF](#))

Referenced in: [Introduction to Ezekiel](#); [Ezekiel 1:3](#); [Ezekiel 3:15](#); [Ezekiel 6:14](#); [Ezekiel 8:11](#); [Ezekiel 8:14](#); [Ezekiel 11:1](#); [Ezekiel 11:13](#); [Ezekiel 23:4](#); [Ezekiel 23:11](#); [Ezekiel 23:23](#); [Ezekiel 25:13](#); [Ezekiel 25:16](#); [Ezekiel 27:8](#); [Ezekiel 27:9](#); [Ezekiel 27:10](#); [Ezekiel 27:11](#); [Ezekiel 27:13](#); [Ezekiel 27:14](#); [Ezekiel 27:15](#); [Ezekiel 27:17](#); [Ezekiel 27:18](#); [Ezekiel 27:19](#); [Ezekiel 27:21](#); [Ezekiel 27:22](#); [Ezekiel 27:23](#); [Ezekiel 29:10](#); [Ezekiel 29:14](#); [Ezekiel 30:5](#); [Ezekiel 30:13](#); [Ezekiel 30:15](#); [Ezekiel 30:17](#); [Ezekiel 38:2](#); [Ezekiel 39:16](#); [Ezekiel 47:10](#); [Ezekiel 47:15](#); [Ezekiel 47:16](#); [Ezekiel 47:17](#); [Ezekiel 47:18](#); [Ezekiel 47:19](#); [Ezekiel 47:20](#); [Ezekiel 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:

Figures of Speech ([UTA PDF](#))

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.

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Referenced in: [Ezekiel 22:4](#); [Ezekiel 23:23](#); [Ezekiel 30:5](#); [Ezekiel 30:11](#); [Ezekiel 32:12](#); [Ezekiel 34:8](#); [Ezekiel 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:

Writing Styles ([UTA PDF](#))

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.

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Referenced in: [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:

Figures of Speech ([UTA PDF](#))

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**

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Referenced in: Ezekiel 1:3; Ezekiel 1:20; Ezekiel 1:28; Ezekiel 3:7; Ezekiel 3:16; Ezekiel 3:18; Ezekiel 3:20; Ezekiel 3:23; Ezekiel 6:1; Ezekiel 7:1; Ezekiel 7:27; Ezekiel 8:5; Ezekiel 8:17; Ezekiel 9:8; Ezekiel 10:17; Ezekiel 11:13; Ezekiel 11:14; Ezekiel 12:1; Ezekiel 12:8; Ezekiel 12:17; Ezekiel 12:21; Ezekiel 12:22; Ezekiel 12:25; Ezekiel 12:26; Ezekiel 13:1; Ezekiel 13:3; Ezekiel 13:6; Ezekiel 13:17; Ezekiel 14:2; Ezekiel 14:16; Ezekiel 15:1; Ezekiel 16:1; Ezekiel 16:43; Ezekiel 16:60; Ezekiel 16:63; Ezekiel 17:1; Ezekiel 17:11; Ezekiel 17:19; Ezekiel 18:1; Ezekiel 18:2; Ezekiel 18:20; Ezekiel 18:22; Ezekiel 18:24; Ezekiel 19:1; Ezekiel 20:2; Ezekiel 20:3; Ezekiel 20:9; Ezekiel 20:43; Ezekiel 20:45; Ezekiel 21:1; Ezekiel 21:6; Ezekiel 21:8; Ezekiel 21:13; Ezekiel 21:16; Ezekiel 21:18; Ezekiel 21:25; Ezekiel 21:29; Ezekiel 22:1; Ezekiel 22:4; Ezekiel 22:17; Ezekiel 22:23; Ezekiel 22:24; Ezekiel 23:1; Ezekiel 23:10; Ezekiel 23:17; Ezekiel 23:24; Ezekiel 23:37; Ezekiel 23:45; Ezekiel 23:46; Ezekiel 23:47; Ezekiel 23:49; Ezekiel 24:1; Ezekiel 24:12; Ezekiel 24:15; Ezekiel 24:20; Ezekiel 25:1; Ezekiel 25:15; Ezekiel 25:16; Ezekiel 26:1; Ezekiel 27:1; Ezekiel 28:1; Ezekiel 28:11; Ezekiel 28:18; Ezekiel 28:20; Ezekiel 29:1; Ezekiel 29:17; Ezekiel 30:1; Ezekiel 30:16; Ezekiel 30:20; Ezekiel 31:1; Ezekiel 31:15; Ezekiel 31:16; Ezekiel 31:17; Ezekiel 32:1; Ezekiel 32:17; Ezekiel 32:18; Ezekiel 33:1; Ezekiel 33:13; Ezekiel 33:16; Ezekiel 33:22; Ezekiel 33:23;

Ezekiel 33:25; Ezekiel 33:27; Ezekiel 34:1; Ezekiel 34:7; Ezekiel 34:9; Ezekiel 34:10; Ezekiel 34:23; Ezekiel 34:30; Ezekiel 35:1; Ezekiel 36:11; Ezekiel 36:16; Ezekiel 36:18; Ezekiel 37:9; Ezekiel 37:15; Ezekiel 38:1; Ezekiel 38:3; Ezekiel 39:23; Ezekiel 39:29; Ezekiel 40:4; Ezekiel 43:8; Ezekiel 44:4; Ezekiel 44:5; Ezekiel 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:

Writing Styles ([UTA PDF](#))

Order of Events ([UTA PDF](#))

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 ([UTA PDF](#))

Introduction of New and Old Participants ([UTA PDF](#))

Referenced in: [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:

Figures of Speech ([UTA PDF](#))

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 ([UTA PDF](#))

Referenced in: [Ezekiel 21:10](#); [Ezekiel 39:18](#)

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a **double negative** is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

This page answers the question: *What is litotes?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

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."

"

Referenced in: [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.

"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)

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:

Figures of Speech ([UTA PDF](#))

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**.

"

Referenced in: [Ezekiel 21:4](#); [Ezekiel 29:10](#); [Ezekiel 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:

Figures of Speech ([UTA PDF](#))

Simile ([UTA PDF](#))

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](#).

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Referenced in: Ezekiel 2:4; Ezekiel 2:6; Ezekiel 3:7; Ezekiel 3:8; Ezekiel 3:14; Ezekiel 3:17; Ezekiel 3:20; Ezekiel 4:8; Ezekiel 4:16; Ezekiel 4:17; Ezekiel 5:4; Ezekiel 5:7; Ezekiel 5:16; Ezekiel 7:3; Ezekiel 7:4; Ezekiel 7:8; Ezekiel 7:10; Ezekiel 7:15; Ezekiel 7:18; Ezekiel 7:23; Ezekiel 8:1; Ezekiel 9:9; Ezekiel 11 General Notes; Ezekiel 11:3; Ezekiel 11:5; Ezekiel 11:7; Ezekiel 11:11; Ezekiel 11:12; Ezekiel 11:16; Ezekiel 11:19; Ezekiel 11:20; Ezekiel 11:21; Ezekiel 11:24; Ezekiel 12:2; Ezekiel 12:3; Ezekiel 12:6; Ezekiel 12:11; Ezekiel 12:13; Ezekiel 13:10; Ezekiel 13:11; Ezekiel 13:13; Ezekiel 13:14; Ezekiel 13:18; Ezekiel 13:20; Ezekiel 13:22; Ezekiel 14:3; Ezekiel 14:4; Ezekiel 14:7; Ezekiel 14:8; Ezekiel 14:11; Ezekiel 14:13; Ezekiel 14:17; Ezekiel 14:19; Ezekiel 14:21; Ezekiel 15:7; Ezekiel 16 General Notes; Ezekiel 16:1; Ezekiel 16:3; Ezekiel 16:7; Ezekiel 16:15; Ezekiel 16:25; Ezekiel 16:27; Ezekiel 16:31; Ezekiel 16:36; Ezekiel 16:45; Ezekiel 16:47; Ezekiel 16:49; Ezekiel 16:57; Ezekiel 17 General Notes; Ezekiel 17:14; Ezekiel 17:20; Ezekiel 17:22; Ezekiel 18:9; Ezekiel 18:17; Ezekiel 18:19; Ezekiel 18:23; Ezekiel 18:28; Ezekiel 18:29; Ezekiel 18:30; Ezekiel 18:31; Ezekiel 19 General Notes; Ezekiel 19:1; Ezekiel 19:10; Ezekiel 19:13; Ezekiel 20:6; Ezekiel 20:7; Ezekiel 20:8; Ezekiel 20:9; Ezekiel 20:13; Ezekiel 20:15; Ezekiel 20:16; Ezekiel 20:18; Ezekiel 20:19; Ezekiel 20:21; Ezekiel 20:30; Ezekiel 20:33; Ezekiel 20:37; Ezekiel 20:40; Ezekiel 20:41; Ezekiel 20:43; Ezekiel 21:3; Ezekiel 21:4; Ezekiel 21:5; Ezekiel 21:7; Ezekiel 21:9; Ezekiel 21:10; Ezekiel 21:12; Ezekiel 21:14; Ezekiel 21:15; Ezekiel 21:23; Ezekiel 21:28; Ezekiel 21:29; Ezekiel 21:30; Ezekiel 21:31; Ezekiel 22:3; Ezekiel 22:4; Ezekiel 22:6; Ezekiel 22:10; Ezekiel 22:12; Ezekiel 22:15; Ezekiel 22:16; Ezekiel 22:18; Ezekiel 22:21; Ezekiel 22:22; Ezekiel 22:24; Ezekiel 22:26; Ezekiel 22:28; Ezekiel 22:30; Ezekiel 22:31; Ezekiel 23:4; Ezekiel 23:7; Ezekiel 23:8; Ezekiel 23:13; Ezekiel 23:17; Ezekiel 23:25; Ezekiel 23:27; Ezekiel 23:30; Ezekiel 23:31; Ezekiel 23:33; Ezekiel 23:35; Ezekiel 23:38; Ezekiel 23:40; Ezekiel 24 General Notes; Ezekiel 24:6; Ezekiel 24:11; Ezekiel 24:12; Ezekiel 24:23; Ezekiel 24:24; Ezekiel 24:25; Ezekiel 24:27; Ezekiel 25:4; Ezekiel 25:7; Ezekiel 25:10; Ezekiel 25:13; Ezekiel 26:2; Ezekiel 26:14; Ezekiel 26:16; Ezekiel 26:20; Ezekiel 27 General Notes; Ezekiel 27:4; Ezekiel 27:6; Ezekiel 27:8; Ezekiel 27:25; Ezekiel 27:26; Ezekiel 27:28; Ezekiel 27:31; Ezekiel 27:34; Ezekiel 28:2; Ezekiel 28:9; Ezekiel 28:14; Ezekiel 28:16; Ezekiel 28:23; Ezekiel 28:24; Ezekiel 29:6; Ezekiel 29:7; Ezekiel 29:8; Ezekiel 29:14; Ezekiel 29:15; Ezekiel 29:18; Ezekiel 29:19; Ezekiel 30:3; Ezekiel 30:6; Ezekiel 30:7; Ezekiel 30:12; Ezekiel 30:13; Ezekiel 30:15; Ezekiel 30:18; Ezekiel 31:15; Ezekiel 32 General Notes; Ezekiel 32:3; Ezekiel 32:7; Ezekiel 32:9; Ezekiel 32:10; Ezekiel 32:15; Ezekiel 32:16; Ezekiel 32:22; Ezekiel 32:24; Ezekiel 32:25; Ezekiel 32:27; Ezekiel 32:30; Ezekiel 33:9; Ezekiel 33:10; Ezekiel 33:11; Ezekiel 33:15; Ezekiel 33:17; Ezekiel 33:18; Ezekiel 33:19; Ezekiel 33:24; Ezekiel 34 General Notes; Ezekiel 34:1; Ezekiel 34:2; Ezekiel 34:3; Ezekiel 34:12; Ezekiel 34:13; Ezekiel 34:20; Ezekiel 34:23; Ezekiel 34:27; Ezekiel 34:31; Ezekiel 35:5; Ezekiel 35:7; Ezekiel 35:12; Ezekiel 35:15; Ezekiel 36:5; Ezekiel 36:7; Ezekiel 36:12; Ezekiel 36:13; Ezekiel 36:14; Ezekiel 36:18; Ezekiel 36:25; Ezekiel 36:26; Ezekiel 36:27; Ezekiel 36:29; Ezekiel 36:30; Ezekiel 36:37; Ezekiel 36:38; Ezekiel 37 General Notes; Ezekiel 37:11; Ezekiel 37:12; Ezekiel 37:24; Ezekiel 38:4; Ezekiel 38:18; Ezekiel 38:19; Ezekiel 39:2; Ezekiel 39:3; Ezekiel 39:4; Ezekiel 39:21; Ezekiel 39:24; Ezekiel 39:29; Ezekiel 43:7; Ezekiel 43:9; Ezekiel 44:10; Ezekiel 44:12; Ezekiel 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:

Figures of Speech ([UTA PDF](#))

... 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](#).

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Referenced in: Ezekiel 1:3; Ezekiel 1:24; Ezekiel 1:28; Ezekiel 2:5; Ezekiel 2:6; Ezekiel 2:8; Ezekiel 3:1; Ezekiel 3:4; Ezekiel 3:8; Ezekiel 3:9; Ezekiel 3:10; Ezekiel 3:14; Ezekiel 3:17; Ezekiel 3:22; Ezekiel 3:26; Ezekiel 4:3; Ezekiel 4:4; Ezekiel 4:6; Ezekiel 4:7; Ezekiel 4:16; Ezekiel 5:2; Ezekiel 5:4; Ezekiel 5:13; Ezekiel 5:16; Ezekiel 6:2; Ezekiel 6:3; Ezekiel 6:8; Ezekiel 6:11; Ezekiel 7:2; Ezekiel 7:7; Ezekiel 7:21; Ezekiel 7:23; Ezekiel 8:6; Ezekiel 8:10; Ezekiel 8:12; Ezekiel 8:17; Ezekiel 9:7; Ezekiel 9:9; Ezekiel 11:5; Ezekiel 11:9; Ezekiel 11:10; Ezekiel 11:15; Ezekiel 11:19; Ezekiel 11:21; Ezekiel 12:2; Ezekiel 12:3; Ezekiel 12:6; Ezekiel 12:9; Ezekiel 12:14; Ezekiel 12:16; Ezekiel 12:24; Ezekiel 12:25; Ezekiel 12:27; Ezekiel 13:5; Ezekiel 13:9; Ezekiel 13:17; Ezekiel 13:21; Ezekiel 13:23; Ezekiel 14:4; Ezekiel 14:5; Ezekiel 14:6; Ezekiel 14:7; Ezekiel 14:8; Ezekiel 14:9; Ezekiel 14:10; Ezekiel 14:11; Ezekiel 14:13; Ezekiel 14:17; Ezekiel 15:7; Ezekiel 16:27; Ezekiel 16:30; Ezekiel 16:38; Ezekiel 16:39; Ezekiel 16:42; Ezekiel 17:2; Ezekiel 17:12; Ezekiel 17:14; Ezekiel 17:21; Ezekiel 18:2; Ezekiel 18:6; Ezekiel 18:10; Ezekiel 18:13; Ezekiel 18:15; Ezekiel 18:25; Ezekiel 18:29; Ezekiel 18:30; Ezekiel 18:31; Ezekiel 19:10; Ezekiel 20:5; Ezekiel 20:9; Ezekiel 20:14; Ezekiel 20:16; Ezekiel 20:22; Ezekiel 20:33; Ezekiel 20:39; Ezekiel 20:44; Ezekiel 20:46; Ezekiel 20:48; Ezekiel 21:4; Ezekiel 21:10; Ezekiel 21:13; Ezekiel 21:15; Ezekiel 21:19; Ezekiel 21:22; Ezekiel 21:27; Ezekiel 21:31; Ezekiel 22:2; Ezekiel 22:3; Ezekiel 22:15; Ezekiel 22:18; Ezekiel 22:30; Ezekiel 23:9; Ezekiel 23:24; Ezekiel 23:27; Ezekiel 23:28; Ezekiel 23:30; Ezekiel 23:32; Ezekiel 23:42; Ezekiel 24:2; Ezekiel 24:3; Ezekiel 24:6; Ezekiel 24:9; Ezekiel 24:13; Ezekiel 24:21; Ezekiel 25:3; Ezekiel 25:5; Ezekiel 25:6; Ezekiel 25:7; Ezekiel 25:8; Ezekiel 25:12; Ezekiel 25:13; Ezekiel 25:14; Ezekiel 25:15; Ezekiel 25:16; Ezekiel 26:2; Ezekiel 26:3; Ezekiel 26:5; Ezekiel 26:6; Ezekiel 26:8; Ezekiel 26:9; Ezekiel 26:15; Ezekiel 26:18; Ezekiel 26:20; Ezekiel 27:3; Ezekiel 27:15; Ezekiel 27:16; Ezekiel 27:17; Ezekiel 27:19; Ezekiel 27:20; Ezekiel 27:21; Ezekiel 27:23; Ezekiel 27:28; Ezekiel 27:35; Ezekiel 28:2; Ezekiel 28:5; Ezekiel 28:6; Ezekiel 28:8; Ezekiel 28:10; Ezekiel 28:23; Ezekiel 28:24; Ezekiel 28:25; Ezekiel 29:8; Ezekiel 29:10; Ezekiel 29:12; Ezekiel 29:13; Ezekiel 29:16; Ezekiel 29:21; Ezekiel 30:4; Ezekiel 30:5; Ezekiel 30:8; Ezekiel 30:11; Ezekiel 30:16; Ezekiel 30:17; Ezekiel 30:25; Ezekiel 31:6; Ezekiel 31:11; Ezekiel 31:14; Ezekiel 31:17; Ezekiel 32:9; Ezekiel 32:10; Ezekiel 32:11; Ezekiel 32:13; Ezekiel 32:15; Ezekiel 32:18; Ezekiel 32:20; Ezekiel 32:22; Ezekiel 32:23; Ezekiel 32:24; Ezekiel 32:25; Ezekiel 32:26; Ezekiel 32:28; Ezekiel 32:29; Ezekiel

32:30; Ezekiel 33:2; Ezekiel 33:3; Ezekiel 33:4; Ezekiel 33:6; Ezekiel 33:7; Ezekiel 33:8; Ezekiel 33:10; Ezekiel 33:20; Ezekiel 33:22; Ezekiel 33:25; Ezekiel 33:26; Ezekiel 33:28; Ezekiel 33:31; Ezekiel 33:32; Ezekiel 34:10; Ezekiel 34:23; Ezekiel 34:27; Ezekiel 34:28; Ezekiel 34:29; Ezekiel 35:3; Ezekiel 35:6; Ezekiel 35:14; Ezekiel 36:5; Ezekiel 36:10; Ezekiel 36:17; Ezekiel 36:20; Ezekiel 36:21; Ezekiel 36:22; Ezekiel 36:32; Ezekiel 36:34; Ezekiel 36:37; Ezekiel 37:1; Ezekiel 37:11; Ezekiel 37:19; Ezekiel 37:24; Ezekiel 38:2; Ezekiel 38:8; Ezekiel 38:10; Ezekiel 38:12; Ezekiel 38:17; Ezekiel 38:21; Ezekiel 38:22; Ezekiel 38:23; Ezekiel 39:6; Ezekiel 39:7; Ezekiel 39:12; Ezekiel 39:20; Ezekiel 39:21; Ezekiel 39:22; Ezekiel 39:23; Ezekiel 39:25; Ezekiel 39:27; Ezekiel 39:29; Ezekiel 40:4; Ezekiel 44:6; Ezekiel 44:12; Ezekiel 44:22; Ezekiel 45:17; Ezekiel 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:

Parts of Speech ([UTA PDF](#))

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**.

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Referenced in: [Ezekiel 21:4](#); [Ezekiel 21:26](#); [Ezekiel 21:29](#); [Ezekiel 22:26](#); [Ezekiel 22:29](#); [Ezekiel 24:17](#); [Ezekiel 26:19](#); [Ezekiel 27:16](#); [Ezekiel 28:23](#); [Ezekiel 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 ([UTA PDF](#))

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 ([UTA PDF](#))

Fractions ([UTA PDF](#))

Referenced in: [Ezekiel 4:5](#); [Ezekiel 4:9](#); [Ezekiel 4:10](#); [Ezekiel 11:1](#); [Ezekiel 39:12](#); [Ezekiel 40:17](#); [Ezekiel 48:15](#); [Ezekiel 48:16](#); [Ezekiel 48:17](#); [Ezekiel 48:18](#); [Ezekiel 48:30](#); [Ezekiel 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:

Writing Styles ([UTA PDF](#))

Verbs ([UTA PDF](#))

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 ([UTA PDF](#))

Connecting Words and Phrases ([UTA PDF](#))

Introduction of a New Event ([UTA PDF](#))

Verse Bridges ([UTA PDF](#))

Referenced in: [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 \(UTA PDF\)](#)

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 \(UTA PDF\)](#)

Referenced in: [Ezekiel 1:1](#); [Ezekiel 8:1](#); [Ezekiel 20:1](#); [Ezekiel 21:14](#); [Ezekiel 24:1](#); [Ezekiel 26:1](#); [Ezekiel 29:1](#); [Ezekiel 29:17](#); [Ezekiel 31:1](#); [Ezekiel 32:1](#); [Ezekiel 33:21](#); [Ezekiel 39:14](#); [Ezekiel 40:1](#); [Ezekiel 45:20](#)

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.

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](#).

This page answers the question: *What is a parable?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

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."

"

Referenced in: [Ezekiel 30:20](#); [Ezekiel 30:21](#); [Ezekiel 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.

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

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."

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 ([UTA PDF](#))

Referenced in: [Ezekiel 7:12](#); [Ezekiel 11:17](#); [Ezekiel 11:20](#); [Ezekiel 12:15](#); [Ezekiel 12:27](#); [Ezekiel 13:19](#); [Ezekiel 13:23](#); [Ezekiel 14:6](#); [Ezekiel 18:26](#); [Ezekiel 20:4](#); [Ezekiel 20:23](#); [Ezekiel 20:41](#); [Ezekiel 21:21](#); [Ezekiel 22:15](#); [Ezekiel 22:27](#); [Ezekiel 23:3](#); [Ezekiel 23:32](#); [Ezekiel 24:16](#); [Ezekiel 25:7](#); [Ezekiel 26:12](#); [Ezekiel 26:18](#); [Ezekiel 30:23](#); [Ezekiel 30:26](#); [Ezekiel 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:

Figures of Speech ([UTA PDF](#))

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 ([UTA PDF](#))

Biblical Imagery — Common Patterns ([UTA PDF](#))

Referenced in: [Ezekiel 5:5](#); [Ezekiel 5:17](#); [Ezekiel 7:3](#); [Ezekiel 7:6](#); [Ezekiel 7:26](#); [Ezekiel 17:7](#); [Ezekiel 17:24](#); [Ezekiel 21:5](#); [Ezekiel 21:7](#); [Ezekiel 21:10](#); [Ezekiel 21:12](#); [Ezekiel 23:25](#); [Ezekiel 24:7](#); [Ezekiel 25:9](#); [Ezekiel 26:5](#); [Ezekiel 26:18](#); [Ezekiel 26:20](#); [Ezekiel 29:10](#); [Ezekiel 30:18](#); [Ezekiel 35:2](#); [Ezekiel 35:3](#); [Ezekiel 35:6](#); [Ezekiel 35:10](#); [Ezekiel 35:14](#); [Ezekiel 36:1](#); [Ezekiel 36:15](#); [Ezekiel 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:

Parts of Speech ([UTA PDF](#))

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.

”

Referenced in: [Ezekiel 1:3](#); [Ezekiel 43:22](#); [Ezekiel 43:23](#); [Ezekiel 43:25](#); [Ezekiel 43:27](#); [Ezekiel 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 ([UTA PDF](#))

Parallelism ([UTA PDF](#))

Writing Styles ([UTA PDF](#))

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.

"

Referenced in: [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 \(UTA PDF\)](#)

[Sentence Structure \(UTA PDF\)](#)

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 its own place.**"

"

Referenced in: [Ezekiel 28:4](#); [Ezekiel 34:15](#); [Ezekiel 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:

Figures of Speech ([UTA PDF](#))

Sentence Types ([UTA PDF](#))

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

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Referenced in: Ezekiel 8:6; Ezekiel 8:12; Ezekiel 8:15; Ezekiel 8:17; Ezekiel 12:9; Ezekiel 12:22; Ezekiel 13:7; Ezekiel 13:12; Ezekiel 13:18; Ezekiel 14:3; Ezekiel 15:2; Ezekiel 15:3; Ezekiel 15:4; Ezekiel 16:20; Ezekiel 16:30; Ezekiel 17:9; Ezekiel 17:10; Ezekiel 17:12; Ezekiel 17:15; Ezekiel 17:19; Ezekiel 18:2; Ezekiel 18:13; Ezekiel 18:23; Ezekiel 18:24; Ezekiel 18:25; Ezekiel 18:31; Ezekiel 19:2; Ezekiel 20:3; Ezekiel 20:29; Ezekiel 20:30; Ezekiel 20:31; Ezekiel 20:49; Ezekiel 21:10; Ezekiel 22:2; Ezekiel 22:14; Ezekiel 23:36; Ezekiel 26:15; Ezekiel 27:32; Ezekiel 28:9; Ezekiel 31:2; Ezekiel 31:18; Ezekiel 32:19; Ezekiel 33:10; Ezekiel 33:11; Ezekiel 33:25; Ezekiel 34:2; Ezekiel 34:18; Ezekiel 36:20; Ezekiel 38:13; Ezekiel 38:14; Ezekiel 38:17; Ezekiel 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:

Figures of Speech ([UTA PDF](#))

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 ([UTA PDF](#))

Biblical Imagery — Common Patterns ([UTA PDF](#))

Referenced in: [Ezekiel 1:7](#); [Ezekiel 1:14](#); [Ezekiel 1:24](#); [Ezekiel 7:17](#); [Ezekiel 13:4](#); [Ezekiel 15 General Notes](#); [Ezekiel 16:7](#); [Ezekiel 20:30](#); [Ezekiel 21:10](#); [Ezekiel 21:15](#); [Ezekiel 21:28](#); [Ezekiel 22:25](#); [Ezekiel 22:27](#); [Ezekiel 23:20](#); [Ezekiel 26:4](#); [Ezekiel 26:10](#); [Ezekiel 26:19](#); [Ezekiel 27:7](#); [Ezekiel 28:3](#); [Ezekiel 32:2](#); [Ezekiel 36:17](#); [Ezekiel 38:9](#); [Ezekiel 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 ([UTA PDF](#))

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.

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Referenced in: [Ezekiel 4:3](#); [Ezekiel 4:7](#); [Ezekiel 6:2](#); [Ezekiel 13:17](#); [Ezekiel 14:8](#); [Ezekiel 15:7](#); [Ezekiel 17:18](#); [Ezekiel 18:6](#); [Ezekiel 18:12](#); [Ezekiel 18:15](#); [Ezekiel 20:5](#); [Ezekiel 20:15](#); [Ezekiel 20:23](#); [Ezekiel 20:42](#); [Ezekiel 20:46](#); [Ezekiel 21:2](#); [Ezekiel 21:12](#); [Ezekiel 21:14](#); [Ezekiel 21:17](#); [Ezekiel 22:13](#); [Ezekiel 24:17](#); [Ezekiel 25:2](#); [Ezekiel 25:6](#); [Ezekiel 27:30](#); [Ezekiel 27:31](#); [Ezekiel 27:36](#); [Ezekiel 28:21](#); [Ezekiel 29:2](#); [Ezekiel 35:2](#); [Ezekiel 36:7](#); [Ezekiel 38:2](#); [Ezekiel 44:12](#); [Ezekiel 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:

Writing Styles ([UTA PDF](#))

■ 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.

"

Referenced in: [Ezekiel 6:11](#); [Ezekiel 29:3](#)

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)

■ I looked on all the deeds that **I** had accomplished

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:

Figures of Speech ([UTA PDF](#))

"

Referenced in: Ezekiel 5:11; Ezekiel 6:9; Ezekiel 7:4; Ezekiel 7:9; Ezekiel 7:17; Ezekiel 7:27; Ezekiel 8:18; Ezekiel 9:5; Ezekiel 9:10; Ezekiel 13:22; Ezekiel 14:6; Ezekiel 16:4; Ezekiel 16:5; Ezekiel 16:27; Ezekiel 16:49; Ezekiel 16:56; Ezekiel 17:9; Ezekiel 18:4; Ezekiel 20:17; Ezekiel 20:22; Ezekiel 20:24; Ezekiel 20:47; Ezekiel 21:6; Ezekiel 21:7; Ezekiel 22:14; Ezekiel 23:39; Ezekiel 24:4; Ezekiel 24:16; Ezekiel 24:21; Ezekiel 28:9; Ezekiel 28:17; Ezekiel 29:11; Ezekiel 32:13; Ezekiel 35:12; Ezekiel 36:3; Ezekiel 36:8; Ezekiel 37:16; Ezekiel 37:20; Ezekiel 38:11; Ezekiel 43:3; Ezekiel 43:11

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?”

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.

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:

Sentence Structure ([UTA PDF](#))

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:

Copy or Borrow Words ([UTA PDF](#))

How to Translate Names ([UTA PDF](#))

Referenced in: [Ezekiel 4:9](#); [Ezekiel 4:12](#); [Ezekiel 9:2](#); [Ezekiel 9:11](#); [Ezekiel 10:2](#); [Ezekiel 10:9](#); [Ezekiel 27:19](#); [Ezekiel 28:13](#); [Ezekiel 31:8](#)

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.

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)

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 \(UTA PDF\)](#)

[Generic Noun Phrases \(UTA PDF\)](#)

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.”

”

Referenced in: [Ezekiel 21:29](#); [Ezekiel 22:2](#); [Ezekiel 22:3](#)



unfoldingWord® Translation Words

Version 40

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

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Referenced in: [Ezekiel 3 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

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Referenced in: [Ezekiel 22 General 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

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Referenced in: [Ezekiel 9 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

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Referenced in: [Ezekiel 34 General 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

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Referenced in: [Ezekiel 29 General 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

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Referenced in: [Ezekiel 2 General Notes](#); [Ezekiel 13 General Notes](#); [Ezekiel 25 General Notes](#); [Ezekiel 26 General Notes](#); [Ezekiel 27 General Notes](#); [Ezekiel 28 General Notes](#); [Ezekiel 30 General Notes](#); [Ezekiel 31 General 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

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Referenced in: [Ezekiel 8 General Notes](#); [Ezekiel 18 General 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

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Referenced in: [Ezekiel 7 General Notes](#); [Ezekiel 10 General Notes](#); [Ezekiel 40 General Notes](#); [Ezekiel 41 General Notes](#); [Ezekiel 43 General Notes](#); [Ezekiel 46 General Notes](#); [Ezekiel 47 General 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

”

Referenced in: [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

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Referenced in: [Ezekiel 17 General Notes](#)

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