



unfoldingWord® Translation Notes

Jeremiah

Version 78

[en]

Copyrights and Licensing

unfoldingWord® Translation Notes

Date: 2024-01-18

Version: 78

Published by: unfoldingWord

unfoldingWord® Literal Text

Date: 2024-01-18

Version: 78

Published by: unfoldingWord

unfoldingWord® Simplified Text

Date: 2024-01-18

Version: 78

Published by: unfoldingWord

unfoldingWord® Hebrew Bible

Date: 2022-10-11

Version: 2.1.30

Published by: unfoldingWord

unfoldingWord® Greek New Testament

Date: 2023-09-26

Version: 0.34

Published by: unfoldingWord

unfoldingWord® Translation Academy

Date: 2024-01-18

Version: 78

Published by: unfoldingWord®

unfoldingWord® Translation Words

Date: 2024-01-18

Version: 78

Published by: unfoldingWord

unfoldingWord® Translation Words Links

Date: 2024-01-18

Version: 78

Published by: unfoldingWord

unfoldingWord® Translation Notes

Copyright © 2022 by unfoldingWord

This work is made available under the Creative Commons Attribution-ShareAlike 4.0 International License. To view a copy of this license, visit <https://creativecommons.org/licenses/by-sa/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

unfoldingWord® is a registered trademark of unfoldingWord. Use of the unfoldingWord name or logo requires the written permission of unfoldingWord. Under the terms of the CC BY-SA license, you may copy and redistribute this unmodified work as long as you keep the unfoldingWord® trademark intact. If you modify a copy or translate this work, thereby creating a derivative work, you must remove the unfoldingWord® trademark.

On the derivative work, you must indicate what changes you have made and attribute the work as follows: "The original work by unfoldingWord is available from unfoldingword.org/utn". You must also make your derivative work available under the same license (CC BY-SA).

If you would like to notify unfoldingWord regarding your translation of this work, please contact us at unfoldingword.org/contact/.

Table of Contents

unfoldingWord® Translation Notes	7
Jeremiah	7
Introduction to Jeremiah	8
Jeremiah 1	10
Jeremiah 2	30
Jeremiah 3	68
Jeremiah 4	94
Jeremiah 5	127
Jeremiah 6	159
Jeremiah 7	191
Jeremiah 8	226
Jeremiah 9	250
Jeremiah 10	277
Jeremiah 11	303
Jeremiah 12	327
Jeremiah 13	345
Jeremiah 14	373
Jeremiah 15	396
Jeremiah 16	418
Jeremiah 17	440
Jeremiah 18	468
Jeremiah 19	492
Jeremiah 20	508
Jeremiah 21	527
Jeremiah 22	542
Jeremiah 23	573
Jeremiah 24	614
Jeremiah 25	625
Jeremiah 26	664
Jeremiah 27	689
Jeremiah 28	712
Jeremiah 29	730
Jeremiah 30	763
Jeremiah 31	788
Jeremiah 32	829
Jeremiah 33	874
Jeremiah 34	901
Jeremiah 35	924
Jeremiah 36	944
Jeremiah 37	977
Jeremiah 38	999
Jeremiah 39	1028
Jeremiah 40	1047
Jeremiah 41	1065
Jeremiah 42	1084
Jeremiah 43	1107
Jeremiah 44	1121
Jeremiah 45	1152
Jeremiah 46	1158

Jeremiah 47	1187
Jeremiah 48	1195
Jeremiah 49	1243
Jeremiah 50	1283
Jeremiah 51	1331
Jeremiah 52	1396
unfoldingWord® Translation Academy	1431
Abstract Nouns	1432
Active or Passive	1434
Apostrophe	1437
Assumed Knowledge and Implicit Information	1439
Background Information	1443
Biblical Distance	1446
Biblical Money	1449
Direct and Indirect Quotations	1451
Double Negatives	1453
Doublet	1456
Ellipsis	1458
Euphemism	1461
Exclamations	1463
Exclusive and Inclusive 'We'	1465
First, Second or Third Person	1467
Forms of You	1469
Hebrew Months	1470
Hendiadys	1473
How to Translate Names	1476
Hyperbole	1480
Hypothetical Situations	1484
Idiom	1487
Imperatives — Other Uses	1490
Irony	1493
Merism	1496
Metaphor	1498
Metonymy	1504
Nominal Adjectives	1507
Numbers	1509
Ordinal Numbers	1512
Parallelism	1515
Personification	1518
Poetry	1520
Predictive Past	1524
Pronouns	1526
Proverbs	1528
Reflexive Pronouns	1530
Rhetorical Question	1533
Simile	1537
Symbolic Action	1540
Synecdoche	1542
Translate Unknowns	1544
When Masculine Words Include Women	1547

unfoldingWord® Translation Words	1549
adultery, adulterous, adulterer, adulteress	1550
covenant	1551
curse, cursed, cursing	1553
evil, wicked, unpleasant	1555
faithful, faithfulness, trustworthy	1557
fulfill, fulfilled, carried out	1559
god, false god, goddess, idol, idolater, idolatrous, idolatry	1560
grace, gracious	1562
just, justice, unjust, injustice, justify, justification	1563
Promised Land	1565
prophet, prophecy, prophesy, seer, prophetess	1566
repent, repentance	1568
restore, restoration	1570
sin, sinful, sinner, sinning	1571
temple, house, house of God	1573
Contributors	1575
unfoldingWord® Translation Notes Contributors	1575
unfoldingWord® Literal Text Contributors	1581
unfoldingWord® Simplified Text Contributors	1582
unfoldingWord® Translation Academy Contributors	1583
unfoldingWord® Translation Words Contributors	1583
unfoldingWord® Translation Words Links Contributors	1584



unfoldingWord® Translation Notes

Jeremiah

Introduction to Jeremiah

Part 1: General Introduction

Outline of the Book of Jeremiah

Yahweh calls Jeremiah to be a prophet (1:1-19)

Yahweh will judge and punish Judah (2:1-29:32)

- Judah called to repent of spiritual adultery (2:1-6:30)
- Judah judged for its false religion (7:1-10:16)
- Jeremiah stands between Yahweh and his people (11:1-20:19)
- Jeremiah confronts his people (21:1-29:32)

Yahweh promises to restore Judah (30:1-33:26)

- Yahweh will bring the people of Judah back to their land (30:1-24)
- Yahweh will create a new covenant with them (31:1-40)
- The people will come back (32:1-44)
- Kings descended from David will rule again (33:1-26)

Jeremiah suffers (34:1-45:5)

- Before Yahweh punishes Judah (34:1-36:32)
- While Yahweh punishes Judah (37:1-39:18)
- After Yahweh punishes Judah (40:1-45:5)

Yahweh will judge and punish the nations (46:1-51:64)

- Egypt (46:1-28)
- Philistia (47:1-28)
- Moab (48:1-47)
- Ammon (49:1-6)
- Edom (49:7-22)
- Damascus (49:23-27)
- Kedar (49:28-33)
- Elam (49:34-39)
- Babylonia (50:1-51:64)

Jerusalem captured and destroyed (52:1-34)

What is the Book of Jeremiah about?

The Book of Jeremiah gives the prophecies of a priest named Jeremiah. It also tells how Jeremiah suffered in different ways while he prophesied.

Jeremiah began prophesying about 626 B.C. After the death of King Josiah, many groups of people in Israel opposed Jeremiah. Some of these people wanted to depend on Egypt to protect the nation. Others were idol worshippers. They hated Jeremiah for denouncing their gods. (See: **god, false god, goddess, idol, idolater, idolatrous, idolatry (p.1560)**)

During the reign of King Jehoiakim, Jeremiah prophesied about the temple of Yahweh. King Jehoiakim received some of these prophecies in writing and burned the document. The next king, Zedekiah, put Jeremiah in prison when he told the king to surrender to Babylon.

King Nebuchadnezzar of Babylonia invaded Judah in 597 B.C. He conquered Jerusalem in 587 B.C. He offered Jeremiah housing and money if Jeremiah would go to Babylon. But Jeremiah remained in Jerusalem to help the few Jews left there.

Shortly after that, Gedaliah, whom Nebuchadnezzar had chosen to be governor over Judah, was murdered. Some Jewish rebels captured Jeremiah and took him to Egypt. Those rebels went to Egypt to be protected there rather than to live under Nebuchadnezzar's rule. Jeremiah may have died soon after being taken to Egypt. But while in Egypt he prophesied that the Babylonians would invade and conquer Egypt.

How should the title of this book be translated?

The traditional title of this book is "The Book of Jeremiah" or just "Jeremiah." Translators may also call it the "The Book about Jeremiah" or "What the Prophet Jeremiah Said." (See: **How to Translate Names (p.1476)**)

Who wrote the Book of Jeremiah?

Jeremiah was a priest and a prophet living in Judah. He spoke the prophecies in the Book of Jeremiah. A friend named Baruch wrote down many of the prophecies as Jeremiah spoke them to him.

Part 2: Important Religious and Cultural Concepts

What is the new covenant that is presented in the Book of Jeremiah?

Jeremiah introduced a "new covenant" between Yahweh and Israel (chapter 31). Yahweh would "write this covenant on the hearts" of the people. This means that the covenant would be a part of the people instead of just written on stone or paper. The people would obey the new covenant with all their heart. (See: **covenant (p.1551)**)

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

Much of the Old Testament before this time is only about the nation of Israel. But Jeremiah also spoke of how Yahweh would judge other nations of the world. Yahweh would also punish the other nations for their wicked deeds. (See: [\[\[rc:///tw/dict/bible/kt/judge\]\]](#) and [\[\[rc:///tw/dict/bible/kt/sin\]\]](#))

Part 3: Important Translation Issues

Are the events in the Book of Jeremiah told in the order that they actually happened?

Many of the events in the Book of Jeremiah are not told in the order that they actually happened. Instead, the various prophecies appear to be arranged by topic.

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

Many times in the book, the author refers to Jeremiah as "Jeremiah" or "he." This is unusual if Jeremiah wrote the book. The reason this occurs is perhaps because Baruch, Jeremiah's secretary, wrote down some parts of the book. Translators should keep the words "Jeremiah" and "he."

Jeremiah 1

Jeremiah 1 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 1:4-10.

Special concepts in this chapter

Jeremiah appointed as prophet

God chose Jeremiah to be his prophet and although many powerful people would be against him, God promised to protect him. This chapter emphasizes that Jeremiah was chosen by God to be his prophet. (See: [\[\[rc:///tw/dict/bible/kt/appoint\]\]](#), [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/elect\]\]](#) and [\[\[rc:///tw/dict/bible/kt/promise\]\]](#))

Northern kingdom

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

Opposition

The people were supposed to listen to God's prophet. When he prophesied, they should have repented. Instead, they persecuted Jeremiah. (See: **repent, repentance (p.1568)**)

Jeremiah 1:1

Jeremiah son of Hilkiah, one of the priests

Alternate translation: "Jeremiah son of Hilkiah. Jeremiah was one of the priests"

Hilkiah

This is the name of a man. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Anathoth

This is the name of a town. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

the land of Benjamin

Alternate translation: "the land that belongs to the tribe of Benjamin"

Jeremiah 1:2

The word of Yahweh came to him

This idiom is used to announce that God gave messages to him. Alternate translation: “Yahweh gave messages to him” or “Yahweh spoke to Jeremiah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

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

Here “in the days of” is an idiom that refers to the time when a king reigned. Alternate translation: “when Josiah son of Amon was king of Judah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

the thirteenth

The word “thirteenth” is the ordinal form of “13.” (See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

Amon

This is the name of a man. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

his reign

Alternate translation: “Josiah’s reign”

Jeremiah 1:3

the eleventh

The word “eleventh” is the ordinal form of “11.”(See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

It also came

Alternate translation: “The word of Yahweh also came”

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

Here “in the days of” is an idiom that refers to the time when a king reigned. Alternate translation: “when Johoiakim son of Josiah was king of Judah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

the fifth month

This is the fifth month of the Hebrew calendar. It is during the last part of July and the first part of August on Western calendars. (See: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1470)**)

of Zedekiah

This refers to the rule of Zedekiah. This can be stated explicitly. Alternate translation: “of the reign of Zedekiah” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

when the people of Jerusalem were taken away as prisoners

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. It can be stated clearly that they were taken to Babylon. Alternate translation: “when the army of Babylon took the people of Jerusalem away as prisoners” or “when the army of Babylon took the people of Jerusalem as prisoners to Babylon” (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Active or Passive (p.1434)**)

Jeremiah 1:4

The word of Yahweh came to me, saying

This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave me a message. He said" or "Yahweh spoke this message to me" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 1:5

formed you

Alternate translation: "shaped you"

before you came out from the womb

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

Jeremiah 1:6

Ah, Lord Yahweh

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

I do not know how to speak

Jeremiah may have been exaggerating to show his fear of speaking in public. Alternate translation: "I do not know how to speak in public" or "I do not know how to make announcements to people" (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

Jeremiah 1:7

(There are no notes for this verse.)

Jeremiah 1:8

Do not be afraid of them

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

this is Yahweh's declaration

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

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 1:9

Then Yahweh reached out with his hand, touched my mouth

This could mean: (1) this is a metaphor representing Yahweh giving Jeremiah special authority to speak. Alternate translation: "Then it was as though Yahweh touched my mouth" or (2) Jeremiah was seeing a vision and Yahweh actually did this as a symbolic act of giving Jeremiah authority to speak. Alternate translation: "Then Yahweh touched my mouth with his hand" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/translate-symaction\]\]](#)) (See: **Metaphor (p.1498)**)

I have placed my word in your mouth

This phrase represents giving Jeremiah his message. Alternate translation: "I have given you my message for you to speak to the people" or "I have enabled you to tell the people my message" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 1:10

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

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

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

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

to uproot

God speaks of Jeremiah destroying the nations by what he says as if the nations were plants and he were to pull them up out of the ground. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

to destroy and overthrow

Jeremiah uses these words, which mean almost the same thing, to show that this will certainly happen. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

to build and plant

God speaks of Jeremiah causing nations to become strong as if they were a building and he would build them, and as if they were plants and he would plant them. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 1:11

The word of Yahweh came to me, saying, "What

This idiom is used to introduce a special message from God. See how you translated similar words in [Jeremiah 1:4](#).
Alternate translation: "Yahweh gave me a message. He said, 'What'" or "Yahweh spoke this message to me: 'What'"
(See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

I see an almond branch

Yahweh shows Jeremiah a spiritual vision.

an almond branch

An almond tree is a kind of nut tree. (See: **Translate Unknowns (p.1544)**) (See: **Translate Unknowns (p.1544)**)

Jeremiah 1:12

I am watching over my word to carry it out

This represents guaranteeing that he will do what he has said. Alternate translation: "I am remembering my word to carry it out" or "I guarantee that I will do what I have said" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

for I am watching over my word

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

Jeremiah 1:13

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

The idiom “The word of Yahweh came to” is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#), and make any changes as needed. Alternate translation: “Yahweh gave me a message a second time. He said” or “Yahweh spoke this second message to me” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

whose surface is churning

The surface refers to the surface of the water in the pot. Jeremiah could see the water boiling. Alternate translation: “whose water is boiling” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

tipping away from the north

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

Jeremiah 1:14

Disaster will be opened up out of the north

"Disaster will be let loose from the north." This represents God causing disaster to come from the north to the south. Alternate translation: "Disaster will come from the north" or "I will send disaster from the north" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 1:15

Connecting Statement:

Connecting Statement:

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

everyone

This generalization refers to the kings of the northern kingdoms. Alternate translation: “every king” or “all of the northern kings” (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

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

This could mean: (1) this represents ruling over Jerusalem. Alternate translation: “will rule at the gates of Jerusalem” or (2) this represents judging Jerusalem. Alternate translation: “will judge Jerusalem” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

against all the walls that surround it

Setting their thrones “against all the walls that surround it” represents commanding their armies to destroy the walls surrounding Jerusalem. Alternate translation: “and they will command their armies to destroy the walls surrounding Judah” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

against all the cities of Judah

Setting their thrones “against all the cities of Judah” represents commanding their armies to destroy all the cities of Judah. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 1:16

I will pronounce sentence against them

Alternate translation: "I will announce how I will punish them"

I will pronounce sentence against them

Alternate translation: "I will pronounce sentence against the people of Judah"

worshiping what they made with their own hands

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

Jeremiah 1:17

Connecting Statement:

Connecting Statement:

Yahweh continues speaking to Jeremiah.

Do not be shattered & I will shatter you

Here “be shattered” represents being extremely afraid, and “shatter” represents causing Jeremiah to be extremely afraid. Alternate translation: “Do not be terrified ... I will terrify you” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 1:18

Behold!

Alternate translation: "Pay attention!"

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

Being strong like these things represents being confident and unchanging in saying what God had told him to say. Alternate translation: "I have made you strong against the whole land like a fortified city, an iron pillar, and bronze walls" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

iron & bronze

These were the strongest materials known at that time. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the whole land

This represents all the people of the land. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 1:19

They will fight against you

This refers to the people of Judah.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 2

Jeremiah 2 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 2:1-31.

The prophecy revealed to Jeremiah is recorded in 2:1-3:5. Despite covering more than one chapter, this should be seen as one unit. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/reveal\]\]](#))

Special concepts in this chapter

The people refuse to learn

The people worshiped other gods, particularly the fertility gods of Baal and Ashtoreth. Even when the nation was punished, the people did not learn. (See: **god, false god, goddess, idol, idolater, idolatrous, idolatry (p.1560)**)

Important figures of speech in this chapter

Metaphor

Israel is compared to a female camel or a wild donkey for being unstable and lustful. (See: **Metaphor (p.1498)**)

Jeremiah 2:1

The word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated similar words in [Jeremiah 1:4](#). Alternate translation: "Yahweh gave me a message. He said," or "Yahweh spoke this message to me:" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 2:2

Go and proclaim in the hearing of Jerusalem

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

I have called to mind on your behalf

Alternate translation: "I remember about you"

the covenant faithfulness in your youthfulness, your love

The abstract nouns "faithfulness," "youthfulness" and "love" can be expressed with the adjectives "faithful" and "young," and the verb "love." Alternate translation: "how, when you were young, you were faithful to our covenant, and how you loved me" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

when we were engaged

God speaks of his relationship with the people of Israel as though they had been engaged to be married. Alternate translation: "when we first agreed that we would marry each other" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the land that was not sown

This can be expressed in active form. Alternate translation: "the land where no one had sown seed" or "the land where no food was growing" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 2:3

the firstfruits of his harvest

God speaks of Israel as if they were an offering dedicated to God. Alternate translation: “like the firstfruits of his harvest” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

All who ate from the firstfruits were held guilty

God speaks of those who attacked Israel as if they were eating the offering that was set apart for God. Alternate translation: “All who attacked Israel were held guilty like people who ate from the first fruits of his harvest” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

disaster came upon them

The phrase “came upon them” is a metaphor for happened to them. Alternate translation: “Disasters happened to them” or “I made terrible things happen to them” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 2:4

house of Jacob, all you clans of the house of Israel

Jacob and Israel were two names for one man, and these two phrases refer to the same group of people. Alternate translation: “all you descendants of Jacob” (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

house of Jacob

The word “house” is a metonym for the family that lives in the house. In this case it refers to Jacob’s descendants. Alternate translation: “descendants of Jacob” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to Israel’s descendants, who had become the nation of Israel. Alternate translation: “the Israelites” or “the Israelite people group” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 2:5

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

Yahweh uses these questions to say that since he has done no wrong, his people should not have rejected him and worshiped idols. Alternate translation: "I did nothing wrong to your forefathers, so they should not have gone far from following me, and they should not have gone after useless idols. By doing that they themselves have become useless!" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

they went far from following me

This represents rejecting God and refusing to be loyal to him. Alternate translation: "they rejected me" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

they went after useless idols

This represents choosing to be loyal to idols and worship them. Alternate translation: "they worshiped useless idols" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

useless idols

idols that people can use for nothing good. The translation should not make people think that there are some idols that are useful.

Jeremiah 2:6

They did not say

It is implied that they should have said what follows. Alternate translation: "They should have said" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Where is Yahweh, who brought us & Egypt?

This rhetorical question would have been used to show the people's need of Yahweh. Alternate translation: "We need Yahweh. He is the one who brought us ... Egypt." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Where is Yahweh, who led us & lives?

This rhetorical question would have been used to show the people's need of Yahweh. Alternate translation: "We need Yahweh. He is the one who led us ... lives." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

a land of drought and deep darkness

A "land of drought" is a land that does not have enough water. Here "deep darkness" is a metaphor for danger. Alternate translation: "a dangerous land where there is not enough water" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 2:7

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

These two phrases mean the same thing. Alternate translation: "you sinned and made the land I gave you disgusting to me!" (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

you defiled my land

Here "defiled" represents making the land unacceptable to God. They did this by sinning against him there when they worshiped idols. Alternate translation: "by sinning, you made my land no good" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

you made my inheritance an abomination

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

my inheritance

This could mean: (1) God is speaking of his land as if he had inherited it. Alternate translation: "my land" or (2) God is speaking of the land he gave to Israel as if he had given it to them as an inheritance. Alternate translation: "the land I gave you" or "the land I gave you as an inheritance" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 2:8

Where is Yahweh?

This question would have shown that they wanted to obey Yahweh. Alternate translation: “We need to obey Yahweh!” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

did not care about me

Alternate translation: “were not committed to me” or “rejected me”

The shepherds transgressed against me

The leaders are spoken of as if they were shepherds and the people who followed them were sheep. Alternate translation: “Their leaders sinned against me” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

walked after unprofitable things

Here “walked after” represents obeying or worshiping. Alternate translation: “obeyed unprofitable things” or “worshiped unprofitable things” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

unprofitable things

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

Jeremiah 2:9

your sons' sons

Alternate translation: "your future generations"

Jeremiah 2:10

cross over to the coasts of Kittim

Kittim was an island west of Israel. Today it is called Cyprus. It represented all the lands far to the west of Israel. Alternate translation: “go west across the ocean to Kittim” (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Send messengers out to Kedar

Kedar is the name of a land far to the east of Israel. Alternate translation: “Send messengers far east to the land of Kedar” (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 2:11

Has a nation exchanged gods & gods?

God uses this question to tell the people of Israel that other nations continue to worship their own gods. They do not change and worship other gods. Alternate translation: "You will see that no nation has ever exchanged gods ... gods." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

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

Here God speaks as though he were not speaking directly to his people. Alternate translation: "But you, my people, have exchanged me, your glorious God, for what cannot help you" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

their glory

This expression refers to God himself, who is glorious. Alternate translation: "their glorious God" or "me, your glorious God" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

for what cannot help

Here false gods are spoken of in terms of what they cannot do. Alternate translation: "for false gods, which cannot help" or "for gods who cannot help" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 2:12

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 2:13

have abandoned the springs of living waters

God speaks of himself as if he were springs of living waters. Alternate translation: “have abandoned me, their springs of living waters” or “have abandoned me, who is like springs of living water” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

have dug out cisterns for themselves

God speaks of false gods as if they were cisterns that people dig in order to get water. Alternate translation: “have gone to false gods, which are like cisterns they have dug for themselves” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

cisterns

deep holes for storing water

Jeremiah 2:14

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

Though Yahweh was speaking to the people of Israel, he used the third person as though he were talking to someone else about Israel. Alternate translation: "Israel, are you a slave? Were you born at home? So why have you become plunder?" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

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

Yahweh uses these questions to tell why Israel should not have become plunder. Alternate translation: "Israel is not a slave. Israel was not born at home." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Was he born in his master's home

Here "born in his master's home" is metonym for being born into slavery. Alternate translation: "Was he born a slave" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

So why has he become plunder?

Yahweh uses this question to indicate that Israel should not have become plunder. Alternate translation: "So he should not have become plunder." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

So why has he become plunder

Here "become plunder" represents being attacked and taken as captives to another country. Alternate translation: "So why has Israel been taken away as captives" or "So why have Israel's enemies taken Israel away as captives" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 2:15

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

God speaks of Israel's enemies attacking Israel as if the enemies were lions roaring and attacking Israel. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

made his land a horror

This represents destroying the land in such a way that people will feel horror when they see it. Alternate translation: "destroyed Israel's land" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Young lions roared

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

His cities are destroyed without any inhabitants

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 have destroyed Israel's cities and now no one lives in them" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

inhabitants

people who live in a certain place

Jeremiah 2:16

Memphis and Tahpanhes

These are the names of two cities in Egypt. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

will shave your skull

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

will shave your skull

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

Jeremiah 2:17

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

Yahweh uses this question to remind Israel that it is their own fault that their enemies attacked them. Alternate translation: "You caused this yourselves by abandoning Yahweh your God while he was leading you along the way." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 2:18

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

Yahweh uses these questions to remind his people that it does not do any good to ask Egypt and Assyria to help them. Alternate translation: "It does not help you to go to Egypt and drink from the waters of the Shihor River, or to go to Assyria and drink from the waters of the Euphrates River." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

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

These are a metaphor for asking the Egyptian and Assyrian armies to help them. Alternate translation: "why ask the Egyptians to help you ... Why ask the Assyrians to help you" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Shihor

This is the name of a stream associated with Egypt. It may have been a branch of the Nile River. Some versions call it the Nile. Alternate translation: "the Shihor Stream" or "the Shihor River" or "the Nile River" (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 2:19

Your wickedness rebukes you, and your faithlessness punishes you

Both of these phrases mean that their punishment is the result of their wicked behavior. Alternate translation: "Because you have been wicked and unfaithful, I will punish you" (See: [\[\[rc:///ta/man/translate/figs-personification\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Personification (p.1518)**)

it is wicked and bitter

Here the word "bitter" describes "wicked." Alternate translation: "it is bitterly wicked" or "it is extremely wicked" (See: **Hendiadys (p.1473)**) (See: **Hendiadys (p.1473)**)

Jeremiah 2:20

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

Here "broke your yoke" and "tore your fetters off you" are metaphors for setting them free from slavery. The people of Israel had been slaves in Egypt. Alternate translation: "Long ago I released you from slavery, but still you refused to worship me!" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

fetters

chains used to restrain a person or an animal

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

What they bowed down to can be stated clearly. Here "adulterer" is a metaphor for someone who is unfaithful to God. Alternate translation: "You bowed down to idols and worshiped them instead of me, like an adulterous wife who is unfaithful to her husband" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

beneath

below

Jeremiah 2:21

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

God speaks of making his people into a great nation in Canaan as if they were the seed of a grapevine that he had planted. Alternate translation: "I, Yahweh, started you with a very good beginning, like a farmer who uses excellent seed to plant the best kind of vine" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

a choice vine

Alternate translation: "a vine of very good quality"

completely from pure seed

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

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

God uses this question to rebuke his people for changing and becoming like a corrupt worthless vine. Alternate translation: "But you have changed yourself into a corrupt, worthless vine!" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 2:22

this is the declaration of the Lord Yahweh

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated a similar phrase in [Jeremiah 1:8](#). 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.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 2:23

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

God uses this question to rebuke his people for saying that they have not worshiped the Baals. Alternate translation: "You lie when you say, 'I ... have not walked after the Baals.'" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

walked after

This is a metaphor for serving or worshiping. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

you are a swift female camel running here and there

God speaks of Israel worshiping other gods as if they were like a female camel running in different directions looking for a male camel to mate with. Alternate translation: "You are like a swift female camel running back and forth looking for a male camel to mate with" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

swift

able to run quickly

Jeremiah 2:24

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

God speaks of Israel worshiping other gods as if they were a wild female donkey running to find male donkeys. Alternate translation: "You are like a young female donkey that lives in the desert. When she wants to mate she is out of control and constantly sniffs the breeze to find a mate" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

in her heat

This phrase is an idiom referring to the time when a female donkey wants to mate with male donkeys. Alternate translation: "when she wants to mate" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Who can restrain her lust?

This question is used to emphasize that no one can control a female donkey when she wants to mate with a male donkey. Alternate translation: "No one can turn her around when she wants to mate." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 2:25

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

God speaks of Israel wanting to worship other gods as if they were running around in the desert looking for those gods. Alternate translation: "I have told you to stop running here and there chasing after false gods, because all that it does is wear out your sandals and make you very thirsty" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

It is hopeless

"There is no hope for us to restrain ourselves." This implies that they cannot stop themselves from running after other gods. Alternate translation: "We cannot stop ourselves" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

No, I love strangers and go after them!

Here "strangers" represents foreign gods, and "go after them" represents worshiping them. Alternate translation: "We must follow after foreign gods and worship them!" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 2:26

the house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Jeremiah 2:4](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

when he is found

This idiom means that someone discovers that the person's actions. 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: “when someone finds him” or “when people know that he has stolen things” (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Idiom (p.1487)**)

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

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

Jeremiah 2:27

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

Here "tree" and "stone" represent idols carved from wood and stone. These words emphasize that the idol was made of ordinary things and is not worthy of worship. Alternate translation: "These people are the ones who say to a carved piece of wood, 'You are my father,' and to a carved stone, 'You gave birth to me.'" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

their back faces me and not their faces

"their backs are toward me; their faces are not toward me." This represents them rejecting God. Alternate translation: "they have turned away from me" or "they have turned their backs toward me and not their faces" or "they have completely rejected me" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Arise and save us

It can be made clear that they say this to Yahweh. "Yahweh, come and save us" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 2:28

Yet where are the gods that you made for yourselves?

With this question God implies that people should ask the gods they worship to help them. He uses this irony to show that he is angry that they worship other gods. Alternate translation: "You should ask the gods you made to help you." or "You do not ask the gods you made to help you." (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-irony\]\]](#)) (See: **Rhetorical Question (p.1533)**)

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

God implies that false gods should help the people who worship them. He knows that false gods cannot help people. When he said this he was using irony to show that he was angry that his people worshiped false gods. Alternate translation: "You do not ask them because know you that they cannot save you in your time of troubles" (See: **Irony (p.1493)**) (See: **Irony (p.1493)**)

Jeremiah 2:29

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 2:30

They would not accept discipline

Here “accept discipline” represents learning from discipline. Alternate translation: “They refused to learn from discipline” or “When I disciplined them, they refused to learn to obey me” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Your sword has devoured your prophets like a destructive lion

God speaks of the people of Israel killing the prophets as if their sword were a lion that ate the prophets. Alternate translation: “You have killed the prophets brutally with your sword like a destructive lion” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

destructive

capable of causing a very large amount of damage

Jeremiah 2:31

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

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

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

Here “a wilderness” and “a land of deep darkness” are metaphors for danger. God uses this question to rebuke the Israelites for behaving as though he had been dangerous. Alternate translation: “You act as though I have been like a wilderness or a land of deep darkness to you” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#)) (See: **Metaphor (p.1498)**)

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

God uses this question to rebuke his people for saying this. Alternate translation: “You my people say ‘We can go where we want to go and not worship Yahweh anymore.’” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

wander

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

Jeremiah 2:32

Will a virgin forget her jewelry, a bride her veils

The words “will” and “forget” are understood to be part of the second phrase also. Alternate translation: “Will a virgin forget her jewelry, and will a bride forget her veils” (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

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

God uses this question to introduce the idea of remembering things that are important to someone. Alternate translation: “You know that a virgin would never forget to put on her jewelry, and a bride would never forget to put on her veils.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

days without number

Alternate translation: “a very long time”

Jeremiah 2:33

How well you make your way to look for love

God appears to be praising his people for looking for love, but this is irony. He was showing that he was angry with them for being unfaithful to him. (See: **Irony (p.1493)**) (See: **Irony (p.1493)**)

to look for love

God speaks of his people worshiping other gods as if they were a woman who is unfaithful to her husband and is looking for other men to love her. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

You have even taught your ways to wicked women

God speaks of how unfaithful his people are to him as though they were even teaching prostitutes how to be unfaithful to their husbands and find other men to be their lovers. (See: **Irony (p.1493)**) (See: **Irony (p.1493)**)

Jeremiah 2:34

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

Blood on their clothes was evidence that they had killed people. Alternate translation: "The blood of innocent, poor people on your clothes shows that you are guilty of killing them" or "You are guilty of killing poor and innocent people" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

The blood that was the life

Alternate translation: "The blood that represents the life"

These people were not discovered in acts of burglary

If they found people in an act of burglary, this might have been an excuse for killing them. But the people that they murdered were innocent. This can be translated in active form. Alternate translation: "You did not discover these people stealing things" or "But you killed them even though they were not even stealing anything" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 2:35

surely his anger has turned away from me

Here anger is spoken of as if it were a person that could turn away from Israel. Its turning represents Yahweh's stopping being angry with Israel. Alternate translation: "surely Yahweh has stopped being angry with me" (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

I will bring down judgment on you

Here "judgment" represents punishment. Alternate translation: "I will punish you" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 2:36

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

Yahweh is scolding the Israelites because they changed from one kingdom to another for help but did not rely on God for help. (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Rhetorical Question (p.1533)**)

lightly

without care or concern

You will also be disappointed by Egypt

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: "Egypt will also disappoint you"

You will also be disappointed by Egypt

The people of Israel will be sad because the army of Egypt will not be able protect them. Alternate translation: "You will be disappointed when Egypt does not protect you" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

just as you were by Assyria

The word "disappointed" is understood from the previous phrase. 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 you were disappointed by Assyria" or "just as Assyria disappointed you" (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

Jeremiah 2:37

You will also go out from there

Alternate translation: "You will go out from Egypt"

with your hands on your head

This is a symbol of shame. (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

so you will not be helped by 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: "so they will not help you" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 3

Jeremiah 3 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 3:1-5, 12-17, 19-25.

The prophecy revealed to Jeremiah is recorded in 2:1-3:5. Despite covering more than one chapter, this should be seen as one unit. The same is true for 3:19-4:3. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/reveal\]\]](#))

Special concepts in this chapter

Judah told to repent

If Judah repents, God will bring the people back from the captivity into which he is going to send them. In this book, "Israel" serves as another name Judah because the northern kingdom of Israel no longer exists. The people group formed by these ten tribes had been scattered among the other nations by the Assyrians, who had conquered them. (See: **repent, repentance (p.1568)**)

Adultery

Judah's faithlessness to God is often pictured as adultery. This is a common image in Scripture. When Judah does not worship God, their nation is spoken of as if it were a woman unfaithful to her husband. (See: **adultery, adulterous, adulterer, adulteress (p.1550)**)

Jeremiah 3:1

will he return to her again?

God uses this question to remind the people that a man would never return to his wife if another man marries her. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "he would not return to her again." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Would that land not be greatly polluted?

God uses this question to remind the people that a married man would not return to his wife if she married another man, because he knows that the land would become ceremonially unclean. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "He knows that if he did, the land would be greatly polluted." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

greatly polluted

This is a metaphor for being terribly unacceptable to God. Alternate translation: "completely unacceptable to God" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

You have lived as a prostitute who has many lovers

God speaks of Israel worshiping many idols as being like a woman having sex with many men. Alternate translation: "You have given your love and trust to idols the way a prostitute gives her body to men who are not her husband" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 3:2

Lift up your eyes

Here “your eyes” represents looking at something. Alternate translation: “Look up” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

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

God speaks of Israel worshiping idols as if they were a woman who had sex with many different men. He uses this question to tell the Israelites that he knows that they have worshiped idols everywhere. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “There is no place where you have not had illicit sex!” or “As a whore sleeps with many men, you have worshiped your idols everywhere!” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#)) (See: **Metaphor (p.1498)**)

By the roadsides you sat waiting for your lovers

God speaks of his people being eager to worship any idol as being like a prostitute waiting by the road for any man to come along. Alternate translation: “Like a prostitutes waiting at the roadside for her lovers, you were eager to worship any idol you learned about” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

as an Arab in the wilderness

God speaks of his people being eager to worship any idol as being like someone in the wilderness waiting for anyone to come along so he could rob them. Alternate translation: “like an Arab in the wilderness waiting for people he might rob” (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

an Arab in the wilderness

An Arab is a person from Arabia. Some Arabs lived as nomads in the desert and would rob others who came near them. Alternate translation: “a nomad in the wilderness” or “a robber in the wilderness” (See: [\[\[rc:///ta/man/translate/translate-names\]\]](#) and [\[\[rc:///ta/man/translate/translate-unknown\]\]](#)) (See: **How to Translate Names (p.1476)**)

Jeremiah 3:3

So the showers have been withheld

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 I withheld the showers from you” or “So I prevented the rains from falling” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

you have the forehead of a prostitute

The arrogance showing on a person's face is spoken of as if the face itself were arrogant. Alternate translation: “But the expression on your face shows that you arrogant, like the face of a prostitute” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 3:4

(There are no notes for this verse.)

Jeremiah 3:5

Connecting Statement:

Connecting Statement:

The rhetorical question that begins with the words “Have you not” in verse 4 ends here.

Will he & to the end?’

The rhetorical question that begins with the words “Have you not” in verse 4 ends here. God uses this question to rebuke his people for calling out to him and saying these things. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “You have just called out to me: ‘My father ... youth! Will he ... to the end?’” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

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

These questions express the people’s hope that God will not be angry with them forever. They can be translated as statements. Alternate translation: “Surely he will not always be angry. Surely he will not always keep his wrath to the end.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Look!

Alternate translation: “pay attention” or “listen”

Jeremiah 3:6

Do you see what faithless Israel has done?

God uses this question to draw Jeremiah's attention to Israel's faithlessness. It can be translated as a command or a statement. Alternate translation: "See how faithless Israel is to me." or "You see how faithless Israel is to me." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

She has gone up

The people of Israel are spoken of as if Israel were a woman. Alternate translation: "Israel's people have gone up" or "They have gone up" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

every high hill and under every leafy tree

The tops of hills and under shade trees were common places for people to worship idols. The word "every" is used as a generalization to show that the people were worshiping idols in many different places. (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

she has acted like a prostitute

God speaks as of Israel worshiping idols as if she were a woman having sex with many men. Alternate translation: (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 3:7

her faithless sister Judah saw

God speaks of Israel and Judah as if they were sisters. Alternate translation: “the people of Judah, who also did not obey me, saw” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 3:8

bill of divorce

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

Jeremiah 3:9

Her prostitution was nothing to her

Here prostitution being “nothing” represents Judah not caring about it. Alternate translation: “She did not care about her prostitution” or “She was not ashamed of her prostitution”

she defiled the land

Here “defiled” represents making the land unacceptable to God. They did this by sinning against him there when they worshiped idols. Alternate translation: “she made my land no good” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

she committed adultery with stones and trees

Here “stones” and “trees” represent the stone and wood material that was used to create idols. The people’s idol worship is spoken of as if they were committing adultery. (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 3:10

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 3:11

Faithless Israel has been more righteous than faithless Judah!

By calling Israel “more righteous” than Judah, God emphasizes that Judah is very guilty. Alternate translation: “Israel has been unfaithful to me, but Judah is even more guilty than Israel”

Jeremiah 3:12

Go and proclaim these words to the north

Here the north represents the people of Israel who had been taken north to Assyria. Alternate translation: "Go and proclaim these words to the people of Israel" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 3:13

Acknowledge your iniquity

“Admit how you have sinned.” God was speaking to Israel.

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

The word “strangers” refers to foreign gods. God speaks of Israel worshiping foreign gods as if Israel were a woman who was having sex with strangers. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

under every leafy tree

People would worship idols under trees. The word “every” is a generalization used to show that the people of Israel worshiped many gods under many different trees. (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 3:14

I am your husband

God speaks of Israel belonging to him as if he were Israel's husband. Alternate translation: "you belong to me as a wife belongs to her husband" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 3:15

I will give you shepherds & they will shepherd you

Here God speaks of leaders as if they were shepherds and the people they led were sheep. Alternate translation: "I will give you leaders ... they will lead you" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

shepherds after my heart

Here "heart" represents Yahweh's desire or will. The phrase "after my heart" is an idiom that describes people who do God's will. Alternate translation: "shepherds who do my will" or "shepherds who do what I want" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 3:16

you will increase and bear fruit

The word “you” refers to the people of Israel. The phrase “bear fruit” is a metaphor for having many descendants. Alternate translation: “you will increase greatly in number” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-doublet\]\]](#)) (See: **Metaphor (p.1498)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

This matter will no longer come up in their hearts

Here “come up in their hearts” represents thinking about it. Alternate translation: “They will no longer think of this matter” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 3:17

This is Yahweh's throne

Here "Yahweh's throne" represents the place from where Yahweh rules. Alternate translation: "This is from where Yahweh rules" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

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

Yahweh speaks of people's actions as if the people were walking along a path. Here the word "hearts" represents their minds or wills. Alternate translation: "They will no longer stubbornly do the wicked things that they want to do" (See: [\[\[rc://ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc://ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 3:18

the house of Judah will walk with the house of Israel

Here “walk with” represents being united. Alternate translation: “the people of Judah will be united with the people of Israel” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the house of Judah

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. Alternate translation: “Judah” or “the kingdom of Judah” or “the people of Judah” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. Alternate translation: “Israel” or “the kingdom of Israel” or “the people of Israel” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the land that I gave your ancestors as an inheritance

God speaks of giving them the land to possess forever as if it were an inheritance. Alternate translation: “the land that I gave to your ancestors so that it would belong to their descendants forever” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 3:19

As for me

the word “me” refers to Yahweh

How I want to treat you as my son & nation

This is an exclamation that expresses God’s desire. Alternate translation: “I want so much to treat you as my son ... nation” (See: **Exclamations (p.1463)**) (See: **Exclamations (p.1463)**)

I want to treat you as my son

God speaks of Israel as if Israel were his son. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

an inheritance more beautiful

God speaks of the land he wanted to give to Israel as if it were an inheritance. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 3:20

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

God speaks of Israel being unfaithful to him as if she were an unfaithful wife. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18](#). Alternate translation: “Israel” or “kingdom of Israel” or “people of Israel” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 3:21

A voice is 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 hear a noise" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

the weeping and pleading of the people of Israel

Alternate translation: "the people of Israel crying and begging loudly"

they have forgotten Yahweh their God

Here "have forgotten" represents neglecting or ignoring. Alternate translation: "They have ignored Yahweh their God" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 3:22

I will heal you of treachery!

This could mean: (1) "heal you of treachery" represents causing Israel to stop being unfaithful to God. Alternate translation: "I will cause you to stop being unfaithful to me" or (2) "heal you of treachery" represents forgiving Israel for being unfaithful. Alternate translation: "I will forgive your treachery" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

heal you of treachery

Alternate translation: "heal you so you will stop being unfaithful to me"

Behold! We will come to you

It is understood that this is what the people of Israel will say. Alternate translation: "The people will reply, 'Behold! We will come to you' or "You will say "Behold! We will come to you" (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

Behold

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

Jeremiah 3:23

Surely lies come from the hills

Here “the hills” represent the people’s worship of false gods on the hills. The people now realize that those false gods could not guide and help them. Alternate translation: “The false gods that we worshiped on the hills could not guide us” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

a confusing noise from the mountains

People made a lot of noise on the hills and mountains when they worshiped false gods. Alternate translation: “We made a confusing noise on the mountains while we worshiped them, but they did not help us” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

surely Yahweh our God is the salvation of Israel

Alternate translation: “surely Yahweh our God is the savior of Israel” or “surely Yahweh our God is the only one who can save Israel”

Jeremiah 3:24

their flocks and cattle, their sons and daughters

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

Jeremiah 3:25

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

These phrases share similar meanings and emphasize that the people are fully aware of their shameful behavior. Alternate translation: "Let us be completely humiliated" (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

May our shame cover us

Being fully aware of their shame is spoken of as if shame were covering them like a blanket or a garment. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

from the time of our youthfulness

This could mean: (1) "the time of our youthfulness" refers to when each person was young. Alternate translation: "from when we were young" or (2) "the time of our youthfulness" is a metaphor that refers to when Israel was first becoming a nation. Alternate translation: "from when we were first becoming a nation" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

have not listened to the voice of Yahweh our God

Here "listened" represents obeying, and "the voice of Yahweh" represents what Yahweh has said. Alternate translation: "have not obeyed what Yahweh our God has said" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 4

Jeremiah 4 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 4:1-9.

The prophecy revealed to Jeremiah is recorded in 3:19-4:3. Despite covering more than one chapter, this should be seen as one unit. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/reveal\]\]](#))

Special concepts in this chapter

Yahweh's punishment

This chapter prophecies Yahweh's punishment on Judah. This should bring Judah to repentance, but it does not. It is also intended to make the nations fear the power of Yahweh and make them desire to worship him. (See: [\[\[rc:///tw/dict/bible/kt/repent\]\]](#) and [\[\[rc:///tw/dict/bible/kt/fear\]\]](#))

Jeremiah 4:1

then it should be to me that you return

This could mean: (1) this is a command that emphasizes who they should return to. Alternate translation: “then come back to me” or “then worship me” (2) this is a repetition of the first phrase, which expresses a condition. Alternate translation: “if you will come back to me” or “if you will start worshiping me again” (See: [\[rc:///ta/man/translate/figs-metonymy\]](#) and [\[rc:///ta/man/translate/figs-idiom\]](#)) (See: **Metonymy (p.1504)**)

If you remove your detestable things from before me

Here “detestable things” refers to idols, which God hates. Alternate translation: “If you remove your disgusting idols from my presence” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

do not wander from me again

Here “wander” is a metaphor for being unfaithful. Alternate translation: “if you remain faithful to me” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 4:2

As Yahweh lives

“As surely as Yahweh is alive.” The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. Alternate translation: “I solemnly swear” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

the nations will bless themselves in him

Here “the nations” is a metonym for people of other nations. The word “him” refers to Yahweh. Since Yahweh is speaking, it can also be translated as “me.” Alternate translation: “people of other nations will bless themselves in me” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-123person\]\]](#)) (See: **Metonymy (p.1504)**)

the nations will bless themselves in him

Here “bless themselves in him” is a metonym for asking Yahweh to bless them. Alternate translation: “the people of the nations will ask Yahweh to bless them” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

in him they will glory

The word “him” refers to Yahweh. Since Yahweh is speaking, “him” can also be translated as “me.” Alternate translation: “they will boast in me” or “they will praise me” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 4:3

Plow your own ground, and do not sow among thorns

Yahweh tells the people to prepare their lives like a farmer prepares the ground for planting. (See: **Metaphor (p. 1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 4:4

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

Yahweh describes the people's devotion to him in terms of the physical sign of covenant. Alternate translation: "Dedicate yourselves completely to Yahweh" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Circumcise yourselves & remove the foreskins of your heart

These two phrases mean basically the same thing. Together they emphasize the command. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

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

Yahweh speaks of becoming extremely angry as if his anger were fire. Alternate translation: "my anger will burn like a fire and no one will be able to stop it" or "I will be extremely angry, and no one will be able to stop me" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

fury

Alternate translation: "great anger"

Jeremiah 4:5

Report in Judah and let it be heard in Jerusalem

These phrases mean basically the same thing. Together they emphasize the command. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

let it be heard 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: “cause the people in Jerusalem to hear it” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Blow the trumpet in the land

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

Let us go to the fortified cities

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

Jeremiah 4:6

disaster & a great collapse

These words mean basically the same thing. The phrase “a great collapse” defines what the “disaster” will be. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

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

This represents God sending an army from the north to cause disaster and destruction in Judah. Alternate translation: “for I will cause an army from the north to come and destroy you” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

from the north

This represents an enemy army that would come from the north. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 4:7

A lion is coming

God speaks of a powerful army as if it were a fierce lion. Alternate translation: “A powerful and merciless army approaches” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

thicket

a set of bushes that grew closely together

someone who will destroy nations

Here “someone” represents a king and his army. (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

is setting out

This idiom refers to starting to move. Alternate translation: “is starting to march” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

to bring horror to your land

This represents destroying the land, which would cause people who see it to be horrified. Alternate translation: “to destroy your land” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 4:8

wrap yourself in sackcloth

People would wear sackcloth to show that they were very sad. In this context it would be to show that they were very sorry for the bad things they had done. Alternate translation: “put on the clothes that show you are mourning” (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

wail

cry loudly

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

Anger is spoken of as if it were a living thing that could turn away from people. Here “Yahweh’s anger has not turned away from us” means that Yahweh is still very angry with the people. Alternate translation: “For Yahweh is still very angry with us” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 4:9

the hearts of the king and his officials will die

Here “hearts” represent courage. Also “the hearts ... will die” represents losing courage and being afraid. Alternate translation: “the king and his officials will stop being courageous” or “the king and his officials will be terrified” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 4:10

the sword is striking against their life

Here enemies being ready to kill people is spoken of as if the sword was a person striking at people. Alternate translation: "our enemies are ready to slaughter us with their swords" (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Jeremiah 4:11

it will be said

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 say” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

burning wind from the plains

Here a “burning wind” represents a fierce and merciless enemy. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

will make its way

Alternate translation: “will travel” or “will rush”

the daughter of my people

Yahweh shows his love for his people by speaking of them as a daughter. Alternate translation: “my people, who are like a daughter to me” or “my dear people” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

It will not winnow or cleanse them

The words “winnow” and “cleanse” refer to blowing away the useless skins from grain. Only a light wind was needed for that. Alternate translation: “It will not be a light wind for blowing the chaff away from the grain” (See: [\[\[rc:///ta/man/translate/figs-doublet\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Doublet (p.1456)**)

Jeremiah 4:12

A wind far stronger than that

far stronger than the “burning wind” of verse 11. The wind is a metaphor for a fierce and merciless enemy. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

will come at my command

Alternate translation: “will come when I command it to come”

at my command

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

pass sentence against them

Alternate translation: “announce their punishment”

Jeremiah 4:13

See, he is attacking like clouds

The word “he” refers to the enemy king and his army. The great size of the army is spoken of as if they were giant storm clouds. Alternate translation: “See, great armies like giant clouds are gathering to attack” or “See, great armies are gathering to attack” (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

his chariots are like a storm

The enemies’ chariots are spoken of as if they were like a storm. Storms can be noisy, destructive, and fast-moving. Alternate translation: “the roar of their chariots coming is like a fierce storm” (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Woe to us

Alternate translation: “This is terrible”

for we will be devastated

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 they will devastate us” or “for they will destroy us all” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 4:14

Cleanse your heart from wickedness, Jerusalem

This is a warning to the people living in Jerusalem to repent. "Cleanse your heart" is a metaphor for removing evil from their lives. Alternate translation: "People of Jerusalem, stop being evil" or "People of Jerusalem, stop living wickedly" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

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

This question is used to rebuke the people for always planning how to sin. Alternate translation: "Your deepest thoughts are about how to sin!" or "You are always thinking about how to sin!" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 4:15

a voice is bringing news from Dan

Here “a voice” represents a messenger. Alternate translation: “a messenger comes and tells about what is happening in Dan” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Dan

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

the coming disaster is heard from the mountains of Ephraim

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 hear about the disaster that is coming from Ephraim” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

from Dan & mountains of Ephraim

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

Jeremiah 4:16

besiegers are coming

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

Jeremiah 4:17

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

Carefully guarding a city to keep people from going in and out is spoken of as if they are carefully watching a field to keep people from stealing from it. Alternate translation: “they will guard Jerusalem carefully like watchmen who carefully guard a cultivated field” (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

against her all around

The word “her” refers to Jerusalem. Jerusalem was often spoken of as if it were a woman. (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Jeremiah 4:18

your conduct and your deeds have done these things to you

Here “conduct” and “deeds” are spoken of as if they are people that could do things. These abstract nouns can be expressed with the phrase “what you have done.” Alternate translation: “These things are happening to you because of what you have done” (See: [\[\[rc:///ta/man/translate/figs-personification\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Personification (p.1518)**)

It will strike your very heart

Here “heart” probably refers to the emotions, and “strike your very heart” probably refers to causing them to suffer terribly. Alternate translation: “It will be as if it strikes your very heart” or “It will cause you to suffer terrible anguish” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 4:19

My heart! My heart!

Here “heart” represents painful emotions, such as grief and fear. The phrase is repeated to express the intensity of the pain. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I am in anguish in my heart

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

My heart is turbulent within me

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

turbulent

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

Jeremiah 4:20

Suddenly my tents 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: “Enemies have suddenly destroyed my tents” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

my curtains in a moment

The words “are destroyed” are understood from the previous phrase. Alternate translation: “my curtains are destroyed in a moment” (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

my curtains

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

Jeremiah 4:21

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

Jeremiah uses these questions to show his distress about seeing the battle flag and hearing the sound of the horn for such a long time. He wishes that the battle would end soon. It can be stated as an exclamation. Alternate translation: "Oh, how I wish that the battle would end, and the flag would be lowered, and the sound of the army's horn would stop" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

the standard

Alternate translation: "the battle flag"

the sound of the horn

Someone would blow the horn as a signal for battle.

Jeremiah 4:22

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

It can be stated clearly that Yahweh says this. This is probably his reply to Jeremiah, telling why the battle is still happening. Alternate translation: "Yahweh replied, 'It is because of the foolishness of my people ... do not know to do good.'" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

idiotic people

Alternate translation: "stupid people"

Jeremiah 4:23

General Information:

General Information:

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

Behold

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

formless and empty

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

there was no light for the heavens

Alternate translation: “there were no lights in the sky”

Jeremiah 4:24

(There are no notes for this verse.)

Jeremiah 4:25

(There are no notes for this verse.)

Jeremiah 4:26

all the cities had been pulled down

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

before Yahweh, before the fury of his wrath

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

Jeremiah 4:27

All the land will become a devastation

Alternate translation: "All the land of Judah will be devastated" or "all the land of Judah will be ruined"

Jeremiah 4:28

the land will mourn, and the heavens above will darken

Jeremiah emphasizes Yahweh's judgment by saying that the earth itself expresses great sorrow. (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

I will not hold back

Alternate translation: "I will not change my mind"

I will not turn from carrying them out

Here "turn" represents deciding not to do what he said he would do. Alternate translation: "I will not change my mind about doing what I said I would do" or "I will not refuse to do what I planned to do" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 4:29

Every city

Here "city" represents the people living in the city. Alternate translation: "The people of every city" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

cavalry

a group of soldiers riding horses

they will run into the forests

They will run away to the forests for safety.

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

These two clauses have similar meanings. The second one strengthens the thought in the first. Alternate translation: "The cities will be empty. There will be no one left to live in them" (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 4:30

General Information:

General Information:

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

Connecting Statement:

Connecting Statement:

Yahweh continues speaking to Judah.

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

This question is used to tell the people of Judah that there is nothing they can do to help themselves. Alternate translation: "Now that your enemies have devastated you, there is nothing you can do to find help. (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

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

God speaks of the people of Judah as if they were a prostitute making herself look beautiful in order to attract men to her. This can be stated clearly. Alternate translation: "Like a prostitute you dress in scarlet ... good jewelry ... eyes ... with paint" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

you dress in scarlet

Here "scarlet" represents expensive, red clothing. Alternate translation: "you wear expensive red clothing" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

adorn yourself with gold jewelry

Alternate translation: "you put on gold jewelry"

men who lusted for you now reject you

God speaks of the nations that Judah had depended on for wealth and business as if they were men who lusted after Judah. Those nations would reject Judah when they see God's judgment. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

they are trying to take away your life

Here “trying to take your life away” represents trying to kill the people of Judah. Alternate translation: “They are trying to kill you” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 4:31

distress as in the birth

This simile is used to show how greatly distressed Judah will be. Alternate translation: “severe distress as in the pain and suffering a woman has while giving birth” (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

the daughter of Zion

God shows his love for the people of Jerusalem by speaking of them as a daughter. Alternate translation: “my dear daughter, Zion” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Woe to me

Alternate translation: “I am in great danger”

I am fainting

Alternate translation: “I am becoming weak”

Jeremiah 5

Jeremiah 5 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 5:1-31.

Important figures of speech in this chapter

Hyperbole

It is possible that Yahweh is using the word “a” (meaning “even one”) as hyperbole when he states, “If you can find a man or anyone who is acting justly and trying to act faithfully, then I will forgive Jerusalem.” The purpose of this is to show how evil Jerusalem had become. (See: [\[\[rc:///ta/man/translate/figs-hyperbole\]\]](#), [\[\[rc:///tw/dict/bible/kt/justice\]\]](#), [\[\[rc:///tw/dict/bible/kt/faith\]\]](#) and [\[\[rc:///tw/dict/bible/kt/forgive\]\]](#) and **evil, wicked, unpleasant (p.1555)**)

Rhetorical questions

Yahweh asks several rhetorical questions in this chapter. This is intended to show Jeremiah the justness of his actions. (See: **Rhetorical Question (p.1533)**)

Jeremiah 5:1

General Information:

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: [\[\[rc:///ta/man/translate/writing-poetry\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Poetry (p.1520)**)

Rush about through the streets

Alternate translation: "Go quickly through the streets"

Then look and think about this

Alternate translation: "look and find out"

city squares

broad and open places in a city where people can gather

who is acting justly

Alternate translation: "who does what is just"

Jeremiah 5:2

Although they say

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

As Yahweh lives

“as surely as Yahweh is alive.” The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you translated this in [Jeremiah 4:2](#). Alternate translation: “I solemnly swear” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 5:3

do your eyes not look for faithfulness?

Jeremiah uses this question to emphasize that what Yahweh really wants is faithfulness. Wanting people to be faithful is spoken of as looking for faithfulness. Alternate translation: “you look for faithfulness.” or “you want people to be faithful.” (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Rhetorical Question (p.1533)**)

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

God punished his people in various ways. Here it is spoken of as if he hit them. Alternate translation: “You punish the people, but they do not pay attention” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

they still refuse to receive discipline

Here “to receive discipline” represents learning from discipline to do what is right. Alternate translation: “they still refuse to learn their lesson” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

They make their faces harder than rock

Hard faces represents the expression on their faces that shows that they are stubborn. The simile “harder than rock” shows that the people are extremely stubborn. Alternate translation: “They are extremely stubborn” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 5:4

So I said

Jeremiah is speaking.

Jeremiah 5:5

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

The yoke and chains represent the law which bind God and his people. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 5:6

So a lion & A wolf & A lurking panther

These are dangerous animals that can kill people. This could mean: (1) this really is about wild animals killing people or (2) these wild animals are metaphors for enemy armies. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

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

One possible meaning is that these are metaphors for enemy armies who will attack Judah. Alternate translation: "Like a lion from the thicket, a wolf from the Arabah, and a lurking panther, enemy armies will come against their cities, attack them, and destroy them. Anyone who goes outside his city will be killed" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

thicket

a set of bushes that grew closely together.

wolf

a large wild dangerous dog

lurking

watching for an opportunity to attack

panther

a large wild dangerous cat

For their transgressions increase

If your language does not use an abstract noun for the idea behind the word **transgressions**, you can express the same idea with a verbal form such as "sin." Alternate translation: "For they sin much" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Their acts of faithlessness are unlimited

The abstract nouns in "acts of faithlessness" can be translated as "the faithless things they do." Alternate translation: "The faithless things they do are many" or "They do many faithless things" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 5:7

Why should I pardon these people?

Yahweh uses this question to emphasize that he has no reason to pardon these people. Alternate translation: "Because of the things that they do, I cannot pardon these people." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

these people

the people of Jerusalem

Your sons

Yahweh is speaking to Jerusalem as though she were a woman who had children. Jerusalem's "sons" represent the people of Jerusalem. Alternate translation: "The people of Jerusalem" (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

I fed them fully

Providing all they needed is spoken of as feeding them. Alternate translation: "I gave them everything they needed" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

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

This may be a metaphor for being unfaithful to God and worshiping idols, but idol worship also included prostitution. Alternate translation: "they were unfaithful to me and went in large numbers to the houses of prostitutes" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

walked in great numbers to the houses of prostitutes

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

Jeremiah 5:8

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

Because the God speaks of them as if they were horses that wanted to mate with other horses. Alternate translation: "They were like horses in heat ... neighed to his neighbor's wife" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

in heat

ready to mate

mate

when animals breed to reproduce

Each man neighed to his neighbor's wife

Male horses neigh loudly to female horses when they want to mate with them. Alternate translation: "Like horses who mate with more than one horse, these men wanted to sleep with other men's wives" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 5:9

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

Yahweh uses this question to emphasize that the things that they are doing are so bad that he will no have mercy but will punish them. Alternate translation: "Because they do these things, I will punish them ... I will certainly get revenge for myself against them." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 5:10

Connecting Statement:

Connecting Statement:

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

Go up onto her vineyards' terraces

In verses 10-13 Yahweh speaks to Israel's enemies. This can be made clear in the quotation. Alternate translation: "You enemies of Israel, go up onto her vineyards' terraces" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Go up onto her vineyards' terraces and destroy

Yahweh speaks of Israel and Judah as if they were a vineyard and the people there were vines. Alternate translation: "Go up into Israel and Judah, which are like a vineyard to me, and destroy them" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

do not bring complete destruction to them

Alternate translation: "do not completely destroy them"

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

The word "their" refers to the vineyards. Yahweh speaks of the people of Israel and Judah as if they were vines. Alternate translation: "like farmers who trim the vines of a vineyard, you must remove many of the people of Israel and Judah, because they do not belong to Yahweh" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 5:11

For the houses of Israel and Judah

The word “house” is a metonym for a person’s descendants. In this case it refers to the people of the kingdoms of Israel and Judah. Alternate translation: “For the people of Israel and Judah” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 5:12

They have spoken falsely about Yahweh and they said

Alternate translation: "They have spoken falsely about Yahweh by saying"

no harm will come upon us, and we will not see sword or famine

These two sentences say the same thing, the second is more specific than the first. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

no harm will come upon us

The idiom "come upon us" means "happen to us." Alternate translation: "No harm will happen to us" or "no one will harm us" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

we will not see sword or famine

Here "see" is a metaphor for experience, and "sword" is a metonym for war. Alternate translation: "we will not experience war or famine" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 5:13

The prophets will become wind

Here “prophets” is a metonym that represents what the prophets say, and “wind” is a metaphor for something that does not do anything. Alternate translation: “The prophets words are just noisy wind” or “The prophets make noise like the wind, but what they prophesy will not happen” (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

the word is not in them

Here “the word” refers to God’s message. Alternate translation: “God’s message is not in them” or “the messages that they speak are not from God” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

so let what they say be done to them

It can be stated clearly what kinds of things the prophets were talking about. Alternate translation: “so let the harm that the prophets talk about come to them” or “since the prophets say that bad things will happen to us, let those bad things happen to the prophets” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 5:14

Because you

The word “you” refers to the people of Israel and Judah.

have said this

See what the people said in [Jeremiah 5:12](#).

see

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

I am about to place my word in your mouth

Here “place my word in your mouth” represents causing Jeremiah to speak God’s message. Alternate translation: “I will cause you to speak my message” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

It will be like a fire, and this people will be like wood

Yahweh speaks of his message as if it were a fire, and of his people as if they were wood. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

For it will consume them

“For my message will consume them.” Yahweh’s message was about how he would punish his people, so he speaks as if his message would destroy them as a fire destroys wood. Alternate translation: “For when you speak my message, it will destroy the people of Israel as fire destroys wood” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 5:15

against you

“to attack you.” The word “you” refers to the people of Israel.

it is a lasting nation, an ancient nation

These phrases mean basically the same thing and emphasize how long the nation has existed. This refers to the nation from far away that Yahweh will bring against Israel. Alternate translation: “it is a very old and enduring nation” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

a lasting nation

Alternate translation: “an enduring nation” or “a very strong nation”

It is a nation whose language you do not know, nor will you understand what they say

These phrases mean the same thing and emphasize that the Israelites do not know the language of those people. It may imply that the Israelites have not had much contact with them. Alternate translation: “It is a nation whose language you will not understand at all” (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 5:16

Connecting Statement:

Connecting Statement:

Yahweh continues to speak to the people of Israel.

Its quiver & They are all soldiers

Here "Its quiver" represents the enemy nation's army, and the arrows in the quiver represent the soldiers in the army. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

quiver

a container for holding arrows

Its quiver is like an open tomb

An open tomb is one that is prepared to have many dead bodies put in it. The enemy army will kill many people. Alternate translation: "That nation's army will use their arrows and kill many people" or "Because of the arrows of its army, many people will die and be buried" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 5:17

So your harvest will be consumed, your sons and daughters also, and your food

This could mean: (1) their harvest and their food that was for their sons and daughters would be consumed. Alternate translation: "So your harvest and your food for your sons and daughters will be consumed" or (2) their harvest, sons and daughters, and food would all be consumed. The idea of the sons and daughters being "consumed" would be a metaphor for killed. Alternate translation: "So your harvest and your food will be consumed, and your sons and daughters will be killed" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

So your harvest will be consumed

This can be translated in active form. Alternate translation: "So the army of that nation will eat the food that you expected to harvest" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

your sons and daughters also, and your food

This could mean: (1) the enemies would eat the food that the sons and daughters should eat, or (2) the enemies will destroy the sons and daughters and eat the food.

They will eat

The word "They" refers to the army of that nation.

They will beat down with a sword your fortified cities

The sword is a synecdoche for all of the different weapons that people use in war. Alternate translation: "They will use their weapons to conquer your strong cities that you trusted to protect you" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

your fortified cities

Fortified cities had a wall around them to protect the people inside from their enemies outside.

that you trusted in

Alternate translation: "that you thought were strong enough to keep you safe"

Jeremiah 5:18

Connecting Statement:

Connecting Statement:

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

do not intend to destroy

Alternate translation: "will not destroy"

Jeremiah 5:19

done all these things to us

The phrase “these things” refers to sending armies to attack them. Alternate translation: “done all these things to harm us” or “sent foreign armies to attack us” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Just as you & served foreign gods in your land, so you must also serve strangers

Here “served foreign gods” represents worshiping foreign gods. God would punish them for serving foreign gods by making them serve foreign people. Alternate translation: “Because you ... worshiped foreign gods in your land, you will have to serve foreigners” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 5:20

Connecting Statement:

Connecting Statement:

Yahweh continues to speak to the people of Israel.

Report this

Alternate translation: "Tell this"

the house of Jacob

The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. Translate "house of Jacob" as in [Jeremiah 2:4](#). Alternate translation: "descendants of Jacob" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

let it be heard in Judah

This can be expressed in active form. Alternate translation: "Let those in Judah hear it" or "announce it in Judah" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 5:21

who have no understanding

Alternate translation: "who do not understand" or "who understand nothing"

you cannot see

Here "cannot see" is a metonym for not understanding. Alternate translation: "you do not understand" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

you cannot hear

Here "cannot hear" represents not understanding. Alternate translation: "you do not understand" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 5:22

Do you not fear me & face?

Yahweh uses this question to emphasize that the people are extremely foolish because they do not fear Yahweh. Alternate translation: "It is foolish that you do not fear me ... face!" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

or tremble before my face

The trembling would be because of fear, and being "before my face" represents being aware of who God is. Alternate translation: "or shake with fear because of me" (See: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

I have placed a border of sand against the sea

Alternate translation: "I placed the sand as the border for the sea"

an ongoing decree that it does not violate

God speaks of the ocean not going past the border of sand as if the border were a law, and as if the ocean were a person who obeys the law. Alternate translation: "an everlasting limit that it cannot cross" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

risers and falls

Alternate translation: "moves back and forth"

it does not violate it

"the ocean does not violate my decree." God speaks of ocean not going past the border of sand as if the border were a law, and as if the ocean were a person who obeys the law. Alternate translation: "it does not succeed in going past the border" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 5:23

this people has a stubborn heart. It turns

The people's heart represents their attitude toward God. If Yahweh is speaking to the people, this can also be expressed with the word "you." Alternate translation: "but you people have a stubborn heart. You turn" or "but you people are stubborn. You turn" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-123person\]\]](#)) (See: **Metaphor (p.1498)**)

It turns away in rebellion and goes away

The word "it" refers to the people. Here "goes away" represents disobeying God. Alternate translation: "They rebel and disobey me" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 5:24

they do not say in their hearts

Here “their hearts” represent their thoughts, and “say” represents thinking. Alternate translation: “they do not think” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

keeping the fixed weeks of the harvest for us

Here “keeping the fixed weeks of the harvest” represents making sure that those weeks happen at the right time. Alternate translation: “making sure for us that the weeks of harvest happen when they are supposed to” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 5:25

Your iniquities

The word “Your” refers to the descendants of Jacob and the people of Judah.

these things

This refers to the rains and the harvests.

Your sins have stopped good from coming to you

Good things “coming” represents good things happening. “Because of your sins, good things have stopped happening to you” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 5:26

For wicked men are found with my 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: "For I have found wicked men among my people" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

They watch as someone crouches to capture birds

God speaks of wicked people wanting to harm someone as if they were waiting to capture birds. Alternate translation: "Like someone hiding and waiting to capture birds" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

they set a trap and catch people

God speaks of wicked people intentionally harming others as if they were setting a trap. Alternate translation: "They set things up so that they can take advantage of people" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 5:27

Like a cage full of birds, their houses are full of deceit

Here “deceit” represents the things that were taken by deceit. Alternate translation: Like a cage full of birds that a hunter has caught, wicked people’s houses are full of things that they have taken by deceiving people (See: [\[\[rc:///ta/man/translate/figs-simile\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Simile (p.1537)**)

they grow large and become rich

Here “large” represents powerful. Alternate translation: “these wicked people become powerful and rich” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 5:28

they shine with well-being

This could mean: (1) their skin shines because of the healthy food they eat, or (2) their body is smooth because of the muscle and fat between their bones and skin. It indicates that they eat well.

They crossed over all bounds of wickedness

Doing all kinds of wicked things is spoken of as if there were a boundary separating some wicked things from things that are even more wicked. Alternate translation: "They do all kinds of wicked things" or "They even do the most wicked things" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

They do not plead the cause of the people, or the cause of the orphan

Alternate translation: "They do not plead with the rulers to give the people and the orphans what they need" or "They do not plead with the rulers to give justice to the people and the orphans"

they have not given justice to the needy

Alternate translation: "they have not helped the needy by doing what is just for them"

Jeremiah 5:29

Should I not punish & a nation like this?

Yahweh uses this question to emphasize that the things that they are doing are so bad that he will no have mercy but will punish them. See how you translated a similar sentence in [Jeremiah 5:9](#). Alternate translation: “So I will punish them, this is Yahweh’s declaration. I will certainly get revenge for myself against them.”(See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 5:30

Atrocities and horrors have occurred

This can be stated more actively. Alternate translation: "People do terrible and horrible things" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

in the land

Here "the land" refers to the land of Israel.' Alternate translation: "in the land of Israel" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 5:31

The prophets prophesy with deceit, and the priests rule with their own power

These are the atrocities and horrors that are spoken of in verse 30.

The prophets prophesy with deceit

Alternate translation: "The prophets prophesy lies" or "The prophets tell lies when they prophesy"

the priests rule with their own power

This could mean: (1) the priests do not submit to God's authority. Alternate translation: "the priests rule by their own authority" or (2) the priests rule according to the directions of the prophets (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

but what will happen in the end?

"but what will you do at the end of all of this?" Yahweh uses this question to emphasize that the people will regret being wicked when he punishes them for it. Alternate translation: "but in the end I will punish you and you will be regret your wicked behavior" (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Rhetorical Question (p.1533)**)

Jeremiah 6

Jeremiah 6 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 6:1-30.

Special concepts in this chapter

Gods and battle

In the ancient Near East, it was commonly believed that a nation's gods were responsible for military victory. It may have been believed that a god would not defend an evil city. (See: [\[\[rc:///tw/dict/bible/kt/falsegod\]\]](#) and [\[\[rc:///tw/dict/bible/kt/evil\]\]](#))

Jeremiah 6:1

General Information:

General Information:

Yahweh is speaking.

Find safety & by leaving Jerusalem

Here "Find safety" represents doing what they can in order to be safe. Alternate translation: "Be safe ... by leaving Jerusalem" or "Leave Jerusalem ... so that you can be safe" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

people of Benjamin

This is who Yahweh was speaking to.

Blow a trumpet in Tekoa

A trumpet is used as a warning that people will be attacked. Alternate translation: "Blow a trumpet in Tekoa to warn the people that they will be attacked" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Tekoa

This is the name of a town about 18 kilometers south of Jerusalem. The name means "a horn for blowing." (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Raise up over Beth Hakkerem a signal

This could mean: (1) the signal is smoke from a fire. Alternate translation: "Light a fire to send up smoke at Beth Hakkerem to warn people about the enemy coming" or (2) the signal is a flag. Alternate translation: "Raise up a flag over the town of Beth Hakkerem to warn people about the enemy coming"

Beth Hakkerem

the name of a town about 10 kilometers south of Jerusalem. The name means "the place of the vineyard."

wickedness is appearing from the north

Here "wickedness" represents disaster and the people who will cause it. Alternate translation: "enemies will come from the north and cause disaster to happen to you" or "enemies coming from the north will destroy you" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

a great crushing is coming

How the crushing will come can be stated clearly. Alternate translation: “Enemies will come and crush you” or “Enemies will come and destroy you” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 6:2

The daughter of Zion, the beautiful and delicate woman

Zion is another name for Jerusalem. Yahweh speaks of Jerusalem as though it were a woman. He speaks of it as a daughter to show his love for Jerusalem. Alternate translation: “My dear Zion, which is like a beautiful and delicate woman” or “My dear Zion” (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Jeremiah 6:3

The shepherds and their flocks will go to them

Kings were often spoken of as shepherds of their people. Alternate translation: “The kings and their soldiers will go to them” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

they will set up tents against her all around

The phrase “against her” means “in order to attack Zion.” Alternate translation: “they will set up tents all around Zion in order to attack it” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

each man will shepherd

God speaks of kings leading their armies to destroy the land, as if they were shepherds leading their sheep to eat grass. Alternate translation: “like a shepherd each king will lead his army” or “each king will lead his army” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

with his own hand

Here “hand” represents the portion of something someone is assigned to take in his hand. Here it refers to the portion of land the king is assigned to conquer. Alternate translation: “and conquer his portion of the land” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 6:4

General Information:

General Information:

A king from the attacking army is speaking to the men under his control.

Dedicate yourselves

It can be stated clearly that the kings say this. Alternate translation: "The kings say to their armies, 'Dedicate yourselves'" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Dedicate yourselves to the gods for the battle

The attacking army tries to ensure that their gods will help them during the war by performing ceremonies and making sacrifices to them. Alternate translation: "Prepare for war by purifying yourselves and sacrificing to the gods" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Arise, let us attack

To arise or stand up is a metaphor for no longer watching and thinking and instead beginning to act. Alternate translation: "Let us stop thinking and begin to attack" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

let us attack at noon

Alternate translation: "Let us attack Jerusalem at noon"

It is too bad that the daylight is fading away, that the evening shadows are falling

The kings say this later in the day when they want their army to keep fighting even though it is getting dark.

the daylight is fading away

The end of the day is spoken of in terms of its light becoming dark. Alternate translation: "the day is ending" or "it is beginning to get dark" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

are falling

Alternate translation: "are stretching out" or "are getting longer"

Jeremiah 6:5

at night

Alternate translation: “during the night even though it is dark”

her fortresses

People often spoke of cities as if they were women. Her the word “her” refers to Jerusalem. Alternate translation: “the strong buildings of Jerusalem” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 6:6

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh.

Cut her trees

God says this to the army that will attack Jerusalem. The word “her” refers to Jerusalem; cities were often spoken of as if they were women. Alternate translation: “Cut down the trees outside of Jerusalem” (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

heap up siegeworks against Jerusalem

Siegeworks are either high mounds of dirt or high ramps made of wood that the enemies build outside the city wall in order to go on top of the wall and attack the people inside the city.

because it is filled with oppression

Here “it is filled with oppression” represents people there always oppressing people. Alternate translation: “because its people are always oppressing each other” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 6:7

As a well pours out fresh water, so this city keeps producing wickedness

Here “this city keeps producing wickedness” represents people in the city continuing to do wicked things. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Violence and disorder are heard within her

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 hear violence and disorder in her” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

sickness and wounds are continually before my face

These things being “before” God’s face represents him seeing them. Alternate translation: “I constantly see sickness and wounds” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 6:8

Accept discipline, Jerusalem & make you into a ruin, an uninhabited land

Here God speaks to the people of Jerusalem as if he were speaking to the city itself. Alternate translation: "Accept discipline, you people of Jerusalem ... make your land into a ruin, an uninhabited land" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Accept discipline

"Accept discipline" here is a metaphor for learning from discipline. Alternate translation: "Learn from your discipline" or "When I punish you, learn to do what is right" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

an uninhabited land

Alternate translation: "a land that has no people living in it"

Jeremiah 6:9

They will certainly glean those who are left in Israel like a vineyard

Yahweh speaks of the enemy attacking those who remain as if the enemy were to pick grapes that remain in a vineyard after others have harvested it. Alternate translation: "After destroying Israel, they will certainly come back to attack the people who are still alive" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

They will certainly

The word "They" refers to the enemy that Yahweh sends to destroy Israel.

Reach out again with your hand to pick grapes from the vines

Yahweh commands the enemy to attack those who remain in Israel as if the enemy were pick to grapes that remain in a vineyard after others have harvested it. Alternate translation: "Come back and attack the people of Israel who remain" or "Like people who reach out again to pick grapes from vines that they have already harvested, come back and attack the people who remain" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 6:10

To whom should I declare and warn so they will listen

Yahweh uses this question to emphasize that none of the people of Israel would listen to him even after they survived the attack of their enemies. Alternate translation: "There is no one left for me to speak to and warn who might listen" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Look

Alternate translation: "You can see it yourself"

Their ears are uncircumcised

This represents their stubborn unwillingness to listen to God. Alternate translation: "Their ears are closed" or "They refuse to listen" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Their ears

The word "Their" refer to the people of Israel.

The word of Yahweh has come to them

This idiom is used to announce that God gave messages to them. He did this through his prophets. Alternate translation: "Yahweh has sent messages to them" or "Yahweh has spoken to them" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

they do not want it

Alternate translation: "they do not want to listen to the word of Yahweh"

Jeremiah 6:11

But I am filled with Yahweh's fury

Jeremiah is speaking. He feels the same anger that Yahweh feels, and he speaks of being extremely angry as if he were filled with anger. Alternate translation: "I am completely angry as Yahweh is" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

I am tired of holding it in

Jeremiah speaks of not showing Yahweh's anger as if he were holding the anger inside himself. Alternate translation: "I am tired from not expressing this anger" or "I am tired of not doing anything about this anger" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Pour it out on the children in the streets and on the groups of young men

God speaks of punishing the people of Israel as if his anger were a liquid that he wanted Jeremiah to pour out on them. Alternate translation: "In anger punish the children in the streets and the groups of young men" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

For every man will be taken away with his wife

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: "Because enemies will capture every man with his wife" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

every old person heavy with years

The words "will be taken" are understood from the previous phrase. Alternate translation: "every old person heavy with years will be taken" or "they will take every old person heavy with years" (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

every old person heavy with years

The phrase "heavy with years" is an idiom that means "very old." It reinforces the phrase "old person." Alternate translation: "every very old person" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 6:12

Their houses will be turned over to others

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: “Their houses will become the possession of other people” or “There people will take their houses” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

both their fields and their wives together

The phrase “will be turned over to others” is understood from the previous phrase. Alternate translation: “and their fields and their women will also be turned over to others” (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 6:13

that from the least to the greatest, all of them are greedy

The phrase “from the least to the greatest” shows that all the people of Israel are included in the phrase “all of them,” regardless of how important they are. Alternate translation: “all of them, including the least powerful, the most powerful, and every one else, are greedy” (See: **Merism (p.1496)**) (See: **Merism (p.1496)**)

the least

This refers to the least powerful and least important people. Alternate translation: “the least powerful people” (See: **Nominal Adjectives (p.1507)**) (See: **Nominal Adjectives (p.1507)**)

the greatest

This refers to the most powerful and most important people. Alternate translation: “the greatest people” or “the most powerful people” (See: **Nominal Adjectives (p.1507)**) (See: **Nominal Adjectives (p.1507)**)

all of them

Alternate translation: “all of the people of Israel”

are greedy for dishonest gain

If your language does not use an abstract noun for the idea behind the word **gain**, you can express the same idea with the phrases “get more money” or “get more things.” Alternate translation: “want to get more money by lying to people” or “strongly desire to get more things and will even trick people in order to get them” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

all of them practice deceit

Alternate translation: “all of them deceive people” or “all of them are liars”

Jeremiah 6:14

They have healed the wounds of my people lightly

This could mean: (1) the wounds represent the problems the people have as a result of their sin. Alternate translation: "They act as though my people's problems are not serious, like small wounds" or (2) the wounds represent the people's sin. Alternate translation: "They act as though my people's sins are not serious, like small wounds" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

They have healed the wounds & lightly

Here "lightly" represents treating the wounds as if they were not serious, as if they were not difficult. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

'Peace, Peace,' when there is no peace

Alternate translation: "'All is well, All is well,' but it is not well"

Jeremiah 6:15

Were they ashamed when they practiced abominations?

God uses this question to show his anger that the people were not ashamed of their sins. Alternate translation: "They committed terrible sins, and they were not ashamed" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

they did not know how to blush

When a person is ashamed, his face normally turns red. Alternate translation: "their faces did not even turn red"

they will fall among the fallen

Here "fall" represents being killed. Alternate translation: "they will be killed along with the others who are killed" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

they will be brought down when they are punished

Here "will be brought down" represents being 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 will destroy them when I punish them" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 6:16

Yahweh says this

It can be stated clearly who Yahweh says this to. Alternate translation: “Yahweh says this to the people of Israel” or “Yahweh says this to his people” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Stand at the road crossing & We will not go

The roads and pathways refer to ways that people live their lives. Yahweh wants the people of Israel to ask what is the good way to live their lives and for them to live that way. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the road crossing

This refers to the place where two roads meet.

ask for the ancient pathways

The ancient pathways represent their ancestors’s behavior, how their ancestors lived long ago. Alternate translation: “ask about the pathways that your ancestors walked on” or “ask about how your ancestors behaved” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Where is this good way

This could mean: (1) “this good way” represents the good way to live. Alternate translation: “What is the good way to live” or (2) “this good way” represents the way to live that results in blessings. Alternate translation: “Where is the way to what is good” or “What is the way to live that results in blessing” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Then go on it

“Then walk on that path.” Going on that path represents living that way. Alternate translation: “Then live that way” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

We will not go

This represents not living that way. Alternate translation: “We will not live that way” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 6:17

I appointed for you watchmen to listen for the trumpet

Yahweh speaks of his prophets as if they were watchmen who were sent to warn the people of danger. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

appointed for you

The word “you” refers to the people of Israel.

to listen for the trumpet

“to listen to the sound of the trumpet.” Yahweh speaks of his warning messages to his prophets as if the messages were a trumpet being blown to warn people about the danger that would come. The prophets were to listen to the warning and tell the people about it.

Jeremiah 6:18

Therefore, nations, listen! See, you witnesses, what will happen to them.

These two sentences are telling the people of other nations to witness what Yahweh will do to the rebellious people of Judah. Alternate translation: "Therefore, you people of other nations, listen! You witnesses, see what will happen to my people" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-apostrophe\]\]](#)) (See: **Metonymy (p.1504)**)

Therefore, nations, listen!

Alternate translation: "Therefore, nations, listen to what I am about to say!"

you witnesses

Alternate translation: "you who are witnesses"

will happen to them

The word "them" refers to the people of Israel.

Jeremiah 6:19

Hear, earth

Jeremiah is speaking to the people of nations far away from him as if they could hear him. He is speaking as if to the earth itself. Alternate translation: “Listen, everyone who lives on the earth” (See: [\[\[rc:///ta/man/translate/figs-apostrophe\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Apostrophe (p.1437)**)

I am about to bring disaster to this people

Alternate translation: “soon I will punish these people severely”

the fruit of their thoughts

Here the word “fruit” represents results or consequences. Alternate translation: “the consequences of their thoughts” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

They paid no attention to my word or law, but they instead rejected it

Here “paid no attention to my word” refers to not listening to what God said, and “rejected it” refers to refusing to obey God’s law. Alternate translation: “They did not listen to what I said. Instead they disobeyed my law” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 6:20

What does this frankincense going up from Sheba mean to me? Or these sweet smells from a distant land?

God uses these questions to rebuke the people. Alternate translation: "Frankincense from Sheba and sweet smelling cane from a distant land mean nothing to me." or "I do not want your burnt offerings of frankincense from Sheba or sweet smelling cane from a distant land." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

these sweet smells

People would burn sweet smelling cane as an offering to God.

are not acceptable to me

Alternate translation: "do not please me" or "do not make me happy"

Jeremiah 6:21

See, I

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

I am about to place a stumbling block against this people

"I am about to put obstacles in front of this people." Yahweh speaks of the troubles that he will make happen to the people of Israel as if they were a blocks that people stumble over. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

fathers and sons together

The phrase "will stumble" is understood from the previous phrase. Alternate translation: "fathers and sons will both stumble" or "fathers and sons will both be hurt" (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

Inhabitants and their neighbors

Alternate translation: "Neighbors and their friends"

Jeremiah 6:22

a people is coming

Their purpose can be made clear. Alternate translation: “a people is coming to attack you” or “an army is coming” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

a great nation

Here “nation” represents the army of the nation. Alternate translation: “the army of a great nation” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

is being stirred up from the farthest parts of the earth

Being “stirred up” represents preparing to do something. Alternate translation: “is being prepared to come from a distant land” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 6:23

They will pick up bows and spears

Alternate translation: "The soldiers will carry bows and spears"

Their sound is like the sea roar

The loud noise that the soldiers make is compared to the loud noise of the ocean. Alternate translation: "The sound that they make is very loud, like the sound of the ocean" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

they are riding on horses, set out in order as men for battle

The phrase "set out in order" means that they have organized themselves and are riding in rows. The phrase "as men for battle" indicates that they are ready to fight. Alternate translation: "they are riding on horses in their assigned rows, and they are ready to fight against you" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 6:24

We have heard

The word “We” probably refers to Jeremiah and the people of Judah.

our hands fall limp in distress

Alternate translation: “our hands are weak because we are anxious”

Anguish seizes us

Feeling great anguish is spoken of as if the anguish grabs them. Alternate translation: “We feel terrible anguish” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

as a woman giving birth

The anguish that they feel because the enemy coming to attack them is compared to the anguish that a woman feels when she is about to give birth to a baby. Alternate translation: “like a woman who is about to give birth” (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 6:25

General Information:

General Information:

Jeremiah speaks to the people of Jerusalem. Some versions interpret this as Yahweh speaking to the people of Jerusalem.

for the swords of the enemy and terror are all around

The phrase “swords of the enemy” represents the enemy with their swords ready to attack. Here, **terror** refers to things that cause people to be frightened. 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. Alternate translation: “For the enemy is everywhere with their swords and everyone else is terrified” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 6:26

Daughter of my people

Jeremiah shows Yahweh's love for his people by speaking to them as a daughter. See how you translated a similar phrase in [Jeremiah 4:11](#). Alternate translation: "My people, you who are like a daughter to me" or "My dear people" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

put on sackcloth and roll in ashes

People do these things to show that they are extremely sad. Alternate translation: "Show how sad you are by wearing sackcloth and rolling in ashes" (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

mourn with painful sobs as for an only son

Jeremiah compares the people's great sadness to the sadness that a mother feels if her only son dies. Alternate translation: "mourn with painful sobs as you would if your only son died" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

for the destroyer will suddenly come upon us

Alternate translation: "because the enemy army will suddenly come to attack us"

Jeremiah 6:27

General Information:

General Information:

Yahweh is speaking to Jeremiah. God speaks of the people of Israel being very sinful as if they were silver that was full of impurities. God speaks of punishing Israel to make them stop sinning as if he were boiling silver and lead in a hot fire in order to remove the impurities from the silver. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

one who tests my people like one would test metal

Yahweh compares Jeremiah testing his people to a person who tests metal to see how good it is. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

their ways

Alternate translation: "their behavior" or "how they live"

Jeremiah 6:28

who go about slandering others

Alternate translation: "and constantly slander other people"

All of them are bronze and iron

Bronze and iron are hard metals. Yahweh speaks of the people being stubborn as if they were hard like bronze and iron. Alternate translation: "All of them are hard like bronze and iron" or "All of them are stubborn, as hard as bronze and iron" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 6:29

The bellows are scorched by the fire that is burning them; the lead is consumed in the flames

God speaks of punishing his people as if they were silver and he was boiling the silver in a very hot fire. These phrases emphasize that the one boiling the metal was working very hard. (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

The bellows are scorched by the fire that is burning them

The fire is so hot that it burns the bellows. 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 very hot fire represents God's judgment. Alternate translation: "The fire is so hot that it scorches the bellows" or "The punishment is so severe that it is like a fire that even burns the bellows" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

The bellows are scorched

Bellows are a tool used to blow large amounts of air into a burning fire to make the fire hotter. (See: **Translate Unknowns (p.1544)**) (See: **Translate Unknowns (p.1544)**)

the lead is consumed in the flames

The silver has so many impurities in it that the lead is used up before it can remove them all. This represents the people of Israel being so full of sin, that they continue to sin even after God punishes them. Alternate translation: "the silver is so full of impurities, that the lead that is used to remove them is used up" or "they are like silver that is so full of impurities that the lead cannot remove them all" (See: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

The refining continues among 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 will continue to refine them" or "You will continue to try to purify them" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

because the evil is not removed

God speaks of Israel continuing to be evil as if they were silver and the impurities remained in the silver. 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: "because the evil remains" or "the impurities remain" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 6:30

They will be called rejected silver, for

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 will say about the people of Israel, 'They are rejected silver,' for" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 7

Jeremiah 7 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULT and many other English translations set the lines of 7:29-34, which is an extended quotation, farther to the right on the page than the rest of the text.

Special concepts in this chapter

Justice in society

Jeremiah commanded the people of Jerusalem to live justly. Without justice, they did not truly have faith in Yahweh. Without this faith in Yahweh, the temple and its rituals were useless. (See: [\[\[rc://tw/dict/bible/kt/justice\]\]](#) and [\[\[rc://tw/dict/bible/kt/faith\]\]](#) and **temple, house, house of God (p.1573)**)

Other possible translation difficulties in this chapter

“Do not pray for this people”

Yahweh wanted the people to repent. This statement, and the others that follow, may be taken in another way. They are intended to show that it is too late for the people, and their punishment will come regardless of their response. (See: **repent, repentance (p.1568)**)

Jeremiah 7:1

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “This is the message that Yahweh gave to Jeremiah. He said,” or “This is the message that Yahweh spoke to Jeremiah:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 7:2

all you of Judah

Alternate translation: "all you people of Judah"

Jeremiah 7:3

Connecting Statement:

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Make your ways and practices good, and I will let you continue

Alternate translation: "If you improve your ways and your practices, then I will let you continue"

in this place

This means in the land of Judah, not in the temple.

Jeremiah 7:4

Do not entrust yourself to deceitful words and say

The reflexive pronoun “yourself” emphasizes the personal risk to the Israelites. Alternate translation: “Do not trust in deceitful words to protect you, saying” (See: **Reflexive Pronouns (p.1530)**) (See: **Reflexive Pronouns (p.1530)**)

Temple of Yahweh! Temple of Yahweh! Temple of Yahweh!

It is implied that, since the temple belongs to Yahweh and represents his presence, he will protect it and the people of Judah will be safe. Possible meanings for why **Temple of Yahweh** is repeated three times are (1) it was repeated for emphasis or (2) it was repeated as part of a temple liturgy. Alternate translation: “This is the temple of Yahweh so it is absolutely certain that no one will destroy it and we are safe.” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 7:5

Connecting Statement:

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

make your ways and practices good

“improve your ways and practices.” See how you translated this in [Jeremiah 7:3](#).

completely execute justice

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: “judge rightly” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 7:6

do not exploit the one

Alternate translation: "treat fairly the foreigner"

orphan

child whose parents have died

pour out innocent blood

Here pouring out innocent blood represents killing those not deserving death. Alternate translation: "kill innocent people" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

walk after other gods

Here walking after is a metonym for following after with the intent to serve and obey. Alternate translation: "serve other gods" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

in this place

Here "this place" refers to the land of Judah.

Jeremiah 7:7

will let you stay

Alternate translation: "will let you continue to live"

from ancient times and forever

"from ancient times and continually." This means Yahweh gave the land to the people of Judah to be their permanent possession.

Jeremiah 7:8

General Information:

General Information:

The word “you” in these verses refers to the people of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

Behold!

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

Jeremiah 7:9

Do you steal, kill, and commit adultery? Do you swear & and walk after other gods whom you have not known?

These questions expect a positive answer to make the point that God knows the sins they are committing. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You steal, kill, and commit adultery. You swear ... and walk after other gods whom you have not known." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

swear deceitfully

Alternate translation: "lie even in your oaths"

walk after other gods

Here walking after is a metonym for following after with the intent to serve and obey. See how you translated this in [Jeremiah 7:6](#). Alternate translation: "serve other gods" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 7:10

Then do you come and stand & so you can do all of these abominations?

This question expects a positive answer to make the point that God knows the hypocrisy of their words and actions. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “Then you come and stand ... so you could do all of these abominations.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

house that is called by my name

This is a metonym for Yahweh's temple. It can be expressed in active form. Alternate translation: “house that belongs to me” or “temple where you worship me” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 7:11

Is this house, which carries my name, a den of bandits in your eyes?

This question expects a positive answer to make the point that God knows what they think about Yahweh's temple. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "This house, which carries my name, is a den of bandits in your eyes!" or "You act as though you think this house, which is called by my name, should be a place where bandits can go to hide!" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

this house, which carries my name

Yahweh's temple is spoken of as if it was carrying the name of Yahweh. This has a similar meaning to "this house that is called by my name" in the previous verse. (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

bandits

violent people who steal and destroy

But behold, I have seen it

Alternate translation: "But I certainly have seen what you are doing"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 7:12

General Information:

General Information:

The words “you” and “your” in these verses refer to the people of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

my place that was in Shiloh, where I allowed my name to stay there in the beginning

Here “where I allowed my name to stay” is an idiom that means this was a place where Yahweh was worshiped. Alternate translation: “the place in Shiloh where I first allowed my people to worship me” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 7:13

time and time again

This hendiadys is also an idiom that means something is done many times. Alternate translation: “repeatedly” or “persistently” (See: [\[\[rc:///ta/man/translate/figs-hendiadys\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Hendiadys (p.1473)**)

Jeremiah 7:14

this house that is called by my name

This is a metonym for Yahweh's temple. It can be expressed in active form. See how you translated this in [Jeremiah 7:10](#). Alternate translation: "this house that belongs to me" or "this temple where you worship me" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 7:15

(There are no notes for this verse.)

Jeremiah 7:16

General Information:

General Information:

Yahweh speaks to Jeremiah about the people of Judah. In these verses, "this people" refers to the people of Judah.

do not pray for this people, and do not lift up a lamenting wail or say a prayer on their behalf, and do not petition me

These four clauses each mean about the same thing and are repeated for emphasis. (See: **Parallelism (p.1515)**)
(See: **Parallelism (p.1515)**)

lift up a lamenting wail

Alternate translation: "cry out with sadness"

on their behalf

Alternate translation: "for their benefit" or "for them"

petition me

Alternate translation: "plead with me"

Jeremiah 7:17

Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?

This question expects a positive answer and is asked to bring these things to Jeremiah's attention. They can be expressed as a statement. Alternate translation: "Look at what they are doing in the cities of Judah and in the streets of Jerusalem!" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 7:18

kindling the fire

Alternate translation: "starting the fire"

kneading dough

mixing dough by hand

dough

a thick mixture of flour and liquid used for baking

the queen of the heavens

This was the name of a false god. Alternate translation: "the false god known as 'the queen of the heavens'" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

will provoke me

Alternate translation: "will anger me"

Jeremiah 7:19

General Information:

General Information:

In these verses, “they” and “themselves” refer to the people of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues to speak to Jeremiah about the people of Judah.

is it not themselves whom they are provoking, so that shame is on them?

This question expects a positive answer. It can be expressed as a statement. Alternate translation: “they are provoking themselves, so that shame is on them!” or “they are troubling and bringing shame on themselves!” (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-rpronouns\]\]](#)) (See: **Rhetorical Question (p. 1533)**)

shame is on them

If your language does not use an abstract noun for the idea behind the word **shame**, you can express the same idea with a verbal form such as “shamed.” Alternate translation: “they are shamed” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 7:20

See

This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

my anger and wrath will gush out onto this place

Yahweh speaks of his anger as if it were something that could be poured out. Alternate translation: "I will punish this place" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

anger and wrath

These words mean basically the same thing and emphasize the intensity of Yahweh's anger. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

gush out

Alternate translation: "pour out"

It will burn and never be extinguished

Yahweh speaks of his anger as if it were a fire that could not be put out. Alternate translation: "No one will be able to stop my anger" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

never be extinguished

Alternate translation: "never stop burning"

Jeremiah 7:21

General Information:

General Information:

In these verses, “you” and “your” refer to the people of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Add your burnt offerings to your sacrifices and the meat from them

This is an ironic statement emphasizing that none of their sacrifices were acceptable to Yahweh. Alternate translation: “Go ahead and eat the burnt offerings along with your sacrifices and meat from them” (See: **Irony (p. 1493)**) (See: **Irony (p. 1493)**)

Jeremiah 7:22

(There are no notes for this verse.)

Jeremiah 7:23

Listen to my voice

Here listening to Yahweh's voice means to both hear his words and obey what he says. Alternate translation: "Hear and obey what I say" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

walk in all the ways that I am commanding you

Yahweh speaks of obeying his commands as if one were walking in them, like person would walk along a road. Alternate translation: "do everything that I am commanding you" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 7:24

General Information:

General Information:

The words “you” and “your” in these verses refer to the people of Judah. “They” refers to the ancestors of the people of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

they did not listen or pay attention

These phrases mean about the same thing and are repeated for emphasis. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

by their own stubborn plans of their wicked hearts

Alternate translation: “according to their own plans because they were wicked and stubborn”

they went backwards, not forward

This is a metaphor. This could mean: (1) they refused to pay attention to Yahweh, instead of eagerly obeying him. Alternate translation: “they went away from me instead of drawing closer to me” or (2) they got worse and worse instead of improving. Alternate translation: “they got worse instead of better” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 7:25

Ever since the day when your ancestors went out from the land of Egypt until this day

This is a generalization that means over this entire period of time, not every day during this period of time.

Alternate translation: "From the time your ancestors went out from the land of Egypt until now" (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

I persisted in sending them

Alternate translation: "I sent them again and again" or "I repeatedly sent them"

Jeremiah 7:26

they hardened their necks

This is an idiom that means they were stubborn. Alternate translation: “they became stubborn” or “they resisted me” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

They were more wicked

Alternate translation: “Each generation was more wicked”

Jeremiah 7:27

General Information:

General Information:

The words “them” and “they” in these verses refer to the people of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

So proclaim all these words to them, but they will not listen to you. Proclaim these things to them, but they will not answer you.

These two sentences say the same thing. The second emphasizes the message of the first. Alternate translation: “Tell them my message, but they will not listen to you or answer you.” (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 7:28

the voice of Yahweh its God

Here “the voice of Yahweh” represents what Yahweh has said. See how you translated this in [Jeremiah 3:25](#). Alternate translation: “what Yahweh its God has said” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Truth is destroyed and cut off from their mouths

Yahweh speaks of truth as if it was something the people could destroy and stop saying. 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 destroy truth and cut it off from their mouths” or “The people tell only lies” (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Active or Passive (p.1434)**)

Truth is destroyed

If your language does not use an abstract noun for the idea behind the word **truth**, you can express the same idea with an adjective such as “truthful.” Alternate translation: “What is truthful is destroyed” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 7:29

General Information:

General Information:

The word “your” in these verses refers to the people of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

Cut off your hair and shave yourself, and throw away your hair

This would be done as a sign of mourning. (See: [\[\[rc:///ta/man/translate/translate-symaction\]\]](#) and [\[\[rc:///ta/man/translate/figs-rpronouns\]\]](#)) (See: **Symbolic Action (p.1540)**)

rejected and abandoned

These two words have similar meanings and are repeated for emphasis. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 7:30

sons of Judah

This refers to the people of Judah. Alternate translation: “people of Judah” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

their detestable things

Here “detestable things” refers to idols, which God hates. Alternate translation: “their disgusting idols” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

house that is called by my name

This is a metonym for Yahweh’s temple. It can be expressed in active form. See how you translated this in [Jeremiah 7:10](#). Alternate translation: “house that belongs to me” or “temple where they worship me” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 7:31

General Information:

General Information:

The words “they” and “their” in these verses refer to the people of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues to describe the evil things that the people of Judah had done.

the high place of Topheth

This is the name of a place where the people of Israel sacrificed their children to a false god by burning them with fire. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

the Valley of Ben Hinnom

This is the name of a valley south of the city of Jerusalem, where people sacrificed to false gods. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

nor did it enter my mind

Here the word “mind” refers to Yahweh’s thoughts. Alternate translation: “nor did I ever think about it” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 7:32

So see

The word “see” here adds emphasis to what follows. Alternate translation: “Indeed”

days are coming & when it

Future time is spoken of as if the “days are coming.” Alternate translation: “in the future ... it” or “there will be a time ... when it” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

it will no longer 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: “people will no longer call it” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

they will bury bodies

Alternate translation: “they will bury dead people”

no room left

Alternate translation: “no place remaining”

Jeremiah 7:33

Connecting Statement:

Connecting Statement:

Yahweh continues to speak of his judgment on the people of Judah.

The corpses

Alternate translation: "The dead bodies"

this people

Alternate translation: "the people of Judah"

the birds of the skies

See how you translated "the birds of the heavens" in [Jeremiah 4:25](#).

the beasts of the earth

Alternate translation: "the wild animals of the land"

to frighten them away

Alternate translation: "to scare them away"

Jeremiah 7:34

I will put an end to

Alternate translation: "I will remove from"

the sound of joy and the sound of gladness

These two phrases mean almost the same thing and are repeated for emphasis. The abstract nouns "joy" and "gladness" can be translated using the verb "rejoicing" and the adjective "glad." Alternate translation: "the sounds of people rejoicing and being glad" (See: [\[\[rc://ta/man/translate/figs-doublet\]\]](#) and [\[\[rc://ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Doublet (p.1456)**)

the sound of the groom and the sound of the bride

This is a metonym for what happens at marriage ceremonies. Alternate translation: "and people celebrating marriage" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

will become 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 such as "desolate." Alternate translation: "will become desolate" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 8

Jeremiah 8 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 8:5-22.

The prophecy revealed to Jeremiah is recorded in 8:5-9:12. Despite covering more than one chapter, this should be seen as one unit. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/reveal\]\]](#))

Important figures of speech in this chapter

Hyperbole

The author frequently uses hyperbole in this chapter to describe the complete destruction of Jerusalem. (See: **Hyperbole (p.1480)**)

Jeremiah 8:1

Connecting Statement:

Connecting Statement:

Yahweh continues to speak of his judgment on the people of Judah.

they will bring

This word “they” here refers to the enemies of the people of Judah.

its officials

Alternate translation: “its princes” or “its rulers”

Jeremiah 8:2

will spread them out

The word “them” refers to the bones of the people listed in the previous verse.

that they have followed and served, that they have walked after and sought, and that they have worshiped

The word “they” here refers to the people of Judah. These three phrases mean about the same thing and are repeated for emphasis. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

walked after

This is a metaphor for serving or worshiping. See how you translated this in [Jeremiah 2:23](#). (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

The bones will not be gathered or buried again

This can be expressed in active form. Alternate translation: “No one will gather their bones or bury them again” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

They will be like dung on the surface of the earth

The bones are compared to dung on the ground both to emphasize that they will be disgusting and because they will not be buried. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

on the surface of the earth

Alternate translation: “all over the ground”

Jeremiah 8:3

where I have driven them

The word “them” refers to the people of Judah.

this is the declaration of Yahweh of hosts

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how similar words are translated in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh of hosts has declared” or “this is what I, Yahweh of hosts, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 8:4

General Information:

General Information:

The words “them” and “they” in these verses refer to the people of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues to speak of his judgment on the people of Judah.

So say to them

Yahweh is telling Jeremiah what to say to the people of Judah.

Does anyone fall and not get up? Does anyone get lost and not try to return?

These questions make the point that the way that the people of Judah were acting did not make sense. They can be translated as a statement. Alternate translation: “You know that when someone falls, he gets back up, and when someone gets lost, he tries to find his way back.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 8:5

Why has this people, Jerusalem, turned away in permanent faithlessness?

Yahweh is saying that the way the people of Judah are acting does not make sense. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "It does not make sense that this people, Jerusalem, has turned away in permanent faithlessness." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jerusalem

The word "Jerusalem" here is a synecdoche for all the people of Judah. Alternate translation: "Judah" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

hold on to treachery

What the people of Judah were doing is spoken of as if they were clinging to treachery and would not let it go. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

They hold on to treachery

Here, **treachery** is spoken of as if it were a physical object that a person could hold on to. If your language does not use an abstract noun for the idea behind the word **treachery**, you can express the same idea with the verb "deceive." Holding on to something is a metaphor for loving. Alternate translation: "They refuse to turn away from what deceives them" or "They love the people who deceive them" (See: [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Abstract Nouns (p.1432)**)

Jeremiah 8:6

General Information:

General Information:

The words “they” and “them” in these verses refer to the people of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

paid attention and listened

These two things mean about the same thing and are repeated for emphasis. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

did not speak right

Alternate translation: “did not say what is right”

for his wickedness

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: “for being wicked” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

What have I done?

The implied information is that this is a question that the people of Judah should have been asking. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “I have done a terrible thing.” (See: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

go where they wish

Alternate translation: “go their own way”

like a stallion rushing toward battle

The eagerness of the people to follow their own evil way is compared to the eagerness of a war horse running toward a battle. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

stallion

adult male horse

Jeremiah 8:7

Even the stork in heaven knows the right times; and the doves, swifts, and cranes

The implied information is that these types of birds know the right times to migrate, which means to fly from one place to another at different times of the year for feeding or breeding. (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

stork & doves, swifts, and cranes

All of these are different types of birds that migrate. (See: **Translate Unknowns (p.1544)**) (See: **Translate Unknowns (p.1544)**)

They go on their migrations at the right time, but my people do not know Yahweh's decrees

The implied information is that the people should have naturally known Yahweh's decrees. (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

They go on their migrations

If your language does not use an abstract noun for the idea behind the word **migrations**, you can express the same idea with a verbal form such as "migrate." Alternate translation: "They migrate" or "They fly from one region to another" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 8:8

Connecting Statement:

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

How can you say, “We are wise, for the law of Yahweh is with us”?

Yahweh asks this question to make the people of Judah think about what they were saying. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “You think that you are wise because you have the law of Yahweh with you.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

How can you say

The “you” here refers to the people of Judah.

Indeed, see!

These words tell the hearer to pay close attention to what follows.

The deceitful pen of the scribes

The pen represents the words that the scribes write. Alternate translation: “The false things that the scribes write” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

has created deceit

Alternate translation: “has given you false ideas”

Jeremiah 8:9

The wise men will be ashamed

This is irony because the wise men are normally honored for their wisdom. Alternate translation: "Those men who think they are wise will feel ashamed" (See: **Irony (p.1493)**) (See: **Irony (p.1493)**)

dismayed

terrified or shattered

Behold!

Alternate translation: "Pay attention!"

so what use is their wisdom?

This question expects a negative answer and is intended to make the hearers think about how little what they consider wisdom is really worth when they reject Yahweh's word. Alternate translation: "so what they think is wise does not do them any good." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 8:10

because from the least to the greatest, all of them are greedy for dishonest gain! From the prophet to the priest, all of them practice deceit

See how you translated this in [Jeremiah 6:13](#).

because from the least to the greatest, all of them are greedy

The phrase “from the least to the greatest” shows that all the people of Judah are included in the phrase “all of them,” regardless of how important they are. Alternate translation: “because all of them, including the least powerful, the most powerful, and everyone else, are greedy” (See: **Merism (p.1496)**) (See: **Merism (p.1496)**)

the least

This refers to the least powerful and least important people. Alternate translation: “the least powerful people” (See: **Nominal Adjectives (p.1507)**) (See: **Nominal Adjectives (p.1507)**)

the greatest

This refers to the most powerful and most important people. Alternate translation: “the greatest people” or “the most powerful people” (See: **Nominal Adjectives (p.1507)**) (See: **Nominal Adjectives (p.1507)**)

all of them

Alternate translation: “all of the people of Judah”

are greedy for dishonest gain

If your language does not use an abstract noun for the idea behind the word **gain**, you can express the same idea with the phrases “get more money” or “get more things.” Alternate translation: “want to get more money by lying to people” or “strongly desire to get more things and will even trick people in order to get them” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

all of them practice deceit

Alternate translation: “all of them deceive people” or “all of them are liars”

Jeremiah 8:11

General Information:

General Information:

The words "they," "their" and "them" in these verses refer to the people of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

They healed the wounds of my people lightly

This could mean: (1) the wounds represent the problems the people have as a result of their sin. Alternate translation: "They act as though my people's problems are not serious, like small wounds" or (2) the wounds represent the people's sin. Alternate translation: "They act as though my people's sins are not serious, like small wounds" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

They healed the wounds & lightly

Here "lightly" represents treating the wounds as if they were not serious, as if they were not difficult. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

"Peace, Peace," when there was no peace

Alternate translation: "'All is well, All is well,' but it was not well"

Jeremiah 8:12

Were they ashamed when they practiced abominations?

God uses this question to show his anger that the people were not ashamed of their sins. Alternate translation: "They committed terrible sins, and they were not ashamed." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

they did not know how to blush

"their faces did not even turn red." When a person is ashamed, his face normally turns red.

they will fall among the fallen

Here "fall" represents being killed. Alternate translation: "they will be killed along with the others who are killed" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

they will be brought down when they are punished

Here "will be brought down" represents being 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 will destroy them when I punish them" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 8:13

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

the leaf will wither

Alternate translation: "the leaf will dry up"

what I have given to them will pass away

The meaning of the original text is uncertain here.

Jeremiah 8:14

General Information:

General Information:

The words “we,” “us” and “our” refer to the people of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues his message by telling us what the people of Judah will say at the time of their punishment.

Why are we sitting here?

This question is asked to motivate action. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “We should not stay here.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Come together; let us go to the fortified cities

The “fortified cities” were cities with high walls and strong defenses. See how you translated the similar phrases in [Jeremiah 4:5](#).

we will become silent there in death

Here “become silent” means to die. Alternate translation: “let us die there” or “let us wait for our enemies to kill us there” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

For Yahweh our God will silence us

Here “silence” is a metaphor for condemning to death. Alternate translation: “because Yahweh our God has condemned us to die” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

He will make us drink poison

This is an idiom for Yahweh’s judgment on his people. (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 8:15

but there will be nothing good

Alternate translation: "but nothing good will happen"

but see

Alternate translation: "but understand"

Jeremiah 8:16

General Information:

General Information:

The words “his” and “they” in these verses refer to the enemies of Judah.

Connecting Statement:

Connecting Statement:

Yahweh continues his message about the punishment coming to Judah.

The snorting of his stallions is heard from Dan

This can be expressed in active form. Alternate translation: “The people of Dan hear the snorting of his stallions” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

snorting

a loud sound that a horse makes with its nose

stallions

adult male horses

The whole earth shakes

This is an exaggeration that is a metaphor for the people of Judah trembling with fear. Alternate translation: “All the people of the land shake with fear” (See: [\[\[rc:///ta/man/translate/figs-hyperbole\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Hyperbole (p.1480)**)

at the sound of the neighing of his strong horses

Alternate translation: “when they hear the sound of the enemy’s strong horses”

neighing

a sound that a horse makes

they will come and consume

Here the word “consume” means to eat up. It is an idiom for how the enemies come and destroy the land and its inhabitants. Alternate translation: “they will come and destroy” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 8:17

For see

Alternate translation: "Now pay attention"

vipers that you cannot charm

To charm means to sing or make music in order to control snakes.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 8:18

General Information:

General Information:

Jeremiah and Yahweh have a conversation about the people of Judah.

My sorrow has no end

The word “my” refers to Jeremiah. The original text is unclear and is interpreted here in different ways by modern versions.

has no end

These words are an exaggeration that express the great extent of Jeremiah's sorrow. Alternate translation: “is very great” (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

my heart is sick

Here “heart” represents Jeremiah, emphasizing his feelings and emotions. Alternate translation: “I feel sick deep down inside me” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 8:19

Behold!

This alerts the reader to pay attention to what follows. "Pay attention!"

the daughter of my people

Jeremiah is speaking about the people of Judah in a way that shows his affection for them, as if for a daughter. See how you translated this in [Jeremiah 4:11](#). Alternate translation: "my dear people" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

from a land far away

This could mean: (1) From exile. Alternate translation: "from exile in a distant land" or (2) From throughout the land of Judah. Alternate translation: "throughout our land"

Is Yahweh not in Zion? Is her king no longer there?

These two questions are similar in meaning. They imply that the people of Judah are wondering why Yahweh is not saving them. Alternate translation: "Why does Yahweh not save us if he is the king in Zion?" (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and **Rhetorical Question (p.1533)**) (See: **Parallelism (p.1515)**)

Why then do they provoke me to anger with their carved figures and their worthless foreign idols?

The word "me" refers to Yahweh. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "If they want me to save them, then they must not offend me with their carved figures." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 8:20

General Information:

General Information:

The word “we” refers to the people of Judah. The words “I” and “my” refer to Jeremiah.

Connecting Statement:

Connecting Statement:

Jeremiah continues talking about the people of Judah.

The harvest has passed on

Alternate translation: “Harvest time is over”

But we have not been saved

Jeremiah tells what the people of Judah are saying. 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 Yahweh has not saved us” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 8:21

I am hurt because of the hurt of the daughter of my people. I mourn at the horrible things that have happened to her; I am dismayed

These statements express the same idea in more than one way for emphasis. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 8:22

Is there no medicine in Gilead? Is there no healer there? Why will the healing of the daughter of my people not happen?

These questions are asked to make the point that the people of Judah have not been saved. Alternate translation: "There is medicine in Gilead, and there are healers there, so tell me why the healing of my dear people will not happen." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 9

Jeremiah 9 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 9:1-12, 17-24.

The prophecy revealed to Jeremiah is recorded in 8:5-9:12. Despite covering more than one chapter, this should be seen as one unit. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/reveal\]\]](#))

Special concepts in this chapter

Funeral

This chapter pictures Jerusalem as having a funeral with its typical songs. This is an image used to describe their destruction. It is a time of great sadness.

Circumcision

Circumcision is used here in an unusual way. Since circumcision was intended to be a display of faith, the author uses the term to differentiate between those who have faith in Yahweh and those who don't. This is a type of metaphor. Those who have a circumcised heart have faith in Yahweh while those with an uncircumcised heart do not have faith in Yahweh, regardless of whether they are physically circumcised. (See: [\[\[rc:///tw/dict/bible/kt/circumcise\]\]](#) and [\[\[rc:///tw/dict/bible/kt/faith\]\]](#) and **Metaphor (p.1498)**)

Jeremiah 9:1

General Information:

General Information:

Yahweh and Jeremiah continue talking about the people of Judah.

If only my head could produce water, and my eyes be a fountain of tears

This is Jeremiah speaking. These two phrases mean the same thing and emphasize how much Jeremiah is weeping. Alternate translation: "I wish I could make more tears" (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Parallelism (p.1515)**)

day and night

By mentioning both "day" and "night" this phrase means all the time. Alternate translation: "all the time" or "continually" (See: **Merism (p.1496)**) (See: **Merism (p.1496)**)

the daughter of my people

Yahweh shows his love for his people by speaking of them as a daughter. Here Jeremiah uses this same phrase for the people that Yahweh uses. See how you translated this in [Jeremiah 4:11](#). Alternate translation: "my people, who are like Yahweh's daughter" or "my dear people" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

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: "whom the enemy has killed" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 9:2

If only someone would give me

"I wish someone would give me." This is still Jeremiah speaking.

a place for travelers in the wilderness to stay

This refers to a building for people traveling in the wilderness, where they can stop and sleep overnight.

abandon my people

Alternate translation: "leave my people"

a band of traitors

Alternate translation: "a group of people who betray other people"

Jeremiah 9:3

Yahweh declares

See how you translated “this is Yahweh’s declaration” in [Jeremiah 1:8](#).

They tread on their bows of lies with their tongues

Telling lies is spoken of as being done by the tongues of the wicked. Also, since a spoken lie cannot be taken back, telling lies is spoken of as if it were shooting arrows. Men who use bows must step on their bows in order to fasten the bowstrings, so liars are referred to here as if they were stringing their bows using their tongues. Alternate translation: “Their lies are like arrows that they shoot with the tongues” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

but it is not because of any faithfulness of theirs that they grow strong on the earth

“They do not grow strong on the earth because they are faithful to Yahweh, as they are wicked” and “This means that the people are not faithful to Yahweh, but rather are wicked and have gained their power through wickedness” (See: **Irony (p.1493)**) (See: **Irony (p.1493)**)

They go from one wicked act to another

Committing one evil action after another is spoken of as if the evildoers were going from one action to another. Alternate translation: “They keep doing evil things” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 9:4

Each of you

The word “you” refers to the people of Judah.

be on guard against your neighbor and do not trust in any brother

Alternate translation: “be careful not to trust your fellow Israelites, and do not even trust your own brother”

every neighbor walks in slander

Here “walking” is an idiom for living. Alternate translation: “every neighbor slanders one another” or “every neighbor is a slanderer” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 9:5

Each man mocks his neighbor and does not speak the truth

Alternate translation: "All of the people mock each other, and they do not tell the truth"

Their tongues teach deceitful things

Here people are represented by their "tongues" to emphasize their speech. Alternate translation: "They teach deceitful things" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

They are exhausted from committing iniquity

Alternate translation: "They are tired from committing so much sin"

Jeremiah 9:6

Your dwelling is in the midst of deception

Yahweh speaks of living among people who are liars as living in the middle of deception. Alternate translation: "Your dwelling is among the dwellings of liars" or "You dwell in the midst of liars" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

in their deceit

Alternate translation: "By telling all of these lies"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 9:7

See

Yahweh uses this word here to draw Jeremiah's attention to what he says next. Alternate translation: "Listen" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

to refine them

Yahweh speaks of testing the people and dealing with their evil ways, as if they were metal that he were melting in a crucible to remove its impurities. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

for what else can I do, because of what my people have done?

Yahweh uses this rhetorical question to state that this is how he needs to deal with his people because of what they have done. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "for this is how I must deal with my people because of what they have done." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 9:8

Their tongues are sharpened arrows

This speaks of people's tongues as if they were sharpened arrows because of how the people hurt others by what they say. Here their speech is represented by their "tongues." Alternate translation: "Their words are like sharpened arrows that hurt other people" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

With their mouths they proclaim peace with their neighbors

Here people's speech is represented by their "mouths." Alternate translation: "They speak, saying that they want peace with their neighbors" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

but with their hearts they lie in wait for them

Here a people's desires are represented by their "hearts." This speaks of them wanting to hurt their neighbors as if they were an animal crouching and waiting to attack its prey. Alternate translation: "but what they really want is to destroy their neighbors" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 9:9

Should I not punish them because of these things & should I not avenge myself on a nation that is like this?

Yahweh uses this question to emphasize that the things that they are doing are so bad that he will not have mercy and stop himself from punishing them. See how you translated similar words in [Jeremiah 5:9](#). Alternate translation: "Because they do these things, I will punish them ... I will certainly get revenge for myself against them." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 9:10

I will sing a song of mourning & a funeral song will be sung for the meadows

Yahweh is mourning for the land of Israel as if it were a person who died. (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-personification\]\]](#)) (See: **Parallelism (p.1515)**)

a funeral song will be sung

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 sing a funeral song" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

the meadows

Alternate translation: "the fields of grass that the livestock eats"

For they are 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: "Because someone has burned the meadows and pastures" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

They will not hear the sound of any cattle

Alternate translation: "Nobody will hear the sound of cattle there"

Jeremiah 9:11

a hideout for jackals

“a place for jackals to hide.” Jackals are fierce wild dogs.

places without inhabitants

Alternate translation: “places where no people live”

Jeremiah 9:12

What man is wise enough to understand this?

Yahweh uses this rhetorical question to emphasize that only a very wise person will understand the things he has said. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Only people who are very wise can understand these things." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

To whom has the mouth of Yahweh spoken, and he will declare it?

Yahweh uses this rhetorical question to emphasize that only the people he has spoken to can declare these things. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Only those who have been taught by Yahweh can explain these things to others." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

the mouth of Yahweh

Here Yahweh's speech is represented by his "mouth." Alternate translation: "Yahweh" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Why has the land perished and been destroyed & pass through?

Yahweh uses this rhetorical question to emphasize that only a wise person could explain why the land has been destroyed. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Only a wise person could explain why the land has perished and been destroyed ... pass through." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

has the land perished and 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. Both "perished" and "been ruined" describe the land being ruined. Alternate translation: "is the land ruined" (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-doubling\]\]](#)) (See: **Active or Passive (p.1434)**)

Jeremiah 9:13

It is because

Alternate translation: "These things will happen because"

they have abandoned my law

Yahweh speaks of the people not obeying his law as if it were something that they had walked away from.

Alternate translation: "they have rejected my law" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

they do not listen to my voice

Here Yahweh's "voice" represents what he says. Alternate translation: "they do not pay attention to the things I tell them" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

or walk by it

Here "walk" is an idiom for "live." Alternate translation: "or live the way I tell them to live" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 9:14

they have walked by their stubborn hearts

Here the people's "stubborn hearts" represent their stubborn desires and stubborn will. Also, here "walked" represents living. Alternate translation: "they have been stubborn and lived the way they want to live" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-idiom]]) (See: **Metonymy (p.1504)**)

have followed the Baals

Alternate translation: "have worshiped the Baals"

Jeremiah 9:15

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

See

Yahweh uses this word here to draw the people's attention to what he says next. Alternate translation: "Listen" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

wormwood

a plant that tastes bitter

Jeremiah 9:16

Then I will scatter them among the nations

Alternate translation: "Then I will force them to leave here and live in many different countries"

neither they nor their ancestors

The understood verb may be supplied. Alternate translation: "that neither they nor their ancestors have known" (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

I will send out a sword after them

Here the word "sword" refers to an enemy army. Alternate translation: "I will send an army of soldiers to fight against them" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I have completely destroyed them

This is a metonym for Yahweh causing the people's enemies to destroy them. Alternate translation: "I have caused their enemies to completely destroy them" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 9:17

General Information:

General Information:

Yahweh tells the people of Judah to mourn for the coming destruction of the land.

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Summon funeral singers; let them come & Send out for women skilled at lamenting; let them come

These two phrases have the same meaning. They emphasize that they are to call funeral singers to come. Alternate translation: "Get women who are trained in mourning and bring those women here" (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Summon funeral singers

Alternate translation: "Call women who are professional singers at funerals"

let them come

This is an idiom. Alternate translation: "tell the women to come" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Send out for women skilled at lamenting

The phrase "send out for" is an idiom. Alternate translation: "Send people out to get women who are skilled at mourning" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 9:18

Let them hurry and sing a mournful song & and our eyelids flow with water

Here Yahweh says what the people of Judah will say when the destruction comes. The words “us” and “our” refer to the people of Judah and does not include Yahweh. This may be written instead as a command from Yahweh to the people. Alternate translation: “Tell them to hurry and sing a song to mourn for you, so your eyes may run with tears and your eyelids flow with water” (See: **Exclusive and Inclusive ‘We’ (p.1465)**) (See: **Exclusive and Inclusive ‘We’ (p.1465)**)

so our eyes may run with tears and our eyelids flow with water

This describes the people crying a lot. Alternate translation: “so we will cry very hard with tears flowing from our eyes” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 9:19

General Information:

General Information:

Here Yahweh is saying what the people of Judah will say when he destroys the land.

For the sound of wailing is heard in Zion

This refers to the people of Zion wailing loudly and can be stated in active form. Alternate translation: "The people of Zion are crying loudly, saying" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

How we are devastated

Yahweh tells what the people of Judah will say when the land is destroyed. Alternate translation: "We are very upset" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

We are greatly ashamed, for we have abandoned the land since they tore down our houses

Alternate translation: "Our shame is great, because enemies destroyed our houses and we had to leave the land of Israel"

Jeremiah 9:20

hear Yahweh's word; pay attention to the messages that come from his mouth

These two phrases mean the same thing and emphasize the command to listen to what Yahweh says. In the second phrase Yahweh's "mouth" is a metonym for himself. Alternate translation: "listen to what Yahweh says. Pay attention to his words" (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Parallelism (p.1515)**)

each neighbor woman a funeral song

The understood verb may be supplied. Alternate translation: "teach each neighbor woman a funeral song" (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

Jeremiah 9:21

General Information:

General Information:

Here Yahweh is saying what the people of Judah will say when he destroys the land.

For death has come through our windows & young men in the city squares

The people of Judah will compare death to a person who can climb in windows to attack the people inside and attacks people in the palaces, streets, and city squares. (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

palaces

fancy houses where kings live. Death will come to rich and poor alike.

city squares

marketplaces

Jeremiah 9:22

This is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "This is what Yahweh has declared" or "This is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

the corpses of men will fall like dung & like grain stalks after the reapers

These two phrases mean the same thing and emphasize the large number dead bodies. Alternate translation: "dead bodies will fall all over the place" (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

corpses of men will fall like dung in the fields

This describes the great number of people who will die, by comparing their bodies to dung that falls in the fields. Alternate translation: "dead bodies will drop everywhere like animal dung falls all over the fields" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

like grain stalks after the reapers

This describes the great number of people who will die, by comparing their bodies to cut stalks of grain. Alternate translation: "like stalks of grain fall everywhere after the farmers cut them down" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

there will be no one to gather them

Alternate translation: "there will be nobody to gather the dead bodies"

Jeremiah 9:23

General Information:

General Information:

These are the words of Yahweh.

Do not let the wise man take pride in his wisdom

Alternate translation: "A wise man should not be proud because he is wise"

or the warrior in his might

The understood verb may be supplied. Alternate translation: "or let the warrior take pride in his might" (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

Do not let the wealthy man take pride in his riches

Alternate translation: "A rich man should not be proud because he is rich"

Jeremiah 9:24

has insight and knows me

“understands who I am and knows me.” Both of these phrases have similar meanings. They emphasize people knowing who Yahweh is and understanding who he is. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

For I am Yahweh

This refers to people knowing Yahweh and his ways. Alternate translation: “Because people should understand that I am Yahweh” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

For it is in these that I take pleasure

The word “these” refers to covenant loyalty, justice, and righteousness.

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 9:25

General Information:

General Information:

These are the words of Yahweh.

See

Yahweh uses this word here to draw the people's attention to what he says next. Alternate translation: "Listen" or "Indeed" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

all the circumcised who are such only in their body

This refers to the people of Israel who have entered into Yahweh's covenant by getting circumcised physically, but who have not changed their inner beings by following his laws. Alternate translation: "all those people who have changed their bodies by circumcising them but who have not changed their inner beings" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 9:26

all the people who cut the hair on their heads very short

This probably refers to people who cut their hair short in order to honor a pagan god. Some modern versions interpret this Hebrew expression as “all the people who live on the edge of the wilderness.”

For all these nations are uncircumcised

The word “nations” refers to the people who live in these places. Foreigners being uncircumcised was a sign that they were not in Yahweh’s covenant. Alternate translation: “For the people of these nations did not enter into a covenant with Yahweh through circumcision” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Metonymy (p.1504)**)

all the house of Israel has an uncircumcised heart

The “heart” represents a person’s will and desires. An “uncircumcised heart” represents the character of a person that does not follow Yahweh and his laws. Also, the “house” of Israel refers to the people of Israel. Alternate translation: “all the people of Israel are only circumcised on the outside and have not changed their hearts” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 10

Jeremiah 10 General Notes

Structure and formatting

The ULT sets the lines in 10:1-25 farther to the right on the page than the rest of the text because they are a long quotation.

Special concepts in this chapter

Yahweh's power

This chapter contrasts the great power of Yahweh with the powerlessness of any other false god. It is intended to question why the Jews would worship any other god. (See: **god, false god, goddess, idol, idolater, idolatrous, idolatry (p.1560)**)

Jeremiah 10:1

General Information:

General Information:

Yahweh has just reminded the people of Judah, as well as Egypt, Edom, Ammon, Moab and all people, that they will be punished.

Hear the word

Alternate translation: "Hear the message"

house of Israel

Here the "house" of Israel represents the people of Israel. Alternate translation: "people of Israel" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 10:2

Do not learn the ways of the nations

Alternate translation: "Do not act like the other nations act"

dismayed

worried or upset

by the signs in the heavens

Alternate translation: "by strange things in the sky"

for the nations are dismayed by these

Here "the nations" refer to the people who live in them. This can be written in active form. Alternate translation: "for the people of the nations are afraid of the strange things they see in the sky" (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p.1434)**)

Jeremiah 10:3

General Information:

General Information:

Yahweh has just reminded them not to learn the ways of the nations nor be worried by things that happen in the sky.

craftsman

a man skilled in his work

Jeremiah 10:4

(There are no notes for this verse.)

Jeremiah 10:5

What they make with their hands is like scarecrows

A scarecrow is a man-like figure made to scare birds and prevent them from eating the crops. Here Yahweh compares the idols to scarecrows because they are not capable of doing anything. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

cucumber

a vegetable that is usually long, with green skin and white flesh that contains much water

they have to be carried

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 to carry them" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 10:6

General Information:

General Information:

Jeremiah has just been talking about idol worship.

your name is great in power

Here Yahweh's "name" refers to himself and his reputation. Alternate translation: "you are very powerful" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 10:7

Who does not fear you, king of the nations?

Jeremiah asks this rhetorical question to emphasize that everyone should fear Yahweh. Here he refers to Yahweh as “king of the nations.” If it would be helpful in your language, you could express this question as a statement. Alternate translation: “Everyone should fear you, king of the nations.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

what you deserve

Alternate translation: “what you have earned”

Jeremiah 10:8

They are all the same, they are brutish and stupid, disciples

The words “brutish” and “stupid” mean basically the same thing and emphasize how foolish the people are for worshiping idols. Alternate translation: “They are all very stupid, they are disciples” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

disciples of idols that are nothing but wood

Alternate translation: “they try to learn from an idol which is only a piece of wood”

Jeremiah 10:9

Tarshish & Uphaz

places where silver and gold are mined (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

gold from Uphaz made by artificers, the hands of refiners

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. Also, the refiners are represented here by their “hands” because they do their work with their hands. Alternate translation: “gold from Uphaz that skilled craftsmen and refiners have made” (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p. 1434)**)

artificers

Alternate translation: “skilled craftsmen”

refiners

people who heat gold to remove from it anything that is not gold

Their clothes are blue and purple cloth

Alternate translation: “The people dress the idols in blue and purple cloth”

Jeremiah 10:10

The earth quakes at his anger

This speaks of the earth shaking as an emotional response to Yahweh's anger, when actually Yahweh causes the earth to quake. Alternate translation: "The earth quakes when he is angry" (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

quakes

Alternate translation: "shakes"

Jeremiah 10:11

General Information:

General Information:

God is speaking to Jeremiah.

You will speak to them like this

The word “you” refers to the Israelites and the word “them” refers to the people of the other nations.

will perish from the earth

This speaks of the idols disappearing and losing their significance as if they were dying. This emphasizes their lack of power. Alternate translation: “will disappear from the earth” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 10:12

stretched out the heavens

This speaks of Yahweh creating the sky as if it were a large sheet that he stretched out. Alternate translation: "created the heavens" or "created the sky" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 10:13

His voice makes the roar of waters in the heavens

Here Yahweh is represented by his “voice” to emphasize his speech. The phrase “the roar of waters” refers to loud storms. Alternate translation: “His voice causes the storms in the sky” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

he brings up the mists from the ends of the earth

This means that he causes the mists to evaporate and form clouds. The phrase “the ends of the earth” refers to all of the earth. Alternate translation: “he causes clouds to form over every part of the earth” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

sends out wind from his storehouse

This speaks of Yahweh causing the wind to blow as if the wind were kept in a storehouse and brought out when he desires. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

storehouse

a building where things are kept

Jeremiah 10:14

has become ignorant

Alternate translation: "is lacking knowledge" or "does not know"

Every metalworker is put to shame by his 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: "Every metalworker's idols put him to shame" or "As for every metalworker, his idols shame him" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 10:15

they will perish at the time of their punishment

This speaks of the final destruction of the idols. Alternate translation: “there will be a time when God will destroy them” (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Jeremiah 10:16

the portion of Jacob

Here "Jacob" represents the people of Israel. God being their "portion" is an idiom that means that they worship him. Alternate translation: "the portion of Israel" or "whom the people of Israel worship" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1504)**)

the molder of all things

Alternate translation: "the creator of all things" or "the one who created all things"

Israel is the tribe of his inheritance

This speaks of Israel belonging to Yahweh as if it were something that Yahweh gained through inheritance. Alternate translation: "The tribe of Israel belongs to him" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 10:17

Gather your bundle

Alternate translation: "Gather your belongings"

who have been living under the siege

Alternate translation: "whose city has been surrounded by your enemies' army" or "who have been living in your city while an enemy army surrounds it"

Jeremiah 10:18

See

Yahweh uses this word here to draw the peoples' attention to what he says next. Alternate translation: "Listen" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

I am about to throw the inhabitants of the land out this time

Here Yahweh speaks of causing the people to leave the land as if they were objects that he were throwing out of a container. Alternate translation: "I will cause the people living in the land to leave that land" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

inhabitants of the land

Alternate translation: "people who live in the land"

distress

great pain or suffering

Jeremiah 10:19

General Information:

General Information:

Jeremiah is speaking as if he were the whole tribe of Israel. (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Woe to me! Because of my broken bones, my wound is infected

Jeremiah speaks of the peoples' distress as if they were physically wounded by broken bones and infection.

Alternate translation: "Woe to us! It is as though we have broken bones and an infected wound" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

but I must bear it

Here Jeremiah represents the whole tribe of Israel. Alternate translation: "but we must bear it" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 10:20

My tent is devastated, and all of my tent cords are cut in two

Here Jeremiah speaks of the enemy having destroyed their city as if their tent had been destroyed. Alternate translation: "It is as though our great tent is destroyed; the ropes that held it up have been cut" or "The enemy has completely destroyed our city" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

My tent is devastated

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 enemy has devastated my tent" or "Our enemy has destroyed our tent" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

They have taken my children away from me

Here Jeremiah represents the whole tribe of Israel. Alternate translation: "Our enemies have taken our children away from us" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

so they no longer exist

The children no longer existing is a metaphor for the parents never seeing them again. Alternate translation: "and it is like they no longer exist" or "and they will never return again" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

There is no longer anyone to spread out my tent or to raise up my tent curtains

Here Jeremiah speaks of them not having descendants to rebuild their city as if their city were a tent that needs to be rebuilt. Alternate translation: "There is no one to rebuild our city" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 10:21

For the shepherds are stupid & all their flock has been scattered

Here the leaders of Israel are spoken of as if they were shepherds and the people of Israel are spoken of as if they were flocks of sheep. Alternate translation: "For the shepherds of our people are stupid ... all the people of their flock have been scattered" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

all their flock has 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: "and their enemies have scattered all their flock" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 10:22

See! It is coming, a great earthquake is coming

Here the marching enemy armies are spoken of as if they were an earthquake. The word "See!" is used here as an idiom to draw the listener's attention to what is said next. Alternate translation: "Look! The enemy army is coming, they sound like a great earthquake as they are marching" (See: [\[\[rc://ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc://ta/man/translate/figs-idiom\]\]](#)) (See: **Metaphor (p.1498)**)

jackals

a type of fierce wild dog

Jeremiah 10:23

General Information:

General Information:

Jeremiah prays for the people of Israel.

that the way of a man does not come from himself. No person walking directs his own steps

These two phrases mean the same thing. This means that no one has control over the various things that will happen to him during his life. Alternate translation: "that no person controls what will happen to him; no one is able to direct the events that he will experience" (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Parallelism (p.1515)**)

Jeremiah 10:24

(There are no notes for this verse.)

Jeremiah 10:25

Pour your fury on the nations

Here “the nations” refer to the people who live in them. Alternate translation: “In your fury, punish the nations” or “In your anger, punish the nations of the people” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

that do not call on your name

This is an idiom. Alternate translation: “that do not worship you” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

For they have devoured Jacob and consumed him so as to completely destroy him

These three phrases have the same meaning. Jeremiah repeats this idea three times to emphasize the utter destruction of Israel. This speaks of the enemy armies attacking the people of Israel as if the armies were a fierce animal attacking and devouring its prey. Alternate translation: “For they have fiercely attacked the people of Israel and consumed them so as to completely destroy them” (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Parallelism (p.1515)**)

demolish his habitation

Alternate translation: “demolish their homes”

Jeremiah 11

Jeremiah 11 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 11:15-17, 20.

Special concepts in this chapter

The covenant

The covenant Yahweh made with Moses is prominent in this chapter. Because the people disobeyed this covenant, God will not help them. (See: **covenant (p.1551)**)

Jeremiah 11:1

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1](#). Alternate translation: “This is the message that Yahweh gave to Jeremiah. He said,” or “This is the message that Yahweh spoke to Jeremiah:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 11:2

the inhabitants of Jerusalem

Alternate translation: "the people who live in Jerusalem"

Jeremiah 11:3

Cursed is anyone

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 curse anyone" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 11:4

from the land of Egypt, from the furnace for smelting iron

This speaks of the horrible circumstances and oppression the Israelites were living in Egypt by comparing them to a smelting furnace. Alternate translation: “of Egypt. What happened to them in Egypt was terrible; it was as though they were living in a hot furnace” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

smelting

heating iron to liquid form

Listen to my voice

The word “voice” here is a metonym for what the speaker says with the voice, and “listen” is a metonym for “obey.” Alternate translation: “Obey what I say” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 11:5

the land flowing with milk and honey

“the land where milk and honey flow.” God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: “the land that is excellent for raising livestock and growing crops” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 11:6

the words of this covenant

Alternate translation: "the terms of this covenant"

carry them out

This is an idiom. Alternate translation: "obey them" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 11:7

solemn

serious and important

Listen to my voice

The word “voice” here is a metonym for what the speaker says with the voice, and “listen” is a metonym for “obey.”
Alternate translation: “Obey what I say” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 11:8

Each person has been walking in the stubbornness of his wicked heart.

Here “walking” is an idiom for the way a person lives. The word “heart” is a metonym for a person’s desires and emotions. Alternate translation: “Each person has refused to change and has been living by his own wicked desires” or “Each person has refused to change and continues to do the evil things that they want to do” (See: [\[\[rc://ta/man/translate/figs-idiom\]\]](#) and [\[\[rc://ta/man/translate/figs-metonymy\]\]](#)) (See: **Idiom (p.1487)**)

So I brought all the curses in this covenant that I commanded to come against them

Alternate translation: “So I punished them with all the curses that I described in this covenant that I had commanded them to obey”

Jeremiah 11:9

A conspiracy has been discovered

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 is a conspiracy" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

conspiracy

a secret plan to do something that is harmful or illegal

the inhabitants of Jerusalem

Alternate translation: "the people who live in Jerusalem"

Jeremiah 11:10

They have turned to the iniquities of their earliest ancestors

The phrase “turned to” is an idiom that means to start doing something. Alternate translation: “They have returned to committing the same iniquities as their earliest ancestors committed” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

walked after

Alternate translation: “followed after”

The house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18](#). Alternate translation: “Israel” or “The kingdom of Israel” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the house of Judah

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18](#). Alternate translation: “Judah” or “the kingdom of Judah” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 11:11

See

This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

Jeremiah 11:12

The cities of Judah and the inhabitants of Jerusalem

Here the “cities of Judah” represents the people who live in them. Alternate translation: “The people who live in the cities of Judah and in Jerusalem” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

but they will certainly not be saved by 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: “but their gods will certainly not save them” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 11:13

to equal

Alternate translation: "to as many as"

her streets

Alternate translation: "the streets in Jerusalem"

Jeremiah 11:14

You must not wail

Alternate translation: "You must not make a loud cry of sadness"

Jeremiah 11:15

Why is my beloved one, the one who has had so many wicked intentions, in my house?

Yahweh uses this rhetorical question to emphasize that the people Judah no longer have a right to be in his temple. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "My beloved one, the one who has had so many wicked intentions, should not be in my house." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

is my beloved one, the one who has had

The people of Judah are spoken of as if they were a single woman greatly beloved. Alternate translation: "are the people whom I love, those who have had" or "are the people of Judah whom I love, who have had" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 11:16

In the past Yahweh called you a leafy olive tree

In the Old Testament people were often compared to trees or plants. Those who were prosperous and healthy were spoken of as leafy, fruitful tree. Alternate translation: "In the past Yahweh said that you were like a leafy olive tree" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

will light a fire on it

This expression continues the metaphor of the tree. The fire stands for the destruction of the people. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

that will sound like the roar of a storm

This compares the sound of the raging fire to the sound of a severe storm. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

its branches will be broken

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 break off your branches" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 11:17

the one who planted you

This speaks of Yahweh placing the people of Israel and Judah in the places where they live as if they were a tree that Yahweh had planted. Alternate translation: “who planted you like a farmer plants a tree” or “the one who placed you to live in the land of Israel and Judah” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

has decreed disaster against you

Alternate translation: “has decreed that disaster will come upon you”

the house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18](#). Alternate translation: “Israel” or “the kingdom of Israel” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the house of Judah

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18](#). Alternate translation: “Judah” or “the kingdom of Judah” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 11:18

Yahweh made me know these things, so I know them

"You have revealed things to me and so I know them." The refers to Yahweh revealing to Jeremiah that his enemies were planning to kill him.

made me see their deeds

The refers to Yahweh revealing to Jeremiah that his enemies were planning to kill him. This is spoken of here as if Jeremiah has already see their actions. Alternate translation: "have revealed to me their evil plans" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 11:19

I was like a gentle lamb being led to a butcher

This speaks of Jeremiah being unaware of his enemies' plans to kill him by comparing him to a lamb who is being led to be slaughtered. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

being led to a butcher

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 my enemies were leading to a butcher" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Let us destroy the tree with its fruit

Here Jeremiah's enemies speak of killing him as if he were a fruit tree that they were planning to destroy. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Let us cut him off from the land of the living

The phrase "cut him off" means to destroy him. Also, "the living" refers to living people. Alternate translation: "Let us kill him so he is no longer in the land of those who are alive" or "Let us destroy him so that he is no longer among the world of living people" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

his name will be no longer 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: "people will no longer remember his name" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 11:20

the heart and the mind

The heart is a metonym for what a person feels and desires and “the mind” is a metonym for what a person thinks and decides. Alternate translation: “a person’s feelings and thoughts” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I will witness your vengeance

The word “vengeance” here can be expressed as a verb. Alternate translation: “I will watch you take revenge” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 11:21

Anathoth

This is the name of a special city where priests live. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

seeking your life

This phrase represents wanting or trying to kill someone. Alternate translation: “wanting to kill you” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

They say

“They say to me.” The men are speaking to Jeremiah.

you will die by our hand

Here the men refer to their “hand” to emphasize that they plan to kill him themselves. Alternate translation: “we ourselves will kill you” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 11:22

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

See

This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen"

vigorous young men

men at the strongest time of their lives

will die by the sword

Here the "sword" represents battle. Alternate translation: "will die in battle" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 11:23

None of them will be left

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 leave none of them" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

a year of their punishment

The word "year" here is a idiom that describes a specific period of time that Yahweh decides. Alternate translation: "in the time of their punishment" or "for the time of their punishment is coming" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 12

Jeremiah 12 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 12:1-13.

Special concepts in this chapter

Jeremiah complains that evil men prosper

Jeremiah complains that evil men prosper. He questions Yahweh's justice. Yahweh's response: if Jeremiah is upset by the people of Anathoth, how will he face enemies in Jerusalem? (See: [\[\[rc:///tw/dict/bible/kt/evil\]\]](#) and [\[\[rc:///tw/dict/bible/kt/justice\]\]](#))

Yahweh's grace to the other nations

Yahweh gives a gracious offer to the Gentile nations. If the other nations who have been against Judah leave their idols and worship God, then God will allow them to return to their lands. (See: **grace, gracious (p.1562)**)

Jeremiah 12:1

General Information:

General Information:

Jeremiah speaks to Yahweh.

the wicked

This refers to wicked people. Alternate translation: “wicked people” or “those who are wicked” (See: **Nominal Adjectives (p.1507)**) (See: **Nominal Adjectives (p.1507)**)

Jeremiah 12:2

You planted them and they took root. They continue to produce fruit

Here Jeremiah speaks of the wicked as if they were fruit trees. Alternate translation: “They are like fruit trees that you planted, that you allow to prosper and to produce lots of fruit” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

You are near to them in their mouths, but far away from their hearts

Here “mouths” represents what a person says. And, “hearts” represents what a person thinks or feels. Also, being loyal is spoken of as if it were being near a person, and being disloyal is spoken of as if it were being far away from a person. Alternate translation: “They always say good things about you, but they do not love or respect you” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 12:3

my heart

Here the "heart" represents a person's thoughts and true feelings. Alternate translation: "my thoughts" or "my inner feelings" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Take them away like sheep to the slaughter

Here Jeremiah asks Yahweh to prepare to punish the wicked as if they were sheep to be taken away to be slaughtered. Alternate translation: "Take the wicked people away, like sheep for slaughter" or "Prepare to punish those wicked people" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the day of slaughter

Alternate translation: "the day they will be destroyed"

Jeremiah 12:4

How long will the land go on drying up & because of the wickedness of its inhabitants?

Their land is dry and rain has not come as punishment for the peoples' wickedness.

wither

dry up

The animals and the birds have been taken away

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 animals and the birds are gone" or "The animals and the birds have all died" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

God will not see what happens to us

This could mean: (1) The people are saying that God does not know what things will happen to them in their future or (2) God is unaware of their sin. Alternate translation: "God does not see the sinful things that we do"

Jeremiah 12:5

how can you compete against horses?

This rhetorical question implies that he would not be able to run with horses. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "you will never compete well against horses." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

If you fall down

This refers to while the person is running. Alternate translation: "If you fall down while running" (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

the safe countryside

This refers to the open countryside, where it is easy to travel quickly, in contrast to the overgrown thickets along the Jordan River, where it is difficult to move.

how will you do in the thickets along the Jordan?

This rhetorical question implies that he would not be able to run through the thickets along the Jordan. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "you will surely not be able to run in the thickets along the Jordan." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

thickets

many bushes or small trees growing close together

Jeremiah 12:6

denounced

to have accused someone publicly

Jeremiah 12:7

I have abandoned my house; I have forsaken my inheritance. I have given my beloved into the hands of her enemies.

These three sentences have similar meanings. The first and second one strengthens the thought in the third. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

I have abandoned my house; I have forsaken my inheritance

The two phrases are metaphors in which Yahweh speaks of his people as if they were his "house" and his "inheritance." Alternate translation: "I have abandoned my Israelite people, the people whom I chose to belong to me" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

into the hands of her enemies

Here the word "hands" represents control. Alternate translation: "to be conquered by her enemies" or "over to the control of her enemies" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

of her

Here Yahweh refers to his people as a female by using a feminine pronoun. Alternate translation: "of their" (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Jeremiah 12:8

she sets herself against me with her own voice

This continues to speak of Yahweh's people as a lion. This speaks of the people showing they are against him as if they were roaring at him. Alternate translation: "it is like she roars at me to defy me"

she sets herself & with her & hate her

Here Yahweh refers to his people as a female by using feminine pronouns. Alternate translation: "they set themselves ... with their ... hate them" (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Jeremiah 12:9

Has not my prized possession become a speckled bird, that other birds of prey go against her all around?

Yahweh uses this rhetorical question to emphasize that his people are surrounded by their enemies. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "My prized possession has become a speckled bird and other birds of prey go against her all around." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Has not my prized possession

Here Yahweh speaks of his people as his "prized possession." Alternate translation: "Have not my people, who are my prized possession" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

become a speckled bird, that other birds of prey go against her all around

Here Yahweh speaks of his people being in danger and surrounded by their enemies as if they were a speckled bird surrounded by birds of prey. Alternate translation: "become like a speckled bird, and her enemies are like birds of prey attacking her on all sides" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

a speckled bird

"a strange looking bird." This refers to a bird that was often picked on and eaten by other birds.

birds of prey

birds that attack and eat animals

Go and gather all the wild beasts and bring them to devour her

Yahweh speaks here in the form of a command to strengthen what he says. This command is not directed to a specific person and may be written as a statement. Alternate translation: "Let all the wild beasts in the fields come and eat her" (See: **Apostrophe (p.1437)**) (See: **Apostrophe (p.1437)**)

Jeremiah 12:10

Many shepherds have destroyed my vineyard

Here Yahweh speaks of his land and his people being destroyed by armies as if they were a vineyard that shepherds had destroyed. Alternate translation: "My people and my land are like a vineyard that many shepherds have destroyed" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Many shepherds have destroyed

Here the word "shepherds" refers to their sheep. Alternate translation: "Many shepherds have allowed their sheep to destroy" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

They have stomped all over

Alternate translation: "They have crushed under their feet"

my portion of land

Alternate translation: "the ground I planted" or "my field"

Jeremiah 12:11

All the land has been made 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: "All the land is desolate" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

takes it to heart

This is an idiom. Alternate translation: "cares" or "pays any attention" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 12:12

Destroyers have come

Alternate translation: "Destroying armies have come"

bare places in the wilderness

Alternate translation: "places in the wilderness where nothing grows"

for Yahweh's sword is devouring

Here Yahweh speaks of the armies that he is using to punish his people as being his "sword." His "sword" is described here as if it were a large animal that attacked and devoured the people. Alternate translation: "for the armies are my sword that I am using to punish you" or "for I am sending the destroying armies to attack you" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-personification\]\]](#)) (See: **Metaphor (p.1498)**)

from one end of the land to the other

This refers to the whole land that belongs to his people.

Jeremiah 12:13

They have sown wheat but harvest thornbushes

Alternate translation: "They have sown wheat, but there is nothing to harvest but thornbushes"

They have

Alternate translation: "My people have"

thornbushes

a large plant that is covered in sharp points

exhausted

unable to do more, without any more strength

So be ashamed of your gain because of Yahweh's anger

"So be ashamed of your tiny harvest because Yahweh is angry with you." Here the word "gain" does not mean a large amount of something, but refers to a small amount.

Jeremiah 12:14

strike at the possession

Alternate translation: "have been trying to take away the land"

made my people Israel inherit

Alternate translation: "gave my people Israel as an inheritance"

See

This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

to uproot them from their own ground

God speaks of forcing the people to leave their land as if they were plants that he was pulling out of the ground. See how you translated this concept in [Jeremiah 1:10](#). Alternate translation: "to make them leave their own land" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

I will pull up the house of Judah from among them

Here Yahweh speaks of causing the people of Judah to leave the lands of the other nations as if they were plants that he was pulling out of the ground. Alternate translation: "I will cause the house of Judah to leave their lands as well" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

pull up

Alternate translation: "uproot"

the house of Judah

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18](#). Alternate translation: "Judah" or "the kingdom of Judah" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 12:15

I uproot those nations

God speaks of forcing the people to leave their land as if they were plants that he was pulling out of the ground.
Alternate translation: "I make those nations leave their lands and move to different places" (See: **Metaphor (p. 1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 12:16

General Information:

General Information:

God's word about Judah's neighbors.

It will come about that

Alternate translation: "It will happen that"

As Yahweh lives

"As surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. Swearing in Yahweh's name instead of in Baal's name indicates that they worship Yahweh instead of Baal. See how you translated this in [Jeremiah 4:2](#). Alternate translation: "I solemnly swear" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

they will be built up in the midst of my people

This speaks of the people becoming prosperous as if they were a building that was being built. 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 build them up in the midst of my people" or "I will make them wealthy and they will live among my people" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

midst

middle

Jeremiah 12:17

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 13

Jeremiah 13 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 13:15-27.

Other possible translation difficulties in this chapter

Symbolism

The action of hiding the undergarment was intended to be a symbolic event. It was supposed to get the Jews' attention and be a lesson for them to learn. Jeremiah performed the action, but it was not the action itself that was important. (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 13:1

linen

a type of very fine cloth

undergarment

clothing that people wear under their clothes; underwear

waist

the middle part of the body, usually the narrowest, between the hips and chest

do not put it in water first

Alternate translation: "do not wash it or get it wet"

Jeremiah 13:2

(There are no notes for this verse.)

Jeremiah 13:3

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

The idiom “the word of Yahweh came to” is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#), and make any changes as needed. Alternate translation: “Yahweh gave me a message a second time. He said” or “Yahweh spoke this second message to me:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 13:4

rock crevice

a space between rocks or a crack in a rock, big enough to put something into it

Jeremiah 13:5

(There are no notes for this verse.)

Jeremiah 13:6

(There are no notes for this verse.)

Jeremiah 13:7

(There are no notes for this verse.)

Jeremiah 13:8

the word of Yahweh came to me, saying,

The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated this in [Jeremiah 1:4](#). Alternate translation: "Yahweh gave me a message. He said" or "Yahweh spoke this message to me:" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 13:9

of Judah and Jerusalem

Here Judah and Jerusalem refer to the people who live there. Alternate translation: “of the people of Judah and Jerusalem” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 13:10

to listen to my word

Alternate translation: "to obey what I say"

who walk in the hardness of their heart

This is an idiom. Alternate translation: "who are stubborn and only do the things they desire" (See: **Idiom (p.1487)**)
(See: **Idiom (p.1487)**)

Jeremiah 13:11

clings to & cling to me

Alternate translation: “sticks to ... stick to me” or “stays close to ... stay close to me”

all the house of & all the house of

Alternate translation: “all the people of ... all the people of”

the house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18](#). Alternate translation: “Israel” or “the kingdom of Israel” or “the people of Israel” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the house of Judah

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18](#). Alternate translation: “Judah” or “the kingdom of Judah” or “the people of Judah” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 13:12

Every jar will be filled with wine & every jar will be filled with wine

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: “Every wineskin should be full of wine ... every wineskin should be full of wine” or “Every wine jar should be full of wine ... every wine jar should be full of wine” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 13:13

See

This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

fill with drunkenness every inhabitant of this land

Alternate translation: "cause all the people of this land to be drunk"

the kings who sit on David's throne

Here the throne that the king of Judah sits on is represented as "David's throne." Alternate translation: "the kings who sit on Judah's throne" or "the kings of the nation of Judah" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 13:14

smash each man against the other, fathers and children together

Here the words “each man” refer to both men and women. Alternate translation: “Then I will cause the people to fight with each other, even parents and children will fight one another” (See: **When Masculine Words Include Women (p.1547)**) (See: **When Masculine Words Include Women (p.1547)**)

fathers and children together

The understood information may be supplied. Alternate translation: “I will smash fathers and children together” (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

I will not pity

Alternate translation: “I will not feel sorry for”

will not spare them from destruction

This can be stated in positive form. Alternate translation: “will allow them to be destroyed”

Jeremiah 13:15

arrogant

falsely believing oneself to be important

Jeremiah 13:16

he brings darkness

Here trouble and despair are spoken of as if they were "darkness." Alternate translation: "he brings trouble and despair" or "he cause great troubles to come"

before he causes your feet to stumble

Here a person is referred to by his "feet" to emphasize that he is walking. Alternate translation: "before he causes you to trip and fall as you walk" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

twilight

early morning or evening when it is partially dark, when the sun is beginning to rise or when the sun is almost set

For you are hoping for light, but he will turn the place into a deep darkness, into a dark cloud

This speaks of goodness and blessings as "light" and of trouble and despair as "darkness." Alternate translation: "For you were hoping for light and blessings, but Yahweh will give you darkness and great despair--you will feel like you are surrounded by a dark cloud" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 13:17

for Yahweh's flock has been taken captive

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 enemies have captured Yahweh's flock" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

for Yahweh's flock has been taken captive

Here Jeremiah speaks of Yahweh's people as Yahweh's "flock" because he cares for them like a shepherd cares for his sheep. This event has not happened yet, but it is written here as if it already has. This can be written in future tense. Alternate translation: "for you who are Yahweh's flock, your enemies will soon capture you" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-pastforfuture\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 13:18

General Information:

General Information:

Yahweh is continuing to talk to Jeremiah. He is telling Jeremiah what to say to the king of Judah and the king's mother.

queen mother

the mother of the king

for your splendid crowns have fallen from your heads

A king and queen mother wear crowns to represent their royal positions as the king and queen mother. Also, this event has not happened yet, but it is written here as if it already has. This can be written in future tense. Alternate translation: "for you will no longer be the king and queen mother, for your crowns, your pride and glory, will fall off" (See: [\[\[rc:///ta/man/translate/translate-symaction\]\]](#) and [\[\[rc:///ta/man/translate/figs-pastforfuture\]\]](#)) (See: **Symbolic Action (p.1540)**)

Jeremiah 13:19

The cities in the Negev will be shut up, with no one to open them

This means that the cities will be surrounded by their enemies, who will not allow anyone to go in or come out of the cities. Alternate translation: “The cities in the Negev will be shut up, and no one will be able to go into them or come out of them” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

The cities in the Negev will be shut 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: “Your enemies will shut the cities in the Negev up” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

All Judah will be taken captive, completely taken captive

Here “Judah” represents the people who live there. 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 enemies will take all of the people of Judah captive into exile” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 13:20

General Information:

General Information:

Yahweh is talking to the people of Jerusalem.

Lift up your eyes and look at the ones coming from the north

Here the word "look" is an idiom that means to pay attention and be aware of what is happening. Also, "Lift up your eyes" represents looking at something. Alternate translation: "Pay attention and be aware of the ones coming from the north" (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Idiom (p. 1487)**)

the ones coming from the north

This refers an enemy army that will come from the north. Alternate translation: "the enemy army coming from the north" or "the enemy army marching from the north" (See: **Assumed Knowledge and Implicit Information (p. 1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Where is the flock he gave to you, the flock that was so beautiful to you?

This rhetorical question is asked to emphasize that the people of Judah will be captured by the enemy armies. This question is asked as if the people of Judah had already been captured even though this has not yet happened. The question can be written as a statement and in future tense. Alternate translation: "I gave you the people of Judah to care for, like a beautiful flock of sheep, but the enemy army will capture them." (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-pastforfuture\]\]](#)) (See: **Rhetorical Question (p.1533)**)

the flock

This speaks of the people of Judah as a "flock" of sheep to emphasize that the leaders of Judah were supposed to care for them and look after them. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 13:21

What will you say when God sets over you those you had trained to be your special allies?

This rhetorical question is used to emphasize that the people who Judah's leaders thought they were at peace with will conquer them. If it would be helpful in your language, you could express this question as a statement.

Alternate translation: "The people you thought were your friends will conquer you and rule over you." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Are these not the beginnings of the labor pains that will seize you just like a woman in childbirth?

Yahweh uses this rhetorical question to tell the people that their capture is just the beginning of the suffering they will go through. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "These things that you will suffer are like the beginning of the labor pains of a woman in childbirth."

(See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 13:22

that your skirts are raised up and you have been violated

This means that the enemy soldiers will rape the Judean 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: "that the enemy soldiers will lift up the skirts of your women and rape them" (See: [\[\[rc:///ta/man/translate/figs-euphemism\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Euphemism (p.1461)**)

Jeremiah 13:23

Can the people of Cush change their skin color, or a leopard change its spots?

This rhetorical question is used to state an example of something that is impossible. If it would be helpful in your language, you could express this question as a statement. Also, the understood verb “can” maybe be supplied in the second phrase. Alternate translation: “The people of Cush cannot change their skin color and a leopard cannot change its spots.” (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-ellipsis\]\]](#)) (See: **Rhetorical Question (p.1533)**)

If so, then you yourself, although accustomed to wickedness, would be able to do good

This statement is ironic because the examples about the Cushite and the leopard are impossible situations. This states that if those impossible things could happen then they could do good. Alternate translation: “Just like these things are impossible, so it is also impossible for you who always do evil to do good” (See: **Irony (p.1493)**) (See: **Irony (p.1493)**)

Jeremiah 13:24

I will scatter them like chaff that perishes in the desert wind

"I will scatter them like chaff that is blown away by the wind." Yahweh is saying He will scatter His people throughout the world just as chaff is scattered by the wind. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 13:25

(There are no notes for this verse.)

Jeremiah 13:26

I myself will strip your skirts off you, and your private parts will be seen.

This means that Yahweh will make them feel ashamed. It does not in any way mean that he will rape them. 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 as though I myself will strip your skirts off of you so that everyone will see your private parts and you will be ashamed" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 13:27

neighing

This is the sound of a male horse desiring a female horse. Alternate translation: “lusting” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 14

Jeremiah 14 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 14:1-10, 17-22.

Special concepts in this chapter

False prophets

The false prophets promised there would not be any war or drought. They gave people a false sense of hope, when they needed to repent. Because of this, Yahweh sent a drought and said that the false prophets would die of drought and war. This showed that these were not true prophets of Yahweh. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#), [\[\[rc:///tw/dict/bible/kt/promise\]\]](#) and [\[\[rc:///tw/dict/bible/kt/hope\]\]](#) and [\[\[rc:///tw/dict/bible/kt/repent\]\]](#))

Jeremiah 14:1

General Information:

General Information:

Yahweh, through the prophet Jeremiah, has just talked about the adultery of the people.

This is the word of Yahweh that came to Jeremiah

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “This is the message that Yahweh gave to Jeremiah” or “This is the message that Yahweh spoke to Jeremiah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 14:2

Let Judah mourn

Here “Judah” represents the people who live there. Alternate translation: “Let the people of Judah mourn” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

let her gates fall apart

Here the word “gates,” which keep enemies out of cities and where people conduct business and government, is a synecdoche for Judah’s cities, and Judah’s cities are a metonym for the people who live in them. Alternate translation: “let her cities fall apart” or “let the people in her cities become unable to defend themselves” (See: [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Synecdoche (p.1542)**)

fall apart

Alternate translation: “fall into pieces”

their cries for Jerusalem are going up

The phrase “going up” is an idiom. Alternate translation: “They are calling out loudly in prayer for Jerusalem” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 14:3

Their mighty ones

Alternate translation: "The rich people"

ashamed and dishonored

Both of these words have similar meaning and together emphasize that the servants were ashamed that they were unable to get water. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

they cover their heads

In biblical times, people would wear a headcovering to show that they were ashamed. (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

Jeremiah 14:4

General Information:

General Information:

Yahweh, through the prophet Jeremiah, has continued to tell the people about the drought.

The plowmen are ashamed and cover their heads

In biblical times, people would wear a headcovering to show that they were ashamed. (See: **Symbolic Action (p. 1540)**) (See: **Symbolic Action (p.1540)**)

Jeremiah 14:5

the doe leaves her young in the fields and abandons them

These two phrase have the same meaning and emphasize that the doe leaves her young deer because she cannot provide for them. A doe is a female deer. Alternate translation: "the deer leaves her young in the field" (See:

Parallelism (p.1515)) (See: **Parallelism (p.1515)**)

for there is no grass

This means that there is no grass for the deer to eat. Alternate translation: "for there is no grass for them to eat"

(See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 14:6

they pant in the wind like jackals

This speaks of the donkeys panting because they are thirsty by saying that they pant like jackals. Jackals are fierce wild dog which pant a lot. Alternate translation: "they pant in the wind like thirsty jackals" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Their eyes fail to work, for there is no vegetation

Alternate translation: "They become blind because there is no grass to eat"

Jeremiah 14:7

General Information:

General Information:

Yahweh, through the prophet Jeremiah, has just told the people about the drought.

our iniquities testify against us

Here their "iniquities" are spoken of as if they were people who testified against them about their wrong doing.

Alternate translation: "our iniquities give evidence of our wrongdoing" (See: **Personification (p.1518)**) (See:

Personification (p.1518))

for the sake of your name

Here Yahweh's "name" refers to his reputation. Alternate translation: "for the sake of your reputation" or "in order that everyone can see that you are very great and keep your promises" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 14:8

Hope of Israel

This is another name for Yahweh. Alternate translation: “You are the hope of Israel” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

why will you be like a stranger in the land, like a foreign wanderer who stretches out and spends just one night?

The people are asking if Yahweh is unconcerned with his people and unable to help them. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “you should not be like a stranger in the land, like a foreign wanderer who stretches out and spends just one night.” (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

why will you be like a stranger in the land, like a foreign wanderer & just one night

This question speaks of the possibility of Yahweh being unconcerned with helping his people as if he were a stranger just travelling through a place unconcerned with those living there. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 14:9

Why are you like someone who is astounded, or like a warrior who has no power to rescue?

This speaks of the possibility of Yahweh being unable to help his people as if he were a confused warrior who was unable to rescue anyone. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You do nothing to help us, like someone who is astounded or like a warrior who has no power to rescue us." (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

astounded

unable to understand or to think clearly

your name is called over 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. This speaks of the people being Yahweh's people by saying that his name is over them. Alternate translation: "we bear your name" or "we are your people" (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Active or Passive (p.1434)**)

Jeremiah 14:10

General Information:

General Information:

Jeremiah has been praying and asking Yahweh not to leave them alone.

they love to wander

“they love to wander away from me.” This speaks of people being unfaithful to Yahweh and not obey him as if they had wandered from the place where he is. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

have not held back their feet

Here the people are referred to by their “feet” to emphasize their walking away from Yahweh. Alternate translation: “have not kept themselves” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

calls to mind

This is an idiom. Alternate translation: “remembers” or “recalls” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 14:11

on behalf of

Alternate translation: "to assist" or "to help"

Jeremiah 14:12

wailing

loudly crying because of sorrow

I will put an end to them

This is a euphemism. Alternate translation: "I will cause them to die" (See: **Euphemism (p.1461)**) (See: **Euphemism (p.1461)**)

by sword

Here war is represented by the "sword" which was the common weapon used in battle. Alternate translation: "by war" or "by battle" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 14:13

General Information:

General Information:

Yahweh has just told Jeremiah not to pray for the people of Judah.

You will not see the sword

Here “sword” represents war, and to “see” represents experiencing. Alternate translation: “You will not experience any war” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I will give you true security

Here “security” is spoken of as if it were an object that someone could give to another person. Alternate translation: “I will allow you to live securely” or “I will allow you to live peacefully” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 14:14

prophecy deceit

The word “deceit” can be expressed as an adjective. Alternate translation: “prophecy deceitfully” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

in my name

This phrase refers to speaking with Yahweh’s power and authority or as his representative. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I did not send them out

This means that Yahweh did not send them out with messages to give to the people. Alternate translation: “I did not send them to prophesy to other people” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

coming from their own minds

Here “minds” are spoken of as if they were a place instead of the ability to think of ideas. Alternate translation: “that they think up themselves” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 14:15

General Information:

General Information:

Jeremiah has just been talking to Yahweh about the things the false prophets have been prophesying.

in my name

This phrase refers to speaking with Yahweh's power and authority or as his representative. See how you translated this in [Jeremiah 14:14](#). (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

there will be no sword & perish by sword

Here the "sword" represents war. Alternate translation: "there will be no war ... perish by war" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 14:16

famine and sword

Here the “sword” represents war. Alternate translation: “famine and war” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Then the people to whom they prophesied will be thrown out in the streets of Jerusalem because of famine and sword

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 means that whole families will die and people will throw their bodies into the streets instead of burying them. Alternate translation: “Then the people to whom they prophesied will die by famine and sword and people will throw their bodies into the streets of Jerusalem” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

their wives, their sons, or their daughters

This describes who is referred to by the word “them,” that is, everyone who died by famine and sword.

I will pour out their wickedness on them

Here Yahweh speaks of punishing the people in accordance to their wickedness as if their own wickedness were a liquid that he would pour upon them. Alternate translation: “I will punish them like they deserve to be punished” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 14:17

night and day

Here two opposite times of the day are given to mean all the time. Alternate translation: “all the time, both night and day” (See: **Merism (p.1496)**) (See: **Merism (p.1496)**)

incurable wound

a cut or break in skin that cannot be cured

Jeremiah 14:18

who were killed by the sword

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. Also, here the “sword” represents war. Alternate translation: “who died by the sword” or “who died in war” (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p.1434)**)

there are the diseases that are caused by famine

Here the “diseases” represent the people who have these diseases because of their starvation. Alternate translation: “there are the ones who are sick because of famine” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

wander

move around without purpose

they do not know

It may be helpful to state what they do not know. Alternate translation: “they do not know what they are doing” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 14:19

for a time of healing

The understood information may be supplied. Alternate translation: “we hoped for a time of healing” (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

Jeremiah 14:20

We admit, Yahweh, our offenses, the iniquity of our ancestors

Alternate translation: "Yahweh, we admit our wicked offenses and our ancestors' iniquity"

Jeremiah 14:21

For the sake of your name

Here Yahweh's "name" refers to his reputation. Alternate translation: "For the sake of your reputation" or "In order that everyone can see that you are very great and keep your promises" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

your glorious throne

Yahweh's "throne" is represented by Zion, that is Jerusalem. His "throne" also represents the place where he rules as king. Alternate translation: "do disgrace Zion where your glorious throne is" or "do not disgrace Zion, where you rule as king" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 14:22

can the skies themselves send down showers

Alternate translation: "Can the skies decide when they make the rain to fall?"

Jeremiah 15

Jeremiah 15 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 15:2, 5-21.

Special concepts in this chapter

Do not pray for the people

God told Jeremiah not to pray for the people because God was punishing them. This was meant to be an illustration for Jeremiah. Jeremiah was not to pray because the punishment was already determined. Yahweh also explains that even the great Moses could not help the sinful Jews. (See: **sin, sinful, sinner, sinning (p.1571)**)

Yahweh uses Gentile nations

Yahweh is going to use the Gentile nations to punish Judah. This would have been very offensive to the Jews. They would have also been surprised to learn that Yahweh was using the Gentile nations to punish his people. (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 15:1

General Information:

General Information:

Jeremiah has just been praying to Yahweh.

were standing in front of me, I would still not be in favor of this people

This implies that they are pleading for Yahweh to spare the people. Alternate translation: “were standing in front of me pleading for these people, I would still not be in favor of them” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Send them out from before me, for them to go away

Yahweh repeats this idea of sending away his people to add emphasis to it. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 15:2

Those who are for

Alternate translation: "Those whom I have appointed to go to"

should go to death

This speaks of dying as if death were a place that people can go to. Alternate translation: "should die" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

those who are for the sword should go to the sword

Here the "sword" represents war. To be "for the sword" means that God has appointed them to die in war. Alternate translation: "those whom I have appointed to die in war should go to die in war" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Metonymy (p.1504)**)

Those who are for famine should go to famine

This means that Yahweh has appointed these to die because of famine, and these words speak of dying by famine as if "famine" were a place that people can go to. Alternate translation: "Those whom I have appointed to die by famine should go and die by famine" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Metaphor (p.1498)**)

should go to captivity

Alternate translation: "should go into captivity"

Jeremiah 15:3

General Information:

General Information:

Yahweh has just told them he will send some of them to death, some to die by the sword, some to die by famine, and some to be captives.

the sword

Here the "sword" refers to the enemy soldiers. Alternate translation: "the enemy soldiers" (See: **Metonymy (p. 1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 15:4

I will make of them

Here the word “them” refers to the people of Judah, not to the four groups listed in the previous verse.

because of what Manasseh & did in Jerusalem

Manasseh was a very wicked king who did many evil things in Jerusalem. Alternate translation: “because of the wicked things that Manasseh ... did in Jerusalem” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 15:5

General Information:

General Information:

Yahweh has just told them he will assign them to four groups to kill them—the sword, dogs, birds, and beasts.

For who will have compassion for you, Jerusalem? Who will grieve for you?

Yahweh uses this rhetorical question to emphasize that no one should mourn for Jerusalem. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “No one should have compassion on you, Jerusalem. No one should mourn for your destruction.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

for you, Jerusalem

Here “Jerusalem” refers to the people who live there. Alternate translation: “for you people who live in Jerusalem” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 15:6

You have forsaken me & you have gone back from me

These two phrases mean basically the same thing and emphasize that the people have, indeed, forsaken Yahweh. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

gone back from me

Alternate translation: "left me" or "gone away from me"

I will strike you with my hand

Here "hand" represents power. Alternate translation: "I will use my power to strike you" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 15:7

So I will winnow them with a pitchfork at the gates of the land

Here Yahweh speaks of scattering the people and causing them to leave Jerusalem as if they were winnowed chaff being blown away on the wind. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

pitchfork

a farm tool with a long handle and sharp metal prongs, used especially for lifting and tossing grain in the air for winnowing

I will bereave them

Alternate translation: "I will cause their children to die" or "I will let their enemies kill their children"

Jeremiah 15:8

General Information:

General Information:

Yahweh has just told them no one will care about them and that he will destroy his people since they would not turn from their wicked ways.

widows

women whose husbands have died

more than the sands of the seashore

“than the grains of sand on the seashore.” This comparison is an exaggeration used to emphasize an uncountable number. Alternate translation: “more than you can count” (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

Against the mothers of young men I will send the destroyer at noonday

This means that Yahweh will send an enemy army to kill young men, which will cause their mothers great sorrow. Alternate translation: “At noonday I will send an enemy army to destroy young men and cause their mothers to weep” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

fall on them

This is an idiom. Alternate translation: “happen to them” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 15:9

She will be ashamed and embarrassed

The words “ashamed” and “embarrassed” mean basically the same thing and emphasize the intensity of shame. Alternate translation: “She will be completely ashamed” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

will waste away

This is an idiom. Alternate translation: “will grow faint” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Her sun will set while it is still day

This speaks of a woman becoming sorrowful because her children have died, as if her life were a day in which the sun had set early and turned to darkness. Here the darkness represents her sorrow. Alternate translation: “Because of her sorrow, it will be as though the sun has set and her day has turned to darkness” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

I will give those who remain to the sword in the presence of their enemies

Here the “sword” represents the enemy soldiers. This means that Yahweh will allow the enemy soldier to kill any of her children that remain. Alternate translation: “I will allow the enemy soldiers to kill those of her children that remain alive” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Metonymy (p.1504)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 15:10

General Information:

General Information:

In these verse, Jeremiah speaks to Yahweh about his suffering, and Yahweh answers him.

Woe to me, my mother

Jeremiah pretends to speak to his mother as a way to emphasize how sad he is. (See: **Apostrophe (p.1437)**) (See: **Apostrophe (p.1437)**)

a man of controversy and argument

The words “controversy” and “argument” mean basically the same thing. Together they emphasize how much Jeremiah is arguing. Alternate translation: “a man with whom everyone argues all the time” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

I have not lent, nor has anyone lent to me

This refers to lending money to people. Often lending money causes people to fight with one another. Alternate translation: “I have not lent money to anyone, nor has anyone lent money to me” or “I have not made anyone angry by lending or borrow money and then quarreling about it” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 15:11

Will I not rescue you for good?

The implicit answer to this rhetorical question is “yes.” If it would be helpful in your language, you could express this question as a statement. Alternate translation: “I will certainly rescue you for good!” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

your enemies

Those are the enemies of Jeremiah who disagreed with his prophecies.

in the time of calamity and distress

Here the words “calamity” and “distress” mean basically the same thing. They emphasize the amount or intensity of the calamity. Alternate translation: “in the time of great calamity” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 15:12

Can one smash iron? Especially iron from the north that is mixed with bronze?

In these questions Yahweh speaks of the strength of Judah's enemies as if they were iron mixed with bronze. These rhetorical questions can be written as a statement. Alternate translation: "No one can smash iron, especially if it is as strong as the iron from the north that is mixed with bronze." or "But Judah's enemies, who are as strong as iron or bronze, will attack Judah from the north, no one will be able to stop them" (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Rhetorical Question (p.1533)**)

Jeremiah 15:13

General Information:

General Information:

In these verse, Yahweh speaks to the nation of Israel as if it were one person.

wealth and treasures

The words “wealth” and “treasures” mean the same thing and refer to anything that people consider to be valuable. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

plunder

things that you steal from a city after conquering it

all your sins committed

This can be written in active form. Alternate translation: “all of the sins you have committed” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

within all your borders

Alternate translation: “throughout your country”

Jeremiah 15:14

a land that you do not know

Alternate translation: "to a land that is strange to you"

for a fire will ignite, kindled in my wrath against you

The wrath of God is spoken of as if it were a destructive fire. Alternate translation: "I will destroy you because I am very angry with you" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

for a fire will ignite, kindled in my wrath against you

Here Yahweh speaks of his wrath as if it were a fire. Alternate translation: "for my wrath is like a fire that I will kindle against you" or "for I will come against you in my wrath, and my wrath will be like a burning fire" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

kindled

to light a fire

Jeremiah 15:15

General Information:

General Information:

Jeremiah speaks to Yahweh.

You are patient, but do not allow them to take me away

Jeremiah is asking Yahweh not to be patient with the sins of his enemies. The phrase “take me away” refers to him being killed. Alternate translation: “Please do not continue to be patient with them and allow them to kill me” (See: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-euphemism\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 15:16

Your words have been found

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 have heard your message" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

I consumed them

Jeremiah speaks of listening and understanding Yahweh's message as if it were food that he ate. Alternate translation: "I understood your message" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the delight of my heart

Here the "heart" represents a person emotions and feelings. Alternate translation: "what I love most" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I bear your name

Alternate translation: "people know that I serve you"

Jeremiah 15:17

I did not sit in the circle of

This is an idiom. Alternate translation: "I did not spend time with" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

of your powerful hand

Here Yahweh's "powerful hand" refers to his control and influence over Jeremiah. Alternate translation: "you powerfully influence me" or "you are the one who controls what I do" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 15:18

Why is my pain ongoing and my wound incurable, refusing to be healed?

Jeremiah uses this rhetorical question to emphasize his pain. He speaks of his pain as if it were a physical wound. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "My pain is ongoing, it is like a wound that will not heal." (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Rhetorical Question (p.1533)**)

refusing to be healed

This speaks of Jeremiah's wound as if it were a person that refuses to be healed. 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 will not heal" (See: [\[\[rc:///ta/man/translate/figs-personification\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Personification (p.1518)**)

Will you be like deceitful waters to me, waters that dry up?

Jeremiah uses this rhetorical question to emphasize that he feels like he cannot depend on Yahweh. He speaks of this as if Yahweh were a stream that dries up. Alternate translation: "It feels like you are undependable to me, like a stream I go to for a drink only to find it dried up." (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Rhetorical Question (p.1533)**)

Jeremiah 15:19

you will be like my mouth

Jeremiah is compared to the mouth of Yahweh because he will be used to speak Yahweh's message. Alternate translation: "you will speak for me" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

you yourself

The pronoun, "yourself", is used here to emphasis the command was specifically for Jeremiah. (See: **Reflexive Pronouns (p.1530)**) (See: **Reflexive Pronouns (p.1530)**)

Jeremiah 15:20

like an impenetrable bronze wall to this people

Yahweh compares Jeremiah to a wall because the people will not be able to defeat him. Alternate translation: "I will make you strong, like a bronze wall" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

they will wage war against you

This speaks of the people fighting with Jeremiah as if he were an army that they waged war against. Alternate translation: "they will fight against you" or "they will oppose you" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

save and rescue

The words "save" and "rescue" mean the same thing and emphasize the safety that God promises. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 15:21

rescue you from & and redeem you from

These phrases have similar meanings and are used together to emphasize the safety that God provides. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

the hand of the wicked & the hand of the tyrant

Here the word "hand" represents control. Alternate translation: "the control of the wicked ... the control of the tyrant" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the wicked

This refers to wicked people. Alternate translation: "wicked people" or "those who are wicked" (See: **Nominal Adjectives (p.1507)**) (See: **Nominal Adjectives (p.1507)**)

tyrant

a ruler who demands absolute obedience and is not friendly for the people under his rule

Jeremiah 16

Jeremiah 16 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 16:19-21. This poem also continues in chapter 17, and these should be seen as one section.

Special concepts in this chapter

Coming punishment

The punishment that is prophesied in this chapter will happen quickly. The author gives many illustrations which describe how quickly this punishment will come. (See: **prophet, prophecy, prophesy, seer, prophetess (p.1566)**)

Israel restored

God will bring his people back from captivity. Even though the punishment of Judah will be great, Yahweh promised a future restoration. (See: [\[\[rc:///tw/dict/bible/kt/promise\]\]](#) and [\[\[rc:///tw/dict/bible/kt/restore\]\]](#))

Jeremiah 16:1

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4](#). Alternate translation: "Yahweh gave me a message. He said," or "Yahweh spoke this message to me:" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 16:2

(There are no notes for this verse.)

Jeremiah 16:3

(There are no notes for this verse.)

Jeremiah 16:4

They will die diseased deaths

Alternate translation: "They will die from deadly diseases"

They will not be mourned or buried

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 mourn for them or bury them" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

They will be like dung on the ground

The sons and daughters born in the land are compared to dung on the ground to emphasize that they will be disgusting and that no one will bury them. See how you translated a similar phrase in [Jeremiah 8:2](#). (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

they will come to an end by sword and famine

The phrase "come to an end" is a mild way to say that they will die. The word "sword" represents an army whose soldiers fight with swords. The phrase represents dying in battle. Alternate translation: "they will die in battle or from famine" (See: [\[\[rc:///ta/man/translate/figs-euphemism\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Euphemism (p.1461)**)

Jeremiah 16:5

the word of Yahweh came to me, saying, 'Do

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4](#). Alternate translation: "Yahweh gave me a message. He said, 'Do' or "Yahweh spoke this message to me: 'Do" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

where there is mourning

The word "mourning" can be translated with a verbal phrase. Alternate translation: "where people are mourning" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

I have taken away my peace from this people & and my steadfast love and mercy

Yahweh speaks of no longer acting towards the people with peace, steadfast love, and mercy as if these were items that he has taken away from them. Alternate translation: "I will no longer act towards them with peace ... or with steadfast love and mercy" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 16:6

Both the great and the small will

This refers to all kinds of people and uses size to refer to how important they are. Alternate translation: “Both the important and the unimportant” or “Many people, regardless of how important they are, will” (See: **Merism (p. 1496)**) (See: **Merism (p.1496)**)

They will not be buried

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 bury them” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

no one will & cut themselves or shave their heads for them

Cutting oneself and shaving one’s head were symbolic actions that expressed strong grief, especially when a loved one died. (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

Jeremiah 16:7

No one must share any food in mourning to comfort them because of the deaths & none must give a comforting cup to his father or his mother

These two clauses have a similar meaning. God said basically the same thing twice for emphasis. It was customary to take food or wine to people whose relative had died. Yahweh has removed all comfort from the people because of their sin. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

none must give a comforting cup

Here the word "cup" represents the drink that the cup holds. Alternate translation: "none must give a comforting drink" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 16:8

a banquet house

Alternate translation: "a house where people are feasting"

Jeremiah 16:9

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

See

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

before your eyes

Here the word “your” is plural and refers to the people of Israel. The idiom means that Yahweh will do this where they can see. Alternate translation: “in front of you” or “where you can see” (See: [\[\[rc:///ta/man/translate/figs-you\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Forms of You (p.1469)**)

in your days

This idiom means during their lifetime. Alternate translation: “during your lifetime” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride

See how you translated this in [Jeremiah 7:34](#).

Jeremiah 16:10

(There are no notes for this verse.)

Jeremiah 16:11

worshiped and bowed down to them

The words “bowed down to” mean basically the same thing as “worshiped” and describe the posture that people used in worship. God said essentially the same thing twice for emphasis. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 16:12

ancestors, for see, each person

Alternate translation: "ancestors. Look at these people and you will see that each person"

walking by the stubbornness of his wicked heart

Yahweh speaks of a person's actions as if the person were walking along a path. Here the word "heart" represents the mind or will. See how you translated a similar phrase in [Jeremiah 11:8](#). Alternate translation: "stubbornly doing the wicked things that he wants to do" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

who listens to me

Alternate translation: "who does what I tell him to do"

Jeremiah 16:13

throw you from this land

Yahweh speaks of forcefully removing the people from the land as if he were throwing them from the land.

Alternate translation: "force you to leave this land and go" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

by day and night

The mention of both "day" and "night" means all the time. Alternate translation: "all the time" or "continually" (See:

Merism (p.1496)) (See: **Merism (p.1496)**)

Jeremiah 16:14

behold

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

when it will no longer be said

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: “when people will no longer say” (See: **Active or Passive (p. 1434)**) (See: **Active or Passive (p. 1434)**)

As Yahweh lives

“As surely as Yahweh is alive.” The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you translated this in [Jeremiah 4:2](#). Alternate translation: “I solemnly swear” (See: **Idiom (p. 1487)**) (See: **Idiom (p. 1487)**)

Jeremiah 16:15

(There are no notes for this verse.)

Jeremiah 16:16

I will send for many fishermen & so they will fish the people out

Yahweh speaks of enemy armies who will attack and kill the people as if they were fishermen who are catching fish. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

I will send for many hunters so they will hunt for them among

Yahweh speaks of enemy armies who will attack and kill the people as if they were hunters who are hunting animals. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 16:17

my eye is on all their ways

Here the word “eye” represents Yahweh who sees all that they do. Alternate translation: “I am watching everything they do” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

they cannot be hidden from before me

Here the word “they” may refer either to the people or to their actions. 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 cannot hide from me” or “they cannot hide their ways from me” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Their iniquity cannot be concealed from before my eyes

Here the word “eyes” represents Yahweh who sees. 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 cannot conceal their iniquity from me” (See: [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Synecdoche (p.1542)**)

Jeremiah 16:18

for their polluting of my land

Yahweh speaks of causing the land to be unacceptable to him as if the people had polluted the land. The words “their polluting” can be translated with a verbal phrase. Alternate translation: “because they have polluted my land” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Metaphor (p. 1498)**)

for their filling my inheritance with their disgusting idols

The idiom “to fill” means that they have placed many idols in the land. The words “their filling” can be translated with a verbal phrase. Alternate translation: “because they have filled my inheritance with their disgusting idols” or “because their disgusting idols are everywhere in my inheritance” (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Idiom (p. 1487)**)

my inheritance

Yahweh speaks of the land as if it were his inheritance that he has claimed as a permanent possession. Alternate translation: “the land that is my inheritance” (See: **Metaphor (p. 1498)**) (See: **Metaphor (p. 1498)**)

Jeremiah 16:19

Yahweh, you are my stronghold

Here Jeremiah begins speaking to Yahweh.

my stronghold and my refuge, my place of safety

Jeremiah speaks of Yahweh as a place where enemies cannot attack him. He repeats the same idea three times. (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-doublet\]\]](#)) (See: **Metaphor (p.1498)**)

The nations will go to you

Here the word “nations” represents the people from the nations. Alternate translation: “The people from the nations will go to you” or “The people of the nations will come to you” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-go\]\]](#)) (See: **Metonymy (p.1504)**)

the ends of the earth

This is an idiom that means the farthest places on the earth. By referencing both ends, it refers to everywhere in between. Alternate translation: “the farthest places on the earth” or “everywhere on earth” (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-merism\]\]](#)) (See: **Idiom (p.1487)**)

our ancestors inherited deceit

Here the word “deceit” refers to false gods. Alternate translation: “our ancestors inherited nothing but false gods” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

They are empty; there is no profit in them

Here the words “They” and “them” refer to the false gods that the ancestors taught them to believe in. The two phrases mean basically the same thing, with the second explaining how they “are empty.” (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 16:20

Do people make gods for themselves? But they are not gods

The people ask this rhetorical question to emphasize that people cannot make gods for themselves. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "People cannot make gods for themselves. The things that they make are not gods" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 16:21

Therefore see

“Therefore, indeed.” Here Yahweh begins speaking. The word “see” adds emphasis to what follows.

I will cause them to know

Here the word “them” refers to the people from the nations. Yahweh repeats this phrase for emphasis.

my hand and my power

Here the word “hand” refers to power and authority. The two phrases mean basically the same thing and emphasize Yahweh’s great power. Alternate translation: “my great power” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-doublet\]\]](#)) (See: **Metonymy (p.1504)**)

they will know that Yahweh is my name

Here the word “name” refers to Yahweh’s entire person. Alternate translation: “they will know that I am Yahweh, the true God” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 17

Jeremiah 17 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 17:1-18. This poem is a continuation of 16:19-21, and these should be seen as one section.

Special concepts in this chapter

Trusting God or humans

Trust is an important part of this chapter. Those who trust in human wisdom will not prosper. Those who trust in God will have all of their needs met. (See: [\[\[rc://tw/dict/bible/kt/trust\]\]](#) and [\[\[rc://tw/dict/bible/kt/wise\]\]](#))

Important figures of speech in this chapter

Simile

The person who depends on the power of other people is compared to a bush in the desert which always has to struggle for life. But the person who trusts in God is like a tree growing by a stream and has all his needs supplied. (See: **Simile (p.1537)**)

Jeremiah 17:1

General Information:

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: [\[\[rc:///ta/man/translate/writing-poetry\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Poetry (p.1520)**)

The sin of Judah is written & on the horns of your altars

Yahweh speaks of Judah's sins being so great that they cannot stop committing them as if someone had engraved their sin permanently. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

The sin of Judah is written

Here the word "Judah" represents the people of Judah. This may be expressed in active form. Alternate translation: "Someone has written the sin of Judah" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

It is engraved

This may be expressed in active form. Alternate translation: "Someone has engraved it" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

engraved on the tablet of their hearts

The sinful habits of the people are spoken of as if their sins had been engraved on their own hearts. The word "hearts" refers to the whole person: their thoughts, emotions, and actions. Alternate translation: "engraved in their very beings" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

on the horns of your altars

The word "horns" refers to the projections on the corners of the altars.

Jeremiah 17:2

(There are no notes for this verse.)

Jeremiah 17:3

your wealth and all your treasures

The words “wealth” and “treasures” mean the same thing and refer to anything that they consider valuable. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

plunder

This refers to things that people steal or take by force.

Jeremiah 17:4

You will lose the inheritance that I gave to you

Yahweh speaks of the land as if it were an inheritance that he had given to the people of Judah as a permanent possession. Alternate translation: "You will lose the land that I have given to you as an inheritance" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

you have ignited a fire in my wrath, which will burn forever

Yahweh speaks of the fierceness of his anger as if his anger were a fire that burns those with whom he is angry. Alternate translation: "you have made me so angry that my anger will be like a fire that will burn forever" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 17:5

The person who trusts in mankind is accursed

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 curse any person who trusts in mankind" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

he makes flesh his strength

Here the word "flesh" represents humans. Alternate translation: "he depends on mere humans for strength" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

turns his heart away from Yahweh

Here the word "heart" refers to the thoughts and emotions. Alternate translation: "turns his devotion away from Yahweh" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 17:6

like a small bush

The person who trusts in man instead of Yahweh will be like a plant that struggles to survive in an infertile land.
(See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

the wilderness, barren land without inhabitants

The phrase “barren land without inhabitants” describes and means basically the same thing as “wilderness.”
Alternate translation: “the barren wilderness where no person lives” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 17:7

(There are no notes for this verse.)

Jeremiah 17:8

he will be like a tree planted by water

The person who trusts in Yahweh will always prosper, just like a tree does when it is planted by a river. It is not affected when there is no rain. 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: “he will be like a tree that someone has planted by water” (See: [\[\[rc:///ta/man/translate/figs-simile\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Simile (p.1537)**)

It will not fear the heat when it comes & It is not anxious in a year of drought

Yahweh speaks of a tree that draws its water from a stream being unaffected by heat and drought as if the tree were unafraid of these things. Alternate translation: “The heat will not affect it when it comes ... No harm is caused to it in a year of drought” (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Jeremiah 17:9

The heart is more deceitful

Here the word "heart" refers to the minds and thoughts of people. Alternate translation: "The human mind is more deceitful" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

who can understand it?

The speaker uses this rhetorical question to emphasize that no one can understand the human heart. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "no one can understand it." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 17:10

who tests the hearts

Here the word "hearts" represents the emotions. Alternate translation: "who tests the emotions" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

according to his ways

Here a person's behavior is spoken of as if it were the paths along which he walks. Alternate translation: "according to how he lives" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the fruit of his deeds

Here the results of a person's actions are spoken of as if they were fruit. Alternate translation: "what he has done" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 17:11

A partridge hatches an egg & become rich unjustly

This analogy of a bird that hatches another bird's eggs is meant to illustrate a rich man who makes his money by robbing others.

when half his days are over

Here the word "days" stands for someone's entire life. Alternate translation: "when he has lived only half of his life" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

those riches will abandon him

The riches are spoken of as if they were servants who would abandon their owner. Alternate translation: "he will lose his wealth" (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

in the end

Alternate translation: "at the end of his life"

Jeremiah 17:12

The place of our temple is a glorious throne

Jeremiah speaks of the temple being a “glorious throne” because it is there that Yahweh dwells and rules. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

The place of our temple

This refers to Mount Zion in Jerusalem.

Jeremiah 17:13

All who abandon you

Here the word “you” refers to Yahweh.

those in the land who turn away from you will be written in the earth

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 write in the dust those in the land who turn away from you” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

will be written in the earth

This could mean: (1) this is a metaphor in which Yahweh speaks of people dying and being forgotten as if someone writes their names in the dust, and those names quickly disappear. Alternate translation: “will disappear like names that someone writes in the dust” or (2) the word “earth” is a metonym for the place of the dead. The phrase is a metaphor in which Yahweh speaks of people going to the place of the dead as if someone enrolled their names in the records of those who have died. Alternate translation: “will join those in the place of the dead” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

Yahweh, the fountain of living waters

Jeremiah speaks of Yahweh being the source of life as if he were a fountain of living waters. Alternate translation: “Yahweh, who is like a fountain of living waters” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the fountain of living waters

Jeremiah speaks of fresh, running water as if it were living water. Alternate translation: “the fountain of fresh, running water” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 17:14

I will be healed & I will 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: “you really will have healed me ... you really will have rescued me” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

For you are my song of praise

This could mean: (1) “For you are the one whom I praise” or (2) “For you are the reason I sing praise.”

Jeremiah 17:15

See

Alternate translation: “Look” or “Listen” or “Pay attention to what I am about to tell you.”

they are saying to me

Here the word “me” refers to Jeremiah and the word “they” to his enemies.

Where is the word of Yahweh?

The people use this question to ridicule Jeremiah because the things that he said had not yet happened. It can also be translated as a statement. Alternate translation: “Where are the things that Yahweh told you would happen?” or “The things that Yahweh told you would happen have not happened.” (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Rhetorical Question (p.1533)**)

Let it come

Alternate translation: “Let what Yahweh has said happen”

Jeremiah 17:16

I did not run from being a shepherd following you

Jeremiah speaks of leading and caring for the people as if he were a shepherd caring for sheep. He speaks of his abandoning that work as if he were running away from it. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

I did not long for

Alternate translation: "I did not desire"

the proclamations that came from my lips

Here the word "lips" represents Jeremiah who spoke. The word "proclamations" can be translated with a verbal phrase. Alternate translation: "the proclamations that I spoke" or "the things that I proclaimed" (See: [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Synecdoche (p.1542)**)

They were made

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 made them" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 17:17

You are my refuge

Jeremiah speaks of Yahweh as a place where enemies cannot attack him. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

on the day of calamity

Alternate translation: "in times of calamity"

Jeremiah 17:18

May my pursuers be ashamed, but do not let me be ashamed

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: “Bring shame on my pursuers, but do not bring shame on me” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

May they be dismayed, but do not let me be dismayed

This phrase means basically the same thing as the previous one and adds emphasis to Jeremiah's prayer. 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: “Make them very afraid, but do not make me afraid” (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Parallelism (p.1515)**)

shatter them with a double share of destruction

Jeremiah speaks of Yahweh destroying his enemies as if they were objects that Yahweh would shatter. The idiom “a double share” means to give twice as much. Alternate translation: “shatter them with complete destruction” or “destroy them twice as much” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 17:19

then in all the other gates of Jerusalem

The verb may be supplied from the previous phrase. Alternate translation: “then go and stand in all the other gates of Jerusalem” (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

Jeremiah 17:20

(There are no notes for this verse.)

Jeremiah 17:21

for the sake of your lives

Alternate translation: "to protect your lives"

Jeremiah 17:22

(There are no notes for this verse.)

Jeremiah 17:23

They did not listen or pay attention

These two phrases mean basically the same thing and emphasize that the people refused to listen. Alternate translation: "They refused to listen" or "They refused to obey" (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

stiffened their neck

Jeremiah speaks of the people being stubborn as if they had made their necks stiff and unmovable. Alternate translation: "became stubborn" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 17:24

(There are no notes for this verse.)

Jeremiah 17:25

those who sit on David's throne

Here the throne that the king of Judah sits on is represented as "David's throne." See how you translated this in [Jeremiah 13:13](#). Alternate translation: "those who sit on Judah's throne" or "the kings of the nation of Judah" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

this city will be inhabited forever

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 will inhabit this city forever" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 17:26

(There are no notes for this verse.)

Jeremiah 17:27

I will light a fire in its gates

Alternate translation: "I will set the gates of Jerusalem on fire"

it cannot be put 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: "people cannot put it out" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 18

Jeremiah 18 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 18:13-17, 19-23.

Special concepts in this chapter

Attacking Jeremiah

Things were so bad in Judah, they even attacked Jeremiah. To attack Yahweh's prophet was to attack Yahweh himself. (See: **prophet, prophecy, prophesy, seer, prophetess (p.1566)**)

Important figures of speech in this chapter

Simile

Like a potter can change what he is making from one type of pot to another, God can change his plans and not punish people if they repent. The image of God as a potter and mankind as clay is an important one in Scripture. (See: [\[\[rc:///tw/dict/bible/kt/repent\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#))

Jeremiah 18:1

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1](#). Alternate translation: “This is the message that Yahweh gave to Jeremiah. He said, ‘Arise” or “This is the message that Yahweh spoke to Jeremiah: ‘Arise” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 18:2

the potter's house

“the workshop of the potter.” A potter is someone who makes pots from clay.

Jeremiah 18:3

behold!

The word “behold” alerts us to a new person in the story. Your language may have a way of doing this.

on the potter's wheel

The potter's wheel is a small table that spins. A potter uses it to make pots.

Jeremiah 18:4

the pot he was making from the clay was spoiled in the potter's hand

The word "spoiled" means that something about the pot made the potter unhappy. 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 pot that the potter was making with his hands was not good" (See: **Active or Passive (p. 1434)**) (See: **Active or Passive (p. 1434)**)

was making

Alternate translation: "was forming" or "was shaping"

he returned the clay and formed it into another pot

He stopped making the pot, crushed the clay back into a lump, and then used that lump of clay to make another pot.

that was pleasing in his eyes

Here the word "eyes" represents sight and sight represents one's opinion. Alternate translation: "that he thought was good" (See: **Metonymy (p. 1504)**) (See: **Metonymy (p. 1504)**)

Jeremiah 18:5

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4](#). Alternate translation: "Yahweh gave me a message. He said," or "Yahweh spoke this message to me:" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 18:6

Should I not be able to act like this potter with you, house of Israel?

With this question, Yahweh emphasizes his authority to do as he pleases with Israel. Alternate translation: "I am allowed to act toward you, house of Israel, like the potter acts toward the clay." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18](#). Alternate translation: "Israel" or "kingdom of Israel" or "people of Israel" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Behold

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

Like clay in a potter's hand—that is how you are in my hand

Yahweh compares his being able to remake Israel as he see fit to the way that the potter is able to remake a lump of clay as he sees fit. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 18:7

tear it down, or destroy it

These two expressions basically mean the same thing. In the first expression, Yahweh speaks of destroying a kingdom as if the kingdom were a plant or a building that he tears down. (See: [\[\[rc:///ta/man/translate/figs-doublet\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Doublet (p.1456)**)

Jeremiah 18:8

relent from

Alternate translation: “withhold” or “not bring”

Jeremiah 18:9

build it up or plant it

These two phrases mean basically the same thing. Yahweh speaks of strengthening kingdoms as if they were buildings that he would build, and as if they were plants that he would plant. (See: [\[\[rc:///ta/man/translate/figs-doublet\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Doublet (p.1456)**)

Jeremiah 18:10

if it does evil in my eyes

Here the word “it” refers to a nation or kingdom, which is a metonym for the people in that nation or kingdom. The word “eyes” represents seeing, and seeing represents thoughts or judgment. Alternate translation: “if the people of that nation do things that I consider to be evil” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

not listening to my voice

Here the word “voice” represents the words that Yahweh speaks. Here, “not listening” is an idiom that means that they do not obey. Alternate translation: “not obeying what I say” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 18:11

See

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 about to form disaster against you. I am about to devise a plan against you

Yahweh speaks of planning disaster as if disaster were an object that he forms, like the potter would form clay. The second sentence repeats the same idea as the first using different words. Alternate translation: “I am about to devise a plan to bring disaster against you” (See: [\[\[rc://ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc://ta/man/translate/figs-parallelism\]\]](#)) (See: **Metaphor (p.1498)**)

devise a plan

Alternate translation: “make a plan”

his wicked way

Yahweh speaks of a person's lifestyle as if it were a “way” or path along which the person walks. Alternate translation: “his wicked way of living” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

so your ways and your practices will bring good to you

The words “ways” and “practices” both refer to a person's actions and general lifestyle. Alternate translation: “so your actions will result in good happening to you” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 18:12

But they will say

The word “they” refers to the inhabitants of Judah and Jerusalem.

This is no use

Here, this idiom could mean: (1) the people do not care about what Jeremiah will say to them. Alternate translation: “We do not care what you say” or (2) The people do not think that anything good will come of what Jeremiah tells them to do. Alternate translation: “What you are saying will not work” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

what his evil, stubborn heart desires

Here the word “heart” represents the person’s mind or will. Alternate translation: “what his evil, stubborn mind desires” or “whatever evil things that we stubbornly want to do” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 18:13

Ask the nations, who has ever heard of such a thing as this?

Here the word “nations” represents the people in the nations. Yahweh asks this question to scold the people of Judah. Alternate translation: “Ask the nations if any of them have ever heard of such a thing as this.” or “Nowhere on earth has anyone ever heard of such a thing like this.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

The virgin Israel has committed a horrible act

It was common to refer to nations as if they were women. Yahweh speaks of Israel being pure and faithful towards him as if she were a virgin and of Israel being unfaithful to him as if she had “committed a horrible act.” Alternate translation: “Israel, who is like a virgin, has done something horrible” (See: [\[\[rc:///ta/man/translate/figs-personification\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Personification (p.1518)**)

Jeremiah 18:14

Does the snow in Lebanon ever leave the rocky hills on its sides?

Yahweh asks this rhetorical question to emphasize that the snow on the mountains never melts. Alternate translation: "The snow in Lebanon never leaves the rocky hills on its sides." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

the rocky hills on its sides

Alternate translation: "the sides of the rocky hills"

Are the mountain streams coming from far away ever destroyed, those cold streams?

Yahweh asks this rhetorical question to emphasize that the mountain streams never cease to flow. He speaks of the streams drying up as if they were destroyed. Alternate translation: "Those cold mountain streams that come from far away never cease to flow." (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Rhetorical Question (p.1533)**)

Jeremiah 18:15

been made to stumble in their paths

Yahweh speaks of a person's lifestyle as if it were a path along which he walks, and of living unfaithfully to him as if the person stumbled along the path. 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: "this caused them to stumble in their paths" or "it is like they stumbled while walking on a path" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

they have left the ancient paths to walk lesser paths

Yahweh speaks of a person's lifestyle as if it were a path along which he walks. Here, "the ancient paths" represents the way that Yahweh had told their ancestors to live and "lesser paths" represents living unfaithfully to Yahweh. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 18:16

will become a horror

The word “horror” may be translated with a verbal phrase. Alternate translation: “will become something that horrifies people” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

an object of everlasting hissing

The word “hissing” refers to a sound that shows strong disapproval and can be translated with a verbal phrase. Alternate translation: “an object at which people will always hiss”

passes by her

Here the word “her” refers to “Their land.”

Jeremiah 18:17

I will scatter them before their enemies like an eastern wind

Yahweh speaks of causing the people to flee before their enemies as if he were an eastern wind that scatters dust and debris. Alternate translation: "I will be like an eastern wind and scatter them before their enemies" or "I will scatter them before their enemies like an eastern wind scatters dust and debris" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

will scatter them

Here the word "them" refers to "my people."

I will show them my back, and not my face

"I will turn my back toward them, and not my face." Turning one's back towards someone is a symbolic action that represents rejection and turning one's face towards someone is a symbolic action that represents favor. Alternate translation: "I will reject them and not act favorably towards them" (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

Jeremiah 18:18

let us make plots against Jeremiah

Alternate translation: "let us make plans to harm Jeremiah"

the law will never perish from the priests, or advice from the wise men, or words from the prophets

The words "will never perish" can be supplied to each of these phrases. This can also be expressed in positive terms. Alternate translation: "the law will never perish from the priests, and advice will never perish from the wise men, and words will never perish from the prophets" or "the priests will always have the law, the wise men will always give advice, and the prophets will always speak" (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

words from the prophets

Here "words" represents messages that the prophets speak from Yahweh. Alternate translation: "words of Yahweh from the prophets" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

attack him with our words

The people speak of speaking harmful words against Jeremiah as if their words were weapons with which they attack him. Alternate translation: "say things that will harm him" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 18:19

Pay attention to me

Here Jeremiah begins speaking to Yahweh.

Jeremiah 18:20

Will disaster from them really be my reward for being good to them?

Jeremiah asks this question to emphasize that good actions should not be repaid with bad things. Alternate translation: "Disaster from them should not be my reward for being good to them." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

they have dug a pit for me

Jeremiah speaks of his enemies planning to kill him as if they had dug a pit in which to trap him. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

to cause your fury to turn away from them

Here the word "fury" represents the punishment that Yahweh intended to inflict upon them. Jeremiah speaks of Yahweh not punishing them as if he were turning his fury away from them. Alternate translation: "so that you would not punish them in your anger" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 18:21

give their children over to famine

The idiom “give over” means to place a person in the power of another person. Jeremiah speaks of “famine” as if it were a person who could have power over others. Alternate translation: “cause their children to die from famine” (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-personification\]\]](#)) (See: **Idiom (p.1487)**)

give them to the hands of those who use the sword

Here the word “hands” represents power. Alternate translation: “cause those who use the sword to have power over them” or “cause them to die in battle” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

let their women become bereaved and widows

“let the children and husbands of their women die.” The word “bereaved” refers to a woman whose children have all died.

their men be killed

The verb may be supplied from the previous phrase. 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: “let people kill their men” (See: [\[\[rc:///ta/man/translate/figs-ellipsis\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Ellipsis (p.1458)**)

their young men killed by the sword in battle

The verb may be supplied from the previous phrase. 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: “let people kill their young men with swords in battle” (See: [\[\[rc:///ta/man/translate/figs-ellipsis\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Ellipsis (p.1458)**)

Jeremiah 18:22

Let a distressed shout be heard

The phrase “a distressed shout” can be translated with a verbal phrase. 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: “Let people hear a distressed shout” or “Let people hear others shout in distress” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

For they have dug a pit to capture me and have hidden traps for my feet

These two phrases share similar meanings. Jeremiah speaks of his enemies planning to kill him as if they had dug a pit for him to fall into and set traps in which to capture him. (See: [\[\[rc://ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Parallelism (p.1515)**)

they have dug a pit

See how you translated this in [Jeremiah 18:20](#).

have hidden traps for my feet

Here the word “feet” represents Jeremiah. Alternate translation: “have hidden traps for me” or “have hidden traps for me to step on” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 18:23

Do not wipe their sins away from you

Jeremiah speaks of Yahweh forgiving his enemies' sins as if someone had written their sins down and Yahweh would erase them. This phrase means the same thing as the previous phrase. Alternate translation: "Do not pardon their sins" (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

let them be overthrown before 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: "let people overthrow them in your presence" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

in the time of your wrath

The word "wrath" can be translated with a verb. Alternate translation: "when you are still angry with them" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 19

Jeremiah 19 General Notes

Special concepts in this chapter

People horrified

The destruction of Jerusalem will be so complete that it will leave dead bodies everywhere and horrify people who see it.

Jeremiah 19:1

(There are no notes for this verse.)

Jeremiah 19:2

Valley of Ben Hinnom

This is the name of a valley south of the city of Jerusalem, where people sacrificed to false gods. See how you translated this in [Jeremiah 7:31](#).

Jeremiah 19:3

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

See

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

the ears of everyone who hears of it will tingle

Here "ears ... will tingle" is an idiom that means everyone will be shocked by what they hear. Alternate translation: "it will shock everyone who hears of it" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

will tingle

This could mean: (1) "will ring" or (2) "will quiver."

Jeremiah 19:4

they have abandoned me

Here the word “they” refers to the people of Judah.

filled this place with innocent blood

Here “innocent blood” represents the murder of innocent people. Yahweh speaks of murdering many people as filling a place with blood. Alternate translation: “murdered many innocent people in this place” (See: [\[rc:///ta/man/translate/figs-metonymy\]](#) and [\[rc:///ta/man/translate/figs-metaphor\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 19:5

nor did it enter my mind

Here the word "mind" refers to Yahweh's thoughts. See how you translated this in [Jeremiah 7:31](#). Alternate translation: "nor did I ever think about it" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 19:6

see

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

this place will no longer 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: “people will no longer call this place” (See: **Active or Passive (p. 1434)**) (See: **Active or Passive (p. 1434)**)

Topheth & the Valley of Ben Hinnom & the Valley of Slaughter

See how you translated the names of these places in [Jeremiah 7:31](#).

Jeremiah 19:7

I will make them to fall by the sword before their enemies

The idiom “to fall by the sword” means to die 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: “I will enable their enemies to kill them with swords” (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Idiom (p.1487)**)

I will make them

The word “them” refers to the people of Judah and Jerusalem.

by the hand of the ones seeking their lives

The verb may be supplied from the previous phrase. The idiom “fall ... by the hand of” means to be killed by someone, with the word “hand” representing the whole person. Alternate translation: “I will enable those who want to kill them to kill them” (See: [\[\[rc:///ta/man/translate/figs-ellipsis\]\]](#) and [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and **Idiom (p.1487)**) (See: **Ellipsis (p.1458)**)

Jeremiah 19:8

the object of hissing

The word “hissing” refers to a sound that shows strong disapproval and can be translated with a verbal phrase.
Alternate translation: “an object at which people hiss” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 19:9

I will make them eat

Alternate translation: "I will make the people who live in Jerusalem eat"

in the siege

Alternate translation: "because of the siege"

and in the anguish brought on them by their enemies and the ones seeking their lives

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: "because their enemies and those who are seeking their lives have brought anguish upon them" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 19:10

in the sight of the men who went with you

If your language does not use an abstract noun for the idea behind the word **sight**, you can express the same idea with the verb “watching.” Alternate translation: “while the men who went with you are watching” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 19:11

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

it could not be repaired again

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 can repair it again” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 19:12

(There are no notes for this verse.)

Jeremiah 19:13

of the kings of Judah

The words “the houses” may be supplied here. Alternate translation: “the houses of the kings of Judah” (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

the unclean people

People who are not acceptable for God’s purposes are spoken of as if they were physically unclean. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 19:14

(There are no notes for this verse.)

Jeremiah 19:15

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

See

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

stiffened their neck and refused to listen

These two phrases both speak of the people being stubborn. In the first phrase, Yahweh speaks of the people being stubborn as if they had made their necks stiff. Alternate translation: "stubbornly refused to listen" (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 20

Jeremiah 20 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 20:7-18.

Special concepts in this chapter

Pashhur

This chapter prophesied punishment against a specific leader named Pashhur. He was in charge of protecting the temple and had Jeremiah beaten and arrested. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/temple\]\]](#))

Jeremiah's reaction

Jeremiah's reaction contrasts with the reaction of the Jews in general. Although Jeremiah was not happy with Yahweh's actions, he still trusted in Yahweh. On the other hand, the Jews were not happy with the prophecies Yahweh gave to Jeremiah, so they beat the prophet. (See: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///tw/dict/bible/kt/trust\]\]](#))

Jeremiah 20:1

General Information:

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: [\[\[rc:///ta/man/translate/writing-poetry\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Poetry (p.1520)**)

Pashhur & Immer

These are names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 20:2

Pashhur beat Jeremiah

This could mean: (1) that Pashhur himself beat Jeremiah or (2) that Pashhur ordered other men to beat Jeremiah.
(See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

stocks

Stocks are a wooden frame with holes in it that people use to lock up a prisoner's hands, feet, and head.

Upper Gate of Benjamin

This gate is different from the gate in the city wall that shared the same name.

Jeremiah 20:3

It happened

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

you are Magor Missabib

This name means “terror on every side” or “surrounded by terror.” (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 20:4

Look,

This word adds emphasis to what is said next. Alternate translation: "Pay attention to what I am about to tell you."

they will fall by the sword of their enemies

The idiom "fall by the sword" means that they will die in battle. 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: "their enemies will kill them with swords" or "their enemies will kill them in battle" (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Idiom (p.1487)**)

your eyes will see it

Here the word "eyes" represents Pashhur. Alternate translation: "you will see it" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

I will give all of Judah into the hand of the king of Babylon

Here the word "hand" refers to power. Alternate translation: "I will enable the king of Babylon to conquer all of Judah" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 20:5

I will give him

Here the word "him" refers to the king of Babylon.

all the wealth & all of its riches, all of its precious items and all the treasures

Yahweh repeats the same basic idea four times for emphasis. Babylon will take away all the wealth of Israel, including the king's possessions. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

I will place these things in the hand of your enemies

Placing things in people's hands represents giving thing to the people or allowing the people to take the things. Alternate translation: "I will give these things to your enemies" or "I will allow your enemies to take possession of these things" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 20:6

You and all of your loved ones to whom you prophesied deceitful things will be buried there

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, people will bury you and all of your loved ones to whom you prophesied deceitful things" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 20:7

General Information:

General Information:

Jeremiah speaks to Yahweh.

Yahweh, you deceived me, and I was deceived

Some modern versions interpret these Hebrew expressions as “Yahweh, you persuaded me, and I was indeed persuaded.”

I was deceived

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 deceived me” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

I have become a laughingstock all day long; everyone mocks me

These two phrases mean basically the same thing and emphasize the way others mock him. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

laughingstock

This is a person whom others laugh at and make fun of.

Jeremiah 20:8

called out and proclaimed

These two phrases mean basically the same thing and emphasize that he proclaimed Yahweh's message boldly. Alternate translation: "openly proclaimed" or "proclaimed loudly" (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Yahweh's word has become for me reproach and mocking every day

Here "word" refers to the message of Yahweh. The words "reproach" and "mocking" can be translated with verbal phrases. Alternate translation: "people reproach and mock me every day because I proclaim Yahweh's message" (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Metonymy (p.1504)**)

for me reproach and mocking

The words "reproach" and "mocking" mean basically the same thing and emphasize that people have ridiculed Jeremiah for proclaiming Yahweh's message. Alternate translation: "a reason for people to ridicule me" (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 20:9

I will not speak any longer in his name

This could mean: (1) "I will never mention Yahweh or say anything about him" or (2) the word "name" represents authority. Alternate translation: "I will no longer speak as his messenger" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

it is like a fire in my heart, held within my bones

Here the words "heart" and "bones" represent Jeremiah's innermost being. Jeremiah speaks of being unable to not speak Yahweh's message as if Yahweh's message were a fire that burns within him. Alternate translation: "Yahweh's word is like a fire that burns deep within me" (See: [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Synecdoche (p.1542)**)

Jeremiah 20:10

Report! We must report it

Jeremiah's enemies say these words.

watch to see if I will fall

Jeremiah speaks of his enemies waiting for him to do something wrong for which they might accuse him as if they were watching for him to fall down. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Perhaps he can be tricked & take our revenge on him

Jeremiah's enemies say these words.

Perhaps he can be tricked

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: "Perhaps we can trick him" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 20:11

Yahweh is with me like a powerful warrior

Jeremiah compares Yahweh helping him and defending him against his enemies to a powerful warrior. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

so the ones pursuing me will stagger

Jeremiah speaks of his enemies trying to harm him as if they were chasing after him and of their failing to harm him as if they were to stagger. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

They will be greatly ashamed

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 bring great shame upon them" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

it will never be forgotten

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 will never forget it" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 20:12

see the mind and the heart

The word “mind” is a metonym for what a person thinks and decides, and the word “heart” is a metonym for what a person feels and desires. Alternate translation: “know every person’s thoughts and feelings” (See: **Metonymy (p. 1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 20:13

those who are oppressed from the hand of evildoers

Here the word "hand" represents power. 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: "those whom evildoers oppress with their power" (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 20:14

Let the day when I was born be cursed

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: “Curse the day I was born” or “Let people curse the day when I was born” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Do not let the day that my mother bore me be blessed

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: “Do not bless the day that my mother bore me” or “Do not let people bless the day that my mother bore me” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 20:15

Let the man who informed my father be cursed

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: "Curse the man who informed my father" or "Let people curse the man who informed my father" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 20:16

that man

This refers to the man who informed Jeremiah's father of Jeremiah's birth.

the cities that Yahweh overthrew

This refers to Sodom and Gomorrah.

he did not have compassion

Here the word "he" refers to Yahweh.

Let him hear a cry for help

Here the word "him" refers to "that man."

Jeremiah 20:17

making my mother to be my tomb

Jeremiah speaks of his dying while his mother was still pregnant with him as if his mother's womb were his tomb. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

a womb that was pregnant forever

Jeremiah speaks of his pregnant mother never giving birth to the baby in her womb as if she had been pregnant forever. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 20:18

Why is it that I came out from the womb to see troubles and agony & shame?

Jeremiah uses this rhetorical question to complain that there was no good reason for him to be born. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "There was no reason for me to be born only to see troubles and agony ... shame." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

to see troubles and agony

The words "troubles" and "agony" mean basically the same thing and emphasize the amount and severity of suffering. Alternate translation: "to experience so much suffering" (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

my days are filled with shame

Here the word "days" represents all the days of Jeremiah's life. Alternate translation: "my life is filled with shame" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 21

Jeremiah 21 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 21:12-14.

Special concepts in this chapter

Jerusalem doomed

God will fight against Jerusalem and will use the nation of Babylon to fight his battle. If the Jews wanted to live, they needed to surrender to Babylon. Most of the Jews would have rather died than to surrender to Babylon. Usually, fighting against a Gentile nation was a sign of trust in Yahweh's power. In this instance, it was a sign of trust in Yahweh to surrender. (See: [\[\[rc://tw/dict/bible/kt/sign\]\]](#) and [\[\[rc://tw/dict/bible/kt/trust\]\]](#))

Jeremiah 21:1

The word came to Jeremiah from Yahweh

This idiom is used to introduce a special message from God. See how you translated this in [Jeremiah 7:1](#), and make any changes as needed. Alternate translation: "Yahweh gave a message to Jeremiah" or "Yahweh spoke a message to Jeremiah" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Pashhur

This is not the same Pashhur that was mentioned in [Jeremiah 20:1](#).

Pashhur & Malkijah & Maaseiah

These are names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

and they said

Alternate translation: "Pashhur and Zephaniah said to Jeremiah"

Jeremiah 21:2

Seek advice from Yahweh on our behalf & making war on us

This was a polite, but urgent request. Alternate translation: "Please speak to Yahweh for us ... attacking us"

as in times past

Alternate translation: "as he did in the past"

will make him withdraw from us

Alternate translation: "will make him go away"

Jeremiah 21:3

(There are no notes for this verse.)

Jeremiah 21:4

See

This tells the hearer to pay special attention to what follows.

turn back

This could mean: (1) to make useless or (2) to send back into the city.

the instruments of war that are in your hand

This could mean: (1) the instruments of war refers to the soldiers who carry them and “hand” represents control. Alternate translation: “the soldiers that you command” or (2) the instruments of war are literal weapons and “your hand” represent both the king and his soldiers. Alternate translation: “the weapons that you and your soldiers carry” (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-synecdoche\]\]](#)) (See: **Metonymy** (p.1504))

Chaldeans

This term here is another name for the Babylonians.

closing you in

Alternate translation: “coming close to you”

I will gather them

This could mean: (1) Yahweh will allow the Babylonians to enter the city or (2) Yahweh will cause the Israelites to bring their weapons back into the center of the city.

Jeremiah 21:5

Then I myself

This is emphatic and stresses that Yahweh is the one who will do this. (See: **Reflexive Pronouns (p.1530)**) (See: **Reflexive Pronouns (p.1530)**)

with a raised hand and a strong arm

Both of these phrases are idiomatic expressions that refer to great power. Alternate translation: “with very great power” (See: [\[\[rc://ta/man/translate/figs-idiom\]\]](#) and [\[\[rc://ta/man/translate/figs-doublet\]\]](#)) (See: **Idiom (p.1487)**)

with wrath, fury, and great anger

These words all mean basically the same thing. Together they emphasize the great intensity of his anger. Alternate translation: “with extremely great anger” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 21:6

inhabitants of this city

Alternate translation: "those who live in Jerusalem"

Jeremiah 21:7

the sword

Here this refers to the battle in which swords are used. Alternate translation: “the war” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

into the hand

Here “hand” refers to the power of their enemies over them. Alternate translation: “into the power” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Nebuchadnezzar king of Babylon & their enemies & those seeking their life

All of these phrases refer to Nebuchadnezzar and his army. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

seeking their life

Alternate translation: “wanting to kill them”

with the edge of the sword

This could mean: (1) this is a metonym for death in battle. Alternate translation: “in battle” or (2) they will be killed by literal swords. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

He will not pity them, spare them, or have compassion

These three phrases have the same meaning and emphasize that Nebuchadnezzar will deal severely with them. Alternate translation: “He will not show them any mercy or compassion at all” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 21:8

this people

Alternate translation: "the people of Jerusalem"

I am about to place before you the way of life and the way of death

Yahweh is offering the people of Jerusalem a choice that will determine whether they live or die.

Jeremiah 21:9

by the sword, famine, and plague

Death by the sword refers to death in battle. Alternate translation: "in battle and by famine and plague" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

falling on his knees before

This symbolic act represents surrender. Alternate translation: "surrendering to" (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

closed in against you

Alternate translation: "attacked you from all sides"

He will escape with his life

The one who surrenders to the Babylonians will escape with his life, even though he will lose all his possessions.

Jeremiah 21:10

I have set my face against this city

This idiom means he “firmly decided.” Alternate translation: “I have made up my mind to oppose this city” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

have set my face against

Alternate translation: “am staring angrily at”

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

It has been given

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 have given it” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

into the hand of the king

Here “hand” represents the power of the king to destroy the city. Alternate translation: “into the power of the king” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 21:11

Concerning the house of the king of Judah, listen to the word of Yahweh

This may serve as a title for 21:12 - 23:8. Alternate translation: "Listen to what Yahweh says about the king of Judah, his family, and his servants"

the house of the king of Judah

The word "house" is a metonym for the family that lives in the house. In this case it refers to king and his family. Alternate translation: "the king of Judah and his family" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 21:12

House of David

This refers to the same people as “the house of the king of Judah.” All of the kings of Judah were descendants of David. Alternate translation: “Descendants of David” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Bring about justice in the morning

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. Alternate translation: “Always treat the people whom you rule over fairly” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

the hand of the oppressor

Here “hand” refers to power. Alternate translation: “the power of the one who oppresses them” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

my fury will go out like fire and burn

Here Yahweh's punishment is spoken of as if it was a fire that would burn up those who did evil. Alternate translation: “I will punish and destroy you in my anger quickly and completely” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

there is no one who can quench it

Jeremiah continues the simile of Yahweh's punishment as a fire that was so hot that no one could put it out with water. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 21:13

See

This alerts whoever is hearing to pay special attention to what follows. Alternate translation: “Pay attention”

inhabitant of the valley

This could mean: (1) this may refer to Jerusalem, which was located above a valley, because “inhabitant” is singular and feminine, as is Jerusalem or (2) this is directed to another city or group of people. Most versions leave the original form rather than specifying the city.

I am against

Alternate translation: “I oppose” or “I am going to punish”

Who will come down to attack us? & Who will enter our houses?

These questions are used to state their confidence that they can resist attack. Alternate translation: “No one will attack us! ... No one will enter our houses!” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p. 1533)**)

Jeremiah 21:14

I have assigned the fruit of your practices to come against you

The result of their evil deeds is spoken of as fruit which grew from those practices. Alternate translation: "I will punish you as you deserve because of the things you have done" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

in the thickets

This could mean: (1) this is a metaphor for the columns of wood that supported the palace or (2) these are literal patches of brush. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 22

Jeremiah 22 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 22:6-10, 13-28, 28-30.

Special concepts in this chapter

Luxury and oppression

Because the king lived in luxury and oppressed the poor, God was sending him and his mother into captivity unless he repented. The king lacked justice. (See: [\[\[rc://tw/dict/bible/other/oppress\]\]](#) and [\[\[rc://tw/dict/bible/kt/repent\]\]](#) and **just, justice, unjust, injustice, justify, justification (p.1563)**)

Jeremiah 22:1

the house of the king of Judah

“the palace of the king of Judah.” The word “house” has a range of possible meanings. In this case it refers to the royal palace where the king lived.

proclaim this word

Alternate translation: “proclaim this message”

Jeremiah 22:2

your people who come through these gates

These gates are the gates of the king's palace. Alternate translation: "your people who come to visit the king" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 22:3

Perform justice and righteousness

The abstract nouns “justice” and “righteousness can be stated as actions. Alternate translation: “Act fairly and justly” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

anyone who has been robbed—rescue him from the hand of the oppressor

Alternate translation: “rescue anyone who has been robbed from the hand of the oppressor”

the hand of the oppressor

Here “the hand” refers to power or control. Alternate translation: “the power of the oppressor” or “the one who would harm him” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Do not mistreat

Alternate translation: “Do not treat badly”

orphan

a child who does not have parents

Do not & pour out innocent blood

Here “pour out ... blood” is associated with murder, and “blood” refers to the murdered people. Alternate translation: “Do not ... murder innocent people” (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#)) (See: **Idiom (p.1487)**)

in this place

This could mean: (1) Jerusalem or (2) the whole country of Judah. This does not imply that it is good to murder people in other places.

Jeremiah 22:4

kings sitting on David's throne

The metonym "throne" refers to kingly authority like David had. Alternate translation: "kings, ruling like David before them" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the gates of this house

This refers to the gates to the courtyard of the palace.

riding in a chariot and on horses

This phrase is a metonym that describes the kings as powerful and wealthy. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

he, his servants, and his people

This sentence lists all who will be powerful and wealthy. This can be stated clearly. Alternate translation: "he, his servants, and his people will ride into the palace on chariots and horses" (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

Jeremiah 22:5

if you do not listen to

Alternate translation: "if you refuse to pay attention to" or "if you do not obey"

this royal house

This phrase here appears to refer specifically to the royal palace.

Jeremiah 22:6

the house of the king of Judah

This could mean: (1) this refers to the royal palace where the king lived or (2) “house” is a metonym for the family that lives in the house, who were the royal line of the kings of Judah. Alternate translation: “the royal dynasty of Judah” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

You are like Gilead, or like the summit of Lebanon

This could mean: (1) “You are as beautiful as Gilead or the summit of Lebanon” or (2) “You give me as much pleasure as Gilead or the summit of Lebanon.” (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

turn you into a wilderness

What was formerly beautiful is said to become bare and deserted. Alternate translation: “cause you to become empty like the desert” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 22:7

I have designated destroyers to come against you

Alternate translation: "I have chosen an army to attack you"

the best of your cedars

This could mean: (1) the beams of the palace or (2) the leading men of the royal family. (See: **Metaphor (p.1498)**)
(See: **Metaphor (p.1498)**)

fall into the fire

This could mean: (1) a literal fire that will burn the palace beams or (2) the destruction of the royal family is spoken of as if they were burned in a fire. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 22:8

Then many nations will pass by this city

Here “nations” refers to the people from those nations that pass by. Alternate translation: “Then many people from various nations will pass by this city” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 22:9

bowed down to other gods and worshiped them

These two phrases mean the same thing. The phrase “bowed down” describes the posture that people used in worship. Alternate translation: “they worshiped other gods” (See: [\[\[rc:///ta/man/translate/figs-doublet\]\]](#) and [\[\[rc:///ta/man/translate/translate-symaction\]\]](#)) (See: **Doublet (p.1456)**)

Jeremiah 22:10

General Information:

General Information:

Yahweh has shifted from addressing the King of Judah and is now speaking to a general audience.

the one who is dead

This is singular, and refers to King Josiah who had been killed.

him who is about to go away

This refers to King Jehoahaz who was taken into exile in Egypt.

never return and see his native land

Alternate translation: “never come back and see the land of Israel again” or “never see his homeland again”

Jeremiah 22:11

Jehoahaz

The name in Hebrew is "Shallum," but he is better known as Jehoahaz. (See: **How to Translate Names (p.1476)**)
(See: **How to Translate Names (p.1476)**)

who served as king instead of Josiah his father

Alternate translation: "who became king when his father, Josiah, died"

Jeremiah 22:12

(There are no notes for this verse.)

Jeremiah 22:13

him who builds & his upper rooms & who makes & for him & he does not give

The words “him” and “his” and “who” and “he” refer to King Jehoahaz (verse 11).

builds his house by unrighteousness, his upper rooms by injustice

The abstract nouns “unrighteousness” and “injustice” have similar meanings, are repeated for emphasis, and can be stated as actions. Alternate translation: “unjustly forced men to build his house and his upper rooms” (See: [\[\[rc:///ta/man/translate/figs-doublet\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Doublet (p.1456)**)

his house

The word “house” is a metonym for the family that lives in the house. In this case it refers to Jehoahaz (verse 11) and his family. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

him his wages

This refers to any of the neighbors of King Jehoahaz (verse 11) whom the king forces to work.

Jeremiah 22:14

he says & he cuts & he panels & he paints

These refer to King Jehoahaz (verse 11).

a large house with spacious upper rooms & large windows & cedar & red

These characteristics all describe a very expensive house.

Jeremiah 22:15

Is this what makes you a good king, that you wanted to have boards of cedar?

Yahweh asks this rhetorical question to rebuke Jehoiakim for his expensive palace. Alternate translation: "Having a cedar palace does not make you a good king." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Did not your father also eat and drink, yet do & righteousness?

Yahweh asks this rhetorical question to remind Jehoiakim about the example of his father, King Josiah. Alternate translation: "Your father King Josiah enjoyed his life, yet did ... righteousness." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

do justice and righteousness

These abstract nouns have similar meanings, are repeated for emphasis and can be stated as actions. Alternate translation: "act justly and fairly" (See: [\[\[rc:///ta/man/translate/figs-doublet\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Doublet (p.1456)**)

Jeremiah 22:16

It was good then

Alternate translation: "Things went well for him"

Is this not what it means to know me?

Yahweh asks this rhetorical question to rebuke Jehoiakim for not following the example of his father, King Josiah.

Alternate translation: "This is what it means to know me." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in

[Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

(See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 22:17

there is nothing in your eyes and heart except worry & crushing of others

Here “eyes” is a metonym for seeing and “heart” is a metonym for thinking. Alternate translation: “you never look for or think about anything except ... crushing of others” or “you only look for and think about ways to cheat others and pour out innocent blood, and to oppress and crush others” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

unjust profit

This is getting money by cheating or by using unfair means.

pouring out innocent blood

Here “pouring out ... blood” is associated with murder, and “blood” refers to the murdered people. Alternate translation: “murdering innocent people” (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#)) (See: **Idiom (p.1487)**)

crushing of others

Alternate translation: “doing violence to others in order to get money”

Jeremiah 22:18

They will not lament for him

In verse 18, Yahweh stops speaking directly to Jehoiakim and begins to speak to other people. Here “lament” refers to grieving at Jehoiakim’s death. Alternate translation: “They will not lament for Jehoiakim when he dies” (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

Woe, my brother! & Woe, my sister! & Woe, master! & Woe, majesty!

Yahweh uses the word “Woe” several times for emphasis. He addresses the various people who would normally show great sadness when someone dies. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 22:19

He will be buried with a donkey's burial, dragged away and thrown out

The burial of Jehoiakim is spoken of as being the same as the manner in which people would bury a donkey. 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 bury his dead body the way they would bury a dead donkey; they will drag it away and throw it out" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 22:20

General Information:

General Information:

It appears that Yahweh is here speaking to the people of Jerusalem, telling them that they will be destroyed.

Lift your voice

This idiom refers to shouting. In this case, they are crying out in grief. Alternate translation: “Cry out” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Abarim mountains

a mountain range that was southeast of Jerusalem (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 22:21

I spoke to you when you were safe

Alternate translation: "I spoke to you when you were doing well"

This was your custom

Alternate translation: "This was your way of life"

you have not listened to my voice

Listening is a metonym for obeying. Alternate translation: "you have not obeyed me" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 22:22

The wind will shepherd away all your shepherds

This is a wordplay—Yahweh uses the idea of “shepherd” in two different ways. Here “shepherds” is a metaphor for the leaders of Jerusalem, and the wind “leads” them away. The wind represents Yahweh. Alternate translation: “I will take your leaders away as if the wind had blown them away” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

go into captivity

Alternate translation: “become captives” or “go into exile”

Jeremiah 22:23

You who live in 'Lebanon,' who is nestled in cedar buildings

Yahweh speaks of the royal palace as "Lebanon" and "cedar buildings" because it was constructed with a lot of cedar. Alternate translation: "You who live in a palace made from the cedars of Lebanon" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

You who live

This "You" is singular and refers to the king. (See: **Forms of You (p.1469)**) (See: **Forms of You (p.1469)**)

how you will be pitied

The meaning of the Hebrew is not clear. 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) "they will greatly pity you" or (2) "you will groan greatly." (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

when the labor pains come upon you, pain like that of a woman in labor

The pain that the king will feel when his enemies defeat him will be as intense as the pain a woman feels in childbirth. Alternate translation: "when you experience pain as intense as the pain of a woman in childbirth" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 22:24

even if you & were the signet on my right hand

Yahweh speaks to Jehoiachin as if it were possible for him to be the ring on Yahweh's hand. (See: **Hypothetical Situations (p.1484)**) (See: **Hypothetical Situations (p.1484)**)

the signet on my right hand

A signet ring was used by a king to place his seal of authority on documents. The signet ring therefore represents authority to rule. The right hand also represents authority to rule. Alternate translation: "the signet ring on my right hand that represented my authority to be king" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I would tear you off

Alternate translation: "I would tear you off from my hand" or "I would quickly pull you off of my hand"

Jeremiah 22:25

I have given you to the hand of the ones seeking your life

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 have made it possible for the ones seeking your life to capture you" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

to the hand of

Here the metonym "hand" represents power and control. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

seeking your life

This phrase represents wanting or trying to kill someone. See how this phrase is translated in [Jeremiah 11:21](#). Alternate translation: "trying to kill you" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 22:26

(There are no notes for this verse.)

Jeremiah 22:27

this land to which they will want to return

This refers to the land of Judah.

Jeremiah 22:28

Is this a despised and shattered vessel? & did not know?

It is not clear who is speaking in verse 28.

Is this a despised and shattered vessel? Is this man Jehoiachin a pot that pleases no one?

Jehoiachin is spoken of as a pot that was completely worthless and not liked by anyone. The questions emphasize that he has no value or friends. Alternate translation: "Jehoiachin is as useless as a broken vessel and no one is happy with him." (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#)) (See: **Metaphor (p.1498)**)

Why have they thrown him and his descendants out, and have poured them out into a land that they did not know?

This rhetorical question explains what will happen to the worthless Jehoiachin. Alternate translation: "Therefore the enemy will remove Jehoiachin and his family from the land and take them to a foreign land." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

have poured them out

Jehoiachin and his descendants are spoke of as if they had been poured out in another country like garbage from a vessel. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 22:29

Land, Land, Land

Yahweh speaks his message to all the people of the land by calling out to the land where they live. The title is repeated to call attention to the message. (See: **Apostrophe (p.1437)**) (See: **Apostrophe (p.1437)**)

Jeremiah 22:30

He will be childless

Jehoiachin has several sons. This phrase, then, means it is as if he was childless. His children will not succeed him as king. Alternate translation: “It will be as if he did not have any children” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

sit on David's throne

Sitting on a throne is a metonym for ruling as king. Alternate translation: “become king” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 23

Jeremiah 23 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 23:5-6, 9-24.

Special concepts in this chapter

Propheying lies

The false prophets had encouraged people to continue sinning by saying everything will be alright. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/sin\]\]](#))

Other possible translation difficulties in this chapter

Wordplay

In Hebrew, the word for “message” can also mean “burden.” In translations that are using footnotes, you may want to explain the wordplay in a footnote. In translations that are not using footnotes or which will primarily be distributed in an oral form, you may need a sentence like “What message has the Lord burdened you with now?” or “You (plural) call God’s message a heavy burden on you.”

Jeremiah 23:1

General Information:

General Information:

In verses 1-4, Yahweh refers to Israel as his pasture, the people of Israel as his sheep, and the leaders of Israel as the shepherds. Shepherds have a duty to protect the sheep, but the leaders were not doing that. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 23:2

You have scattered my flock and have driven them away

These two phrases have similar meanings. The second one strengthens the thought in the first. (See: **Doublet (p. 1456)**) (See: **Doublet (p. 1456)**)

Jeremiah 23:3

to a grazing place

Yahweh refers to the land of Israel as if it were good pasture for his people. This good pasture is a metonym for provision for their needs. Alternate translation: “to good pasture” or “to where all their needs will be supplied” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

they will be fruitful and increase

The word “increase” explains how they will be “fruitful.” Alternate translation: “they will increase greatly in number” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 23:4

I will raise up

Alternate translation: "I will appoint"

they will no longer fear or be shattered

The words "be shattered" mean that someone has caused them to be afraid and mean basically the same thing as "fear." 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 make them afraid anymore" (See: [\[\[rc://ta/man/translate/figs-doublet\]\]](#) and [\[\[rc://ta/man/translate/figs-activepassive\]\]](#)) (See: **Doublet (p.1456)**)

None of them

Alternate translation: "None of my people"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 23:5

See

This word alerts us to pay attention to the surprising information that follows.

I will raise up

This idiom means he will appoint a successor. (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

a righteous branch

This future king descended from David is spoken of as if he were a branch grown on a tree. Alternate translation: “a righteous descendant” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

a righteous branch

Some modern versions translate this as “a legitimate successor to the throne.”

cause justice and righteousness in the land

The abstract nouns “justice” and “righteousness” can be stated as actions. Alternate translation: “cause people to act justly and rightly” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

in the land

Here “land” refers to the people who live in the land. Alternate translation: “for all the people in the nation” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 23:6

Judah will be rescued

Here “Judah” refers to the people of Judah. Alternate translation: “the people of Judah will be rescued” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Judah will 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: “He will rescue Judah from their enemies” (See: [\[\[rc://ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc://ta/man/translate/figs-explicit\]\]](#)) (See: **Active or Passive (p.1434)**)

Israel will live in security

Here “Israel” refers to the people of Israel. Alternate translation: “the people of Israel will live in security” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

he will be called

this refers to the king

Yahweh is our righteousness

If your language does not use an abstract noun for the idea behind the word **righteousness**, you can express the same idea with a verbal form. Alternate translation: “Yahweh, the one who does what is right for us” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 23:7

General Information:

General Information:

This verse is very similar to [Jeremiah 16:14](#), although not exactly the same. Compare how you translated that verse.

see

The word “see” here alerts the reader to pay attention to the important information that follows.

As Yahweh lives

“as surely as Yahweh is alive.” The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you translated this in [Jeremiah 4:2](#). Alternate translation: “I solemnly swear” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 23:8

General Information:

General Information:

This verse is very similar to [Jeremiah 16:15](#), although not exactly the same. Compare how you translated that verse.

who brought up and who led back

These two phrases mean the same thing and can be combined. Alternate translation: “who brought back” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

the house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18](#). Alternate translation: “Israel” or “the kingdom of Israel” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the northern land and all the lands where they had been driven

This refers to the way the northern ten tribes of Israel were captured and spread out among the surrounding countries.

Then they will live in their own land

This refers to Israel, from where they were scattered. This can be stated explicitly. Alternate translation: “Then they will live in their own land again” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 23:9

General Information:

General Information:

In verses 9-32 Jeremiah delivers Yahweh's message to the false prophets and the priests. Jeremiah is speaking in verse 9, but it is not clear if verse 10 are the words of Jeremiah or of Yahweh.

Regarding the prophets, my heart is broken in me, and all of my bones tremble

The prophet speaks of his heart being broken and his bones trembling because he is afraid of the judgment that will result from the lies of the false prophets. Alternate translation: "I have great fear for what will happen because of the false prophets" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

my heart is broken in me

This idiom refers to deep sadness. Alternate translation: "I am very sad" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

all of my bones tremble

Here trembling is associated with fear. Alternate translation: "I am very afraid" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I have become like a drunk man, like a man whom wine has overpowered

People who are drunk are not able to control themselves. Likewise, Jeremiah has lost control of himself out of fear of Yahweh's punishment. Alternate translation: "I am like a drunk man; I cannot control myself" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 23:10

the land is full of adulterers

The land is spoken of as if it were a container and the adulterers were objects that filled the container completely. That is, everyone in the land is an adulterer, which in turn is an exaggeration for very many people being adulterers. (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

adulterers

This word here probably has two senses. It has the literal meaning that the men in the nation had committed adultery against their own wives, and it also has the figurative meaning that they had abandoned Yahweh in order to worship idols. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the land is dried up

Some modern versions interpret this Hebrew phrase as “the land mourns.”

These prophets’ paths are wicked

The wicked actions of the false prophets are spoken of as if they were walking on an evil path. Alternate translation: “These prophets are doing things that are wicked” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 23:11

Connecting Statement:

Connecting Statement:

Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in [Jeremiah 23:9](#).

the prophets and the priests are polluted

The prophets and priests are defiled by sin in the same way that water can be polluted by filth. Alternate translation: "the prophets and the priests are sinful" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 23:12

their way will be like a slippery place in the darkness

The danger of their actions is spoken of as if they were about to fall off the slippery edge of a cliff in the dark and injure themselves. Alternate translation: "their actions are unstable and dangerous, like walking on a slippery place in the darkness" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

I will send disaster against them

Yahweh speaks of disaster as an enemy that he will send to attack the priests and false prophets. Alternate translation: "I will cause them to experience disaster" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 23:13

Connecting Statement:

Connecting Statement:

Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in [Jeremiah 23:9](#).

led my people Israel astray

The deception of the people by the false prophets is spoken of as leading them down the wrong path. Alternate translation: "deceived my people, the Israelites" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 23:14

They commit adultery

This could mean: (1) they were literally unfaithful to their wives or (2) their worship of other gods is spoken of as spiritual adultery.

walk in deceit

This idiom means they lived a life of deceit. Alternate translation: “live in dishonesty” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

They strengthen the hands of evildoers

Here “hands” refers to the whole person. Alternate translation: “They strengthen those who do evil” or “They encourage people who do evil” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

no one turns back from his evildoing

This can be state in positive form. Alternate translation: “everyone continues in their sin”

All of them have become like Sodom & like Gomorrah

Sodom and Gomorrah were cities that were so wicked that God destroyed them with fire from heaven. Alternate translation: “They all became as evil as Sodom ... as wicked as Gomorrah” (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 23:15

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Look

The word “look” here alerts the reader to pay attention to the important information that follows.

I am about to make them eat wormwood and drink poisonous water

Wormwood is a plant that is very bitter and unpleasant to eat. This phrase describes the punishment that Yahweh was going to bring about on the evil prophets. In the same way wormwood was bitter and the water was poisonous, so would Yahweh's judgment be on the evil prophets. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

I am about to

Alternate translation: “I will soon”

pollution has gone out from the prophets

Here the evil teaching of the priests and false prophets is spoken of as if it were something filthy that ruined the land. Alternate translation: “evil has come from the prophets” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

pollution

dirty and unsafe things that spoil the air, water, or land where they are found

Jeremiah 23:16

Connecting Statement:

Connecting Statement:

Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in [Jeremiah 23:9](#).

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

They have deluded you!

Alternate translation: "The prophets have caused you to believe something that is not true!"

visions from their own minds

Here "minds" refers to the thoughts of the false prophets. Alternate translation: "visions that they imagined" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

not from Yahweh's mouth

Here "mouth" refers to what Yahweh said. Alternate translation: "not what Yahweh said" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 23:17

They are constantly saying

The word “constantly” is an exaggeration to emphasize that this is what they normally say. (See: **Hyperbole (p. 1480)**) (See: **Hyperbole (p.1480)**)

everyone walking in the stubbornness of his own heart says

Here “heart” refers to their desires. To follow those desires is spoken of as walking in them. Alternate translation: “everyone stubbornly does whatever they desire to do” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

Disaster will not come upon you

Alternate translation: “Nothing bad will happen to you”

Jeremiah 23:18

Yet who has stood in Yahweh's council meeting? Who sees and hears his word? Who pays attention to his word and listens?

These questions are used to rebuke the priests and false prophets for not obeying Yahweh. Alternate translation: "No one advises Yahweh. No one understands what Yahweh says. No one obeys Yahweh's commands." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

pays attention to his word and listens

These two phrases mean the same thing. They can be combined in one phrase. Alternate translation: "obeys his word at all"

Jeremiah 23:19

Connecting Statement:

Connecting Statement:

Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in [Jeremiah 23:9](#).

there is a storm coming from Yahweh & His fury is going out & a tempest is whirling about

These three phrases all refer to a great storm that is a metaphor for Yahweh's anger. This can be stated as a simile. Alternate translation: "Yahweh's anger is coming like a great storm, going out with fury and whirling like a tempest" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Metaphor (p.1498)**)

a tempest

a violent windstorm

It is whirling around the heads of the wicked

Yahweh's anger is spoken of as if it were a windstorm whirling around the wicked. Alternate translation: "It is coming upon the wicked like a windstorm" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 23:20

Yahweh's wrath will not return until it

Yahweh's wrath is spoken of as if it were alive and could act on its own. Alternate translation: "Yahweh will not stop being angry until he" (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

carried out and brought into being his heart's intentions

Here "heart's intentions" refers to the things that Yahweh wanted to happen. Alternate translation: "completed and accomplished all the punishment that he had planned" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the final days

Alternate translation: "the future"

Jeremiah 23:21

General Information:

General Information:

Yahweh is the speaker in verses 21-40.

Connecting Statement:

Connecting Statement:

Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in [Jeremiah 23:9](#).

they have still prophesied

It is understood that they are prophesying falsely. This can be made explicit. Alternate translation: "they have prophesied falsely anyway" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 23:22

if they had stood in my council meeting

Yahweh states what would have happened if the priests and false prophets had participated in Yahweh's council meeting in heaven. This hypothetical situation is impossible. Alternate translation: "if they had truly listened to me" (See: **Hypothetical Situations (p.1484)**) (See: **Hypothetical Situations (p.1484)**)

my council meeting

In ancient times, God was thought to hold meetings with the angels in heaven. Yahweh is referring to this kind of meeting, which humans could not attend. See how you translated this in [Jeremiah 23:18](#).

to turn from

This idiom means they would stop doing these things. (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 23:23

Connecting Statement:

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in [Jeremiah 23:9](#) and completes in [Jeremiah 23:40](#).

Am I only a God nearby & and not also a God far away?

Yahweh uses this question to rebuke the priests and false prophets for thinking that he did not rule everywhere. Alternate translation: "I am not only a God who is here in Jerusalem ... but I am everywhere!" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 23:24

Can anyone hide in a secret place so I cannot see him?

Yahweh uses this question to rebuke the priests and false prophets for thinking that he did not see the evil that they were doing. Alternate translation: "No one can hide in a secret place so I cannot see him." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

do I not fill the heavens and the earth?

Yahweh uses this question to emphasize that he is everywhere in heaven and on earth. Alternate translation: "I am everywhere, both in the heavens and on the earth." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 23:25

Connecting Statement:

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in [Jeremiah 23:9](#) and completes in [Jeremiah 23:40](#).

prophesying deceit

The word “deceit” can be expressed as an adjective or an adverb. Alternate translation: “prophesying deceit things” or “prophesying deceitfully” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

in my name

This phrase refers to speaking with Yahweh’s power and authority or as his representative. See how you translated this phrase in [Jeremiah 14:14](#). (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I had a dream!

They meant that this dream was from God. This can be made explicit. Alternate translation: “I had a dream from Yahweh” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 23:26

How long will this go on, prophets who prophesy lies from their minds, and who prophesy from the deceit in their hearts?

Yahweh asks this question to emphasize that this is something that should not continue. Alternate translation: "This should not continue, prophets declaring lies which they themselves have made up." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

prophesy lies from their minds & prophesy from the deceit in their hearts

These two phrases mean the same thing and emphasize that the false prophets made up their prophecies. Alternate translation: "prophesy things that come only from their own minds" (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 23:27

forget my name & forgot my name

Here the word "name" refers to the whole being of Yahweh. Alternate translation: "forget me ... forgot me" or "forget who I am ... forgot who I am" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

in favor of Baal's name

Here "Baal's name" refers to the god Baal. Alternate translation: "leading my people to worship Baal instead of me" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 23:28

Connecting Statement:

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in [Jeremiah 23:9](#) and completes in [Jeremiah 23:40](#).

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 23:29

Is not my word like fire? & and like a hammer that shatters a rock into pieces?

Yahweh uses these questions to emphasize that his word is much more powerful than the words of mere men. In that way, his word is like fire or a hammer. Alternate translation: "My word is powerful like fire ... and powerful like a hammer that shatters a rock into pieces." (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Rhetorical Question (p.1533)**)

Jeremiah 23:30

I am against

Alternate translation: "I am opposed to"

steals words from another person

This implies that the false prophets are thieves. They are so evil that they take each other's messages without permission rather than make up their own false messages.

Jeremiah 23:31

Connecting Statement:

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in [Jeremiah 23:9](#) and completes in [Jeremiah 23:40](#).

See

This alerts the reader to pay special attention to what follows. Alternate translation: “Pay attention”

who use their tongues

Here “tongues” is a metonym for the ability to speak. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 23:32

(There are no notes for this verse.)

Jeremiah 23:33

General Information:

General Information:

In verses 33-40 there is a wordplay with the word “burden.” Sometimes it means “a message” and other times it means “a heavy load to carry.” This wordplay should be retained if possible.

Connecting Statement:

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in [Jeremiah 23:9](#) and completes in [Jeremiah 23:40](#).

asks you & you will say

These two instances of “you” are singular and refer to Jeremiah. (See: **Forms of You (p.1469)**) (See: **Forms of You (p.1469)**)

What is the burden of Yahweh?

Here “burden” means a message or prophecy from Yahweh.

You are the burden & cast you off

These two instances of “you” are plural and refer to the false prophets and the priests. (See: **Forms of You (p.1469)**) (See: **Forms of You (p.1469)**)

You are the burden

Here “burden” means a heavy load. This is a metaphor that means they annoy Yahweh and he no longer wants to put up with them. Alternate translation: “You are a burden that I am tired of carrying” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 23:34

This is the burden of Yahweh

Here “burden” means a message or prophecy from Yahweh.

his house

Here “house” is a metonym for the family that lives inside it. Alternate translation: “his family” (See: **Metonymy (p. 1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 23:35

General Information:

General Information:

In verses 33-40 there is a wordplay with the word “burden.” Sometimes it means “a message” and other times it means “a heavy load to carry.” This wordplay should be retained if possible.

Connecting Statement:

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in [Jeremiah 23:9](#) and completes in [Jeremiah 23:40](#).

You continue to say & ‘What did Yahweh declare?’

It may be helpful to reorder this sentence. Alternate translation: “Each person continues to ask his neighbor and his brother, ‘What did Yahweh answer?’ and ‘What did Yahweh declare?’”

Jeremiah 23:36

But you must no longer talk about the 'burden of Yahweh,' for the burden is every man's own word, and

This could mean: (1) both instances of "burden" mean "message." Alternate translation: "You must no longer call your visions the 'burden of Yahweh' because they are really only every man's own words, and" or (2) the first 'burden' means "message" and the second means "heavy load." Alternate translation: "You must no longer talk about the 'message of Yahweh' because the words that each of you speak are what is a 'heavy load.' In this way"

you have perverted the words & our God

To "pervert" something is to twist or distort it. Alternate translation: "you have changed the message of the living God, Yahweh of hosts, our God, to say what you want it to say and not what God said"

Jeremiah 23:37

General Information:

General Information:

In verses 33-40 there is a wordplay with the word “burden.” Sometimes it means “a message” and other times it means “a heavy load to carry.” This wordplay should be retained if possible.

Connecting Statement:

Connecting Statement:

Yahweh completes his message about the false prophets and priests that he began in [Jeremiah 23:9](#).

This is what you will say

Here “you” is singular and refers to Jeremiah. (See: **Forms of You (p.1469)**) (See: **Forms of You (p.1469)**)

Jeremiah 23:38

But if you say & Because you have said & when I sent to you & You will not say

All of these instances of “you” are plural and refer to the priests and false prophets. (See: **Forms of You (p.1469)**)
(See: **Forms of You (p.1469)**)

Jeremiah 23:39

therefore, behold

“therefore, pay attention.” This alerts the reader to pay special attention to what follows.

I am about to pick you up and throw you away from me

Yahweh speaks of sending these priests and false prophets into exile as if they were an object that he was going to throw far away. Alternate translation: “I am about to drive you away from me” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

pick you up & throw you & I gave you

All of these instances of “you” are plural and refer to the priests and false prophets. (See: **Forms of You (p.1469)**) (See: **Forms of You (p.1469)**)

the city that I gave you

This refers to Jerusalem.

Jeremiah 23:40

insult on you

This instance of “you” is plural and refers to the priests and false prophets. (See: **Forms of You (p.1469)**) (See: **Forms of You (p.1469)**)

I will put everlasting shame and insult on you that will not be forgotten

“I will cover you with shame that will last forever and insult that you will never forget” or “I will cause people to make fun of you forever. People will never forget that you were disgraced.” Yahweh speaks of the humiliation of the priests and false prophets as if he would put shame and insult on them like clothing.

that will not be forgotten

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 will last forever” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 24

Jeremiah 24 General Notes

Special concepts in this chapter

The exiles are blessed and the others punished

God will bless the people who were taken away into Babylon but punish the people left in the land because they still did not repent and turn to him. (See: [\[\[rc:///tw/dict/bible/kt/bless\]\]](#) and [\[\[rc:///tw/dict/bible/kt/repent\]\]](#))

Jeremiah 24:1

me

All instances of this pronoun refer to Jeremiah.

Behold

The word “Behold” here shows that Jeremiah saw something interesting.

This vision happened & them to Babylon

This part of the story is used to provide historical information to show when the events of the happened. (See: **Background Information (p.1443)**) (See: **Background Information (p.1443)**)

craftsmen

people skilled at building things

metalworkers

people skilled at creating things out of metal

Jeremiah 24:2

they could not be eaten

These can be stated in active form. Alternate translation: "no one could eat them" (See: **Active or Passive (p.1434)**)
(See: **Active or Passive (p.1434)**)

Jeremiah 24:3

they cannot be eaten

These can be stated in active form. Alternate translation: "no one could eat them ... no one can eat them" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 24:4

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4](#). Alternate translation: "Yahweh gave me a message. He said," or "Yahweh spoke this message to me:" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 24:5

I will look on the exiles of Judah for their benefit

Here “look on” is an idiom that means Yahweh will take care of them. Alternate translation: “I will take good care of the exiles of Judah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

just like these good figs

The good figs represent those Judean exiles sent to the land of Chaldea. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 24:6

I will set my eyes on them for good

Here “set my eyes” means he will see them. Seeing them is a metonym for caring for them. Alternate translation: “I will bless them” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I will build them up, and not tear them down. I will plant them, and not uproot them

These two metaphors have similar meanings. The second one strengthens the thought in the first. Alternate translation: “I will help them to prosper in Chaldea” (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

I will build them up, and not tear them down

Yahweh speak of the exiles as a building which Yahweh will build and not tear down. Alternate translation: “I will help them flourish in the land, and not ruin them” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

I will plant them, and not uproot them

Yahweh speak of the exiles as plants which Yahweh will plant in good soil and not pull out. Alternate translation: “I will establish them in the land, and not remove them” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 24:7

(There are no notes for this verse.)

Jeremiah 24:8

(There are no notes for this verse.)

Jeremiah 24:9

I will turn them into a frightening thing, a disaster & a disgrace and a subject for proverbs, taunts, and curses

These phrases mean the same thing and emphasize how thoroughly Yahweh will judge the people of Jerusalem. They will become something that will frighten other people when they see it. (See: [\[\[rc:///ta/man/translate/figs-doublet\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Doublet (p.1456)**)

Jeremiah 24:10

I will send out sword, famine, and plague against them

Alternate translation: "I will kill them with war, famine and sicknesses"

I will send out sword

Here "sword" refers to war or enemy armies. Alternate translation: "I will send enemy armies" or "I will send out war" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

sword, famine, and plague

These things are spoken of as if they were living things that could attack the people of Jerusalem. (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

they are destroyed from the land

Alternate translation: "none of them remain in the land"

Jeremiah 25

Jeremiah 25 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 25:30-38.

Special concepts in this chapter

Seventy years

Babylon will rule over Judah for seventy years. Because Yahweh is just, he will soon punish Babylon for their evil actions. (See: [\[\[rc:///tw/dict/bible/kt/justice\]\]](#) and [\[\[rc:///tw/dict/bible/kt/evil\]\]](#))

Important figures of speech in this chapter

Idiom

Jeremiah uses the idiom of drinking the cup of wine of God's punishment to say that Babylon will destroy all the surrounding nations and then be destroyed. (See: **Idiom (p.1487)**)

Jeremiah 25:1

This is the word that came to Jeremiah

It is implied that the word that came to Jeremiah was from Yahweh. This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1](#). Alternate translation: “This is the message that Yahweh gave to Jeremiah” or “This is the message that Yahweh spoke to Jeremiah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

the fourth & the first

(See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

Jeremiah 25:2

(There are no notes for this verse.)

Jeremiah 25:3

Amon

This is a man's name. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 25:4

(There are no notes for this verse.)

Jeremiah 25:5

Let each man turn from his wicked way and the corruption of his practices

Jeremiah speaks of people who stop committing an action as if those people were turning away from that action. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

his wicked way and the corruption of his practices

The terms “wicked way” and “corruption of his practices” mean the same thing and refer to every sinful thing that they do. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

the corruption of his practices

Alternate translation: “his corrupt practices”

Jeremiah 25:6

do not walk after other gods

Jeremiah speaks of a person being devoted to a god as if the person were walking behind the god. Alternate translation: “do not become devoted to other gods” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

do not provoke him with the work of your hands

The word “him” refers to Yahweh. Here, the phrase **the work of your hands** could mean: (1) it is a reference to the idols that the people have made with their hands. Alternate translation: “do not provoke Yahweh with the idols that you have made” or (2) It is an idiom that refers to the actions of a person, with the word “hands” being a synecdoche that represents the person who does those actions. Alternate translation: “do not provoke Yahweh by the things that you do” (See: [\[\[rc://ta/man/translate/figs-explicit\]\]](#) and [\[\[rc://ta/man/translate/figs-synecdoche\]\]](#) and **Idiom (p.1487)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 25:7

you have provoked me with the work of your hands to do harm to you

See how you translated a similar phrase in [Jeremiah 25:6](#). Here, the phrase **the work of your hands** could mean: (1) it is a reference to the idols that the people have made with their hands. Alternate translation: “you have provoked me to harm you because of the idols that you have made with your hands” or (2) It is an idiom that refers to the actions of a person, with the word “hands” being a synecdoche that represents the person who does those actions. Alternate translation: “you have provoked me to harm you because of the things that you do” (See: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and **Idiom (p.1487)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

to do harm to you

Alternate translation: “so that I do harm to you”

Jeremiah 25:8

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Jeremiah 25:9

see

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

bring them against this land

The idiom to “bring ... against this land” means that they will attack the people who live in the land. Alternate translation: “bring them to attack this land” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

I will set them apart for destruction

The idiom “set ... apart for destruction” means to destroy something completely. Alternate translation: “I will destroy them completely” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

I will turn them into a horror

The word “horror” may be translated with a verbal phrase. Alternate translation: “I will turn them into something that horrifies people” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

an object for hissing

The word “hissing” refers to a sound that shows strong disapproval and can be translated with a verbal phrase. Alternate translation: “an object at which people will hiss”

Jeremiah 25:10

millstones

These are two large, round stones used to grind grain.

the sound of joy and sound of gladness, the sound of the groom and the sound of the bride

See how you translated this in [Jeremiah 7:34](#).

Jeremiah 25:11

all of this land will become a desolation and a horror

The words "desolation" and "horror" can be translated with a verbal phrase. Alternate translation: "I will cause this land to be desolate and something that horrifies people" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 25:12

when seventy years have been completed

Alternate translation: “after seventy years” or “after seventy years have passed”

an unending desolation

The noun “desolation” can be translated as an adjective. Alternate translation: “desolate forever” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 25:13

everything written in this book

This can be translated in active form. Alternate translation: “everything that Jeremiah has written in this book” or “everything that one has written in this book” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 25:14

I will repay them for their deeds and the works of their hands

Yahweh speaks of punishing the people of the nations for what they have done as if he were paying them back. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

their deeds and the works of their hands

These two phrases mean basically the same thing. The idiom “the works of their hands” refers to the actions of a person, with the word “hands” being a synecdoche that represents the person who does those actions. Alternate translation: “everything that they have done” (See: [\[\[rc:///ta/man/translate/figs-doublet\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and **Synecdoche (p.1542)**) (See: **Doublet (p.1456)**)

Jeremiah 25:15

Take this cup of the wine of fury

Yahweh speaks of his extreme anger as if it were wine that fills a cup. Alternate translation: "Take this cup of wine that represents my fury" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

make all the nations & drink it

The word "nations" represents the people of the nations. Yahweh speaks of people experiencing his fury as if they were to drink the wine that is in the cup. Alternate translation: "make all the people of the nations ... drink the wine" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 25:16

they will drink and then stagger about and rant madly

Yahweh speaks of the people being terrified about his fury as if they were drunk from drinking the wine from the cup. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

before the sword that I am sending out among them

Here the word "sword" represents war. Alternate translation: "because of the wars that I am causing to happen among them" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 25:17

This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

I made all the nations & drink it

The word "nations" represents the people of the nations. Alternate translation: "I made all the people of the nations ... drink the wine from the cup" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 25:18

something terrifying

The adjective “terrifying” can be translated with a verbal phrase. Alternate translation: “something that terrifies people”

an object for hissing and cursing

The word “hissing” refers to a sound that shows strong disapproval. Both “hissing” and “cursing” can be translated with a verbal phrase. Alternate translation: “an object at which people hiss and which they curse”

they are at this present day

Here, this phrase could mean: (1) refers to the time when the book of Jeremiah was written and some time after Jeremiah had proclaimed this prophecy or (2) means that the things about which Jeremiah prophesies here have already started to happen.

Jeremiah 25:19

This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Other nations also had to drink it

The word "nations" represents the people of the nations. Alternate translation: "People from other nations also had to drink the wine from the cup" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 25:20

people of mixed heritage

This could mean: (1) people whose ancestors were from different people groups or (2) foreigners who lived in Egypt.

Uz

This is the name of a place. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 25:21

(There are no notes for this verse.)

Jeremiah 25:22

This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the sea

This is a reference to the Mediterranean Sea.

Jeremiah 25:23

Dedan, Tema, and Buz

These are the names of places. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

all the ones who cut the hair on the sides of their heads

This probably refers to people who cut their hair short in order to honor a pagan god. Some modern versions interpret this Hebrew expression as “all the people who live on the edge of the wilderness.” See how you translated a similar phrase in [Jeremiah 9:26](#).

they also had to drink it

Alternate translation: “they also had to drink the wine from the cup”

Jeremiah 25:24

This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 25:25

Zimri

This is the name of a place. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 25:26

everyone with his brother

This is an idiom that means every person, one after another. Alternate translation: “one after another” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

all of them had to drink the cup from Yahweh’s hand

Here “the cup” is a metonym for the wine that it contains. Alternate translation: “all of these people had to drink the wine from the cup in Yahweh’s hand” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 25:27

This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

before the sword that I am sending among you

Here the word "sword" represents war. Alternate translation: "before the wars that I am causing to happen among you" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 25:28

(There are no notes for this verse.)

Jeremiah 25:29

the city that is called by my name

This refers to Jerusalem and can be translated in active form. Alternate translation: “the city that I have called by my name” or “Jerusalem, which I have called by my name” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

and should you yourselves be free from punishment?

Yahweh asks this question to rebuke the people and to emphasize that he will certainly punish them. Alternate translation: “so do not think that you yourselves will be free from punishment.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

I am calling a sword against all the inhabitants of the land

Here the word “sword” represents war. Yahweh speaks of declaring war against the people as if he were calling a sword against them. Alternate translation: “I am declaring war against all the inhabitants of the land” or “I am bringing war against all the inhabitants of the land” (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 25:30

Yahweh will roar

Jeremiah speaks of Yahweh shouting very loudly as if he were roaring like a lion. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

from the heights

This phrase is a metonym for heaven. Alternate translation: “from heaven” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

he will roar mightily against his fold

Jeremiah speaks of Yahweh as if he were a lion and his people were a flock of sheep. The people will be helpless when Yahweh comes to punish them, as sheep are helpless when a lion attacks. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

those who tread the grapes

This refers to people who crush grapes in a winepress with their feet in order to make wine.

Jeremiah 25:31

to the ends of the earth

This is an idiom that means the farthest places on the earth. By referencing both ends, it refers to everywhere in between. Alternate translation: “to the farthest places on the earth” or “to everywhere on earth” (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-merism\]\]](#)) (See: **Idiom (p.1487)**)

on all flesh

Here the word “flesh” represents humanity. Alternate translation: “on all mankind” or “on all people” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 25:32

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

See

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

disaster is going out from nation to nation

Yahweh speaks of great disasters happening in each nation as if “disaster” were a person who goes from nation to nation. Alternate translation: “great disasters are going to happen in one nation after another” (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

a great storm is beginning from the farthest parts of the earth

Here, this metaphor could mean: (1) Yahweh speaks of Babylonian army and the destruction that it will cause as if it were a great storm or (2) Yahweh speaks of his great anger as if it were a great storm that causes much destruction. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 25:33

those killed by Yahweh

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: “those whom Yahweh killed” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

will on that day extend from one end of the earth to the other

By mentioning both ends of the earth, this phrase represents everywhere in between those ends. Alternate translation: “will on that day cover the entire earth” (See: **Merism (p.1496)**) (See: **Merism (p.1496)**)

they will not be mourned, gathered, or buried

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 mourn them, gather them, or bury them” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

They will be like dung on the ground

The bodies are compared to dung on the ground to emphasize that they will be disgusting and that no one will bury them. See how you translated a similar phrase in [Jeremiah 16:4](#). (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 25:34

shepherds

Yahweh speaks of the leaders of Israel as if they were shepherds who are responsible for protecting and caring for the people, who, implicitly, are spoken of as if they are the sheep. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Roll about in the dust

This is a sign of sorrow, mourning or distress. (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

you leaders of the flock

This phrase also refers to the leaders of Israel who are responsible to care for the people, who are spoken of as if they were a flock of sheep. Alternate translation: "you leaders of the people" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

for the days of your slaughter have come

Usually it is the sheep that are slaughtered, but here Yahweh says that he will slaughter the shepherds. The word "slaughter" can be translated with a verbal phrase. Alternate translation: "for the time has come for me to slaughter you" (See: [\[\[rc:///ta/man/translate/figs-irony\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Irony (p.1493)**)

you will be scattered when you fall like fine pottery

Yahweh speaks of the leaders of Israel being destroyed as if they are pieces of pottery that shatter when they fall to the ground. 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 fall like fine pottery and your shattered pieces will scatter on the ground" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 25:35

(There are no notes for this verse.)

Jeremiah 25:36

Yahweh is destroying their pastures

Yahweh speaks of the nation in which the leaders think that they live peacefully as if it were the “pastures” in which they care for the sheep (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 25:37

So the peaceful pastures will be devastated

Yahweh continues to speak of the leaders of Israel as if they were shepherds. Here he speaks of the nation as the “pastures” in which they think they live peacefully. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the peaceful pastures will be devastated because of Yahweh’s fierce anger

This can be put into active form. Alternate translation: “Yahweh will devastate the peaceful pastures because of he extremely angry” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 25:38

Like a young lion, he has left his den

Yahweh punishing his people in his extreme wrath is spoken of as if Yahweh were a lion who leaves his den in search of prey. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

their land will become a horror

The word “horror” may be translated with a verbal phrase. Alternate translation: “their land will become something that horrifies people” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

the oppressor’s anger

This refers to the anger of Israel’s enemies.

Jeremiah 26

Jeremiah 26 General Notes

Special concepts in this chapter

The people want to kill Jeremiah

The people wanted to kill Jeremiah but other people intervened and said that they should listen to Jeremiah and repent. They represent the remnant of the faithful Jews. (See: [\[\[rc:///tw/dict/bible/kt/repent\]\]](#) and [\[\[rc:///tw/dict/bible/kt/remnant\]\]](#) and **faithful, faithfulness, trustworthy (p.1557)**)

Jeremiah 26:1

this word came from Yahweh, saying

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 18:1](#), and make any changes as needed. Alternate translation: “This message came from Yahweh. He said” or “Yahweh spoke this message” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

this word came from Yahweh, saying

It can be stated clearly who Yahweh gave this message to. Alternate translation: “this word came to Jeremiah from Yahweh, saying” or “Yahweh spoke this message to Jeremiah” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 26:2

cities of Judah

The word “cities” is a metonym for the people who live in the city. Alternate translation: “people from the cities of Judah” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Do not cut short any word!

Alternate translation: “Do not leave anything out from what I have told you!”

Jeremiah 26:3

each man will turn from his wicked ways

Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. Alternate translation: "each man will stop his wicked way of living" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

so I will relent concerning the disaster

This is conditional destruction. If Judah repents, God will not destroy but heal them.

the wickedness of their practices

Alternate translation: "the wicked way that they live" or "the wicked things that they do"

Jeremiah 26:4

(There are no notes for this verse.)

Jeremiah 26:5

(There are no notes for this verse.)

Jeremiah 26:6

then I will make this house like Shiloh

Yahweh had destroyed a place of worship at Shiloh, and he was threatening to destroy this place of worship. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

I will turn this city into a curse

What Yahweh would turn the city into is a metonym for what people would use the city for. Alternate translation: "I will make this city so that people will ask me to destroy others the way I have destroyed this city" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

in the sight of all the nations on earth

Alternate translation: "so that all the nations on earth can see me do it"

Jeremiah 26:7

Yahweh's house

the temple

Jeremiah 26:8

all the people seized him and said, “You will certainly die!

This could mean: (1) The people chose to believe the lie of false peace and did not want to be confronted with the truth, or (2) the people believed the other prophets proclaiming peace and saw Jeremiah as a false prophet who should be stoned for leading the people astray.

Jeremiah 26:9

Why have you prophesied & inhabitant?

This rebuke can be translated as a statement. Alternate translation: "You should not have prophesied ... inhabitant."
(See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 26:10

the New Gate

the name of the gate through which people went into the temple

Jeremiah 26:11

you heard with your own ears

Alternate translation: "you heard"

Jeremiah 26:12

this house and this city

Alternate translation: “the people who worship in Yahweh’s temple and those who live in the city of Jerusalem”

Jeremiah 26:13

your ways & your practices

These two phrases mean almost the same thing. Alternate translation: “the things you do” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

listen to the voice of Yahweh

The voice is a synecdoche for the person, and the same word can be translated “listen” or “obey.” Alternate translation: “obey Yahweh” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 26:14

Do to me what is good and right in your eyes

The words “good” and “right” mean the same thing. The eye is a metonym for the person's thoughts. Alternate translation: “Do to me whatever you think is the right thing to do” (See: [\[\[rc:///ta/man/translate/figs-doublet\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Doublet (p.1456)**)

Jeremiah 26:15

you are bringing innocent blood on yourselves and on this city and its inhabitants

Blood is a metonym for violent death, and to bring blood on someone is to make them guilty of violent death. Alternate translation: “you are making yourselves and this city and its inhabitants guilty of the violent death of an innocent person” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

this city and its inhabitants

These are two ways of speaking of the same people, perhaps first as a group and then as individuals. The city is a metonym for the people in the city. Alternate translation: “all the people in the city and every one of the people who live here” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

for your ears

The ear is a metonym for what the ear hears. Alternate translation: “for you to hear” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 26:16

in the name of Yahweh our God

The person's name is a metonym for his authority. Alternate translation: “with the authority of Yahweh our God”
(See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 26:17

(There are no notes for this verse.)

Jeremiah 26:18

General Information:

General Information:

See: **How to Translate Names (p.1476)** (See: **How to Translate Names (p.1476)**)

Morashite

a person from the town or region of Moresheth

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Zion will become a plowed field & and the hill of the temple will become a thicket

“Zion” and “the hill of the temple” refer to the same place. When a farmer plows a field, he turns over all the dirt and uproots all the plants that are growing there. A thicket is so full of bushes that no one can use it for anything. These two metaphors cannot be literally true at the same time, but they emphasize that Yahweh will allow the invaders to completely destroy the temple area. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 26:19

Did Hezekiah & put him to death?

The speakers are trying to get the hearers to agree with what they are saying. Alternate translation: "You know very well that Hezekiah ... did not put him to death." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

all of Judah

The land is a metonym for the people who live there. Alternate translation: "all the people of Judah" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Did he not fear Yahweh and appease the face of Yahweh & them?

The speakers are trying to get the hearers to agree with what they are saying. Alternate translation: "You know very well that he feared Yahweh and appeased the face of Yahweh so that Yahweh ... them."

appease the face of Yahweh

The face is a synecdoche for the whole person. Alternate translation: "cause Yahweh to be less angry" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

So will we do greater evil against our own lives?

The speakers are trying to get the hearers to agree with what they are saying. The word "lives" is a metonym for the people. Alternate translation: "If we kill Jeremiah, we will do greater evil against our own lives." or "We do not want to do worse things to ourselves." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 26:20

Connecting Statement:

Connecting Statement:

Jeremiah stops telling about his own life and begins telling about what happened to another prophet.

Meanwhile there was

Alternate translation: "While what I was just telling you about was happening, there was"

prophesied against this city and this land

The words "city" and "land" are metonyms for the people who live there. Alternate translation: "prophesied that bad things would happen to the people who lived in this city and this land" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 26:21

heard his word

Alternate translation: "heard what he said"

Jeremiah 26:22

Connecting Statement:

Connecting Statement:

This is the end of the story of Uriah.

Elnathan & Akbor

men's names (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 26:23

corpse

dead body

Jeremiah 26:24

the hand of Ahikam & was with Jeremiah

The hand is a metonym for the power that the hand exercises. Ahikam was not a soldier, so he probably was able to talk to people and change their minds. Alternate translation: “Ahikam ... was able to help Jeremiah” or “Ahikam ... was able to keep the people from harming Jeremiah” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Ahikam & Shaphan

men’s names (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

he was not given into the hand of the people to be put to death

The hand is a metonym for the power that the hand exercises. This can be translated in active form. Alternate translation: “Ahikam did not allow the people to have the power to put Jeremiah to death” or “the people could not kill Jeremiah because Ahikam did not give them the power to” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 27

Jeremiah 27 General Notes

Special concepts in this chapter

The nations should serve Babylon

Jeremiah told the king of Judah, and all the surrounding nations, to serve the Babylonians and live in their land. If they refused, Babylon would take them as captives to another land.

Jeremiah 27:1

(There are no notes for this verse.)

Jeremiah 27:2

fetters

things that keep a person from moving freely

Jeremiah 27:3

Then send them out

This seems to mean that Jeremiah was to send a set of fetters and yoke to each king listed. But some versions of the Bible translate this as "Then send out messages."

Send them by the hand of those kings' ambassadors who & Judah

The hand is a synecdoche for the person. Alternate translation: "Have those kings' ambassadors, who ... Judah, take them" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 27:4

Give commands to them for their masters

Jeremiah was instructed to give a set of chains and yoke to each ambassador and a message for each king regarding the chains and yoke.

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Jeremiah 27:5

by my great strength and my raised arm

The phrase “raised arm” refers to great power and intensifies the first phrase. Alternate translation: “by my very great power” (See: [\[\[rc://ta/man/translate/figs-idiom\]\]](#) and [\[\[rc://ta/man/translate/figs-doublet\]\]](#)) (See: **Idiom (p. 1487)**)

I give it to anyone who is right in my eyes

Another possible meaning is “I give it to anyone I want to.”

Jeremiah 27:6

I & am giving all these lands into the hand of Nebuchadnezzar & servant

The hand is a metonym for the power that the hand exercises, and the word “lands” is a metonym for the people who live in those lands. Alternate translation: “I ... am putting the people who live in all these lands under the power of Nebuchadnezzar ... servant” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 27:7

the time for his land comes

You may need to make explicit the nature of the time. Alternate translation: “the time for me to destroy his land” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

subdue him

Here “him” refers to Nebuchadnezzar who represents the kingdom of Babylon. Alternate translation: “will defeat Babylon” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 27:8

that does not put its neck under the yoke of the king

Being the king's slave is spoken of as being an animal on to the shoulders of which the king puts a yoke so it can do heavy work. Alternate translation: "and whose people do not willingly become slaves of the king" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

I have destroyed it by his hand

The hand here could be a metonym for Nebuchadnezzar's power, or it could be a metonym for Nebuchadnezzar's armies. Alternate translation: "I have used Nebuchadnezzar's power to destroy it" or "I have enabled Nebuchadnezzar's armies to destroy it" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 27:9

soothsayers

people who say what will happen in the future

Jeremiah 27:10

(There are no notes for this verse.)

Jeremiah 27:11

the nation that places its neck under the yoke of the king

Being the king's slave is spoken of as being an animal onto the shoulders of which the king puts a yoke so it can do heavy work. See how similar words are translated in [Jeremiah 27:8](#). Alternate translation: "the nation whose people willingly becomes slaves of the king" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the nation that places

The nation here is a metonym for the people of that nation. Alternate translation: "the nation of people who place"

cultivate

This means to prepare and use land to grow food crops

make their homes in it

Alternate translation: "make their homes in their own land"

Jeremiah 27:12

Place your necks under the yoke of the king of Babylon

Being the king's slave is spoken of as being an animal onto the shoulders of which the king puts a yoke so it can do heavy work. See how similar words were translated in [Jeremiah 27:8](#).

Place your necks

The word “your” refers to Zedekiah and the people of Judah and so is plural. (See: **Forms of You (p.1469)**) (See: **Forms of You (p.1469)**)

Jeremiah 27:13

Why will you die & king of Babylon?

Jeremiah uses this question to warn the king that his actions will lead to his death. Alternate translation: “For if you do not do this, you will surely die ... king.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 27:14

Do not listen to the words

Yahweh is warning the people about all the false prophets that he did not send and that are lying to them.

Jeremiah 27:15

they are prophesying deceit in my name

The phrase “in my name” represents speaking with Yahweh’s power and authority or as his representative. Here these prophets claim that they received their message from Yahweh, but that had not. If your language does not use an abstract noun for the idea behind the word **deceit**, you can express the same idea with a verbal form such as “deceiving.” Alternate translation: “they say they are speaking for me when they prophesy, but they are deceiving you” (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Metonymy (p.1504)**)

I will drive you out

Alternate translation: “I will force you to leave your home country”

Jeremiah 27:16

The objects belonging to Yahweh's house are being returned from Babylon now!

This can be translated in active form. Alternate translation: "People are bringing back all the gold items that they took from Yahweh's temple!" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 27:17

Why should this city become a ruin?

Yahweh uses a question to warn the people. Alternate translation: "You can keep this city from becoming a ruin if you do what Yahweh wants you to do." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 27:18

If they are prophets, and if the word of Yahweh has truly come to them, let them beg

This is a hypothetical situation that Yahweh knows is not true. Alternate translation: "If they were prophets, and if the word of Yahweh had truly come to them, they would beg" or "Because they are not prophets and the word of Yahweh has not truly come to them, they will not beg" (See: **Hypothetical Situations (p.1484)**) (See: **Hypothetical Situations (p.1484)**)

if the word of Yahweh has truly come to them

The phrase "word of Yahweh" refers to messages from God. Alternate translation: "if Yahweh has truly given them messages" or "if Yahweh truly spoke messages to them"

the word of Yahweh & beg Yahweh of hosts not

Yahweh is speaking of himself in third person. Alternate translation: "my word ... be me, Yahweh of hosts, not" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

the house of the king of Judah

The word "house" has a range of possible meanings. In this case it refers to the royal palace where the king lived. Alternate translation: "the palace of the king of Judah"

Jeremiah 27:19

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

the pillars, the large basin known as “The Sea” and its base

These were objects that were in the temple. “The Sea” was a large bronze bowl.

Jeremiah 27:20

Jehoiachin

The Hebrew text has "Jeconiah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

Jeremiah 27:21

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

the house of the king of Judah

The word “house” has a range of possible meanings. In this case it refers to the royal palace where the king lived.
Alternate translation: “the palace of the king of Judah”

Jeremiah 27:22

They will be brought to Babylon

This can be translated in active form. Alternate translation: "People will bring them to Babylon" or "I will bring them to Babylon" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

I will bring them up

The reader should understand that Yahweh will have people carry them up.

Jeremiah 28

Jeremiah 28 General Notes

Special concepts in this chapter

False prophecies continue

A false prophet prophesied that the captives would return from Babylon with all the temple vessels. Jeremiah told the false prophet that he would die that year for prophesying lies, and he did die. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/temple\]\]](#))

Jeremiah 28:1

General Information:

General Information:

Hananiah claims to speak for God.

in the fourth year and the fifth month

This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars. This was after Zedekiah had been king for three years. (See: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p. 1470)**)

Azzur

This is the name of a man. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 28:2

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

I have broken the yoke imposed by the king of Babylon

Hananiah speaks of the people being in slavery as if they were oxen on which the Babylonians had put yokes to make them do heavy work. Alternate translation: "I have made it so you are no longer slaves of the king of Babylon" or "I have set you free from slavery to the king of Babylon" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 28:3

(There are no notes for this verse.)

Jeremiah 28:4

Jehoiachin

The Hebrew text has "Jeconiah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

who were sent

This can be translated in active form. Alternate translation: "whom I sent" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 28:5

(There are no notes for this verse.)

Jeremiah 28:6

May Yahweh confirm the words that you prophesied

Alternate translation: "May Yahweh prove you have prophesied truly"

Jeremiah 28:7

(There are no notes for this verse.)

Jeremiah 28:8

The prophets who existed before me and you from long ago

Alternate translation: "The prophets who lived long ago before you and I"

Jeremiah 28:9

then it will be known that he is indeed a prophet sent out by Yahweh

This can be translated in active form. Alternate translation: "then you will know that he is indeed a true prophet and that Yahweh has sent him out" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 28:10

(There are no notes for this verse.)

Jeremiah 28:11

Just like this

Alternate translation: "Just as Hananiah has taken the yoke off Jeremiah's neck"

I will break from off the neck of every nation the yoke imposed by Nebuchadnezzar king of Babylon

Hananiah speaks of the people being in slavery as if they were oxen on which the Babylonians had put yokes to make them do heavy work. Alternate translation: "I will make it so all nations are no longer slaves of Nebuchadnezzar king of Babylon" or "I will set every nation free from slavery to Nebuchadnezzar king of Babylon" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

every nation

The word "nation" is a metonym for the people of that nation. Alternate translation: "the people of every nation" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the yoke imposed by Nebuchadnezzar king of Babylon

This can be translated in active form. Alternate translation: "the yoke that Nebuchadnezzar king of Babylon has imposed" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

imposed

put on people

Jeremiah 28:12

the word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “Yahweh gave a message to Jeremiah. He said,” or “Yahweh spoke this message to Jeremiah:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 28:13

You broke a yoke of wood, but I will make instead a yoke of iron

Alternate translation: "You broke a weak yoke, but I will replace it with a yoke that you cannot break"

Jeremiah 28:14

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

I have placed a yoke of iron on the neck of all of these nations to serve Nebuchadnezzar

Yahweh speaks of making nations to be slaves of Nebuchadnezzar as if he were putting yokes on oxen to make them do heavy work. Alternate translation: "I have made all of these nations slaves, and they will have to serve Nebuchadnezzar" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 28:15

(There are no notes for this verse.)

Jeremiah 28:16

you proclaimed rebellion against Yahweh

It is not clear why Yahweh speaks of himself by name. Alternate translation: "you urged people to rebel against me"
(See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 28:17

In the seventh month

This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars. (See: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1470)**)

Jeremiah 29

Jeremiah 29 General Notes

Special concepts in this chapter

Two letters

Jeremiah sent a letter to Babylon telling the exiles to prepare for a long stay. A false prophet in Babylon wrote back to the chief priest telling him to punish Jeremiah. Even though Jeremiah had prophesied the exile, the Jews still did not believe him. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/believe\]\]](#))

Jeremiah 29:1

sent out from Jerusalem

Alternate translation: "proclaimed from Jerusalem"

remaining elders

Alternate translation: "elders who were still alive"

Jeremiah 29:2

Jehoiachin

The Hebrew text has “Jeconiah,” which is a variation of the name “Jehoiachin.” Many modern versions have “Jehoiachin” in order to make it clear that the same king is being referred to.

the queen mother

the king’s mother

high officials

Alternate translation: “very important officials”

Jeremiah 29:3

by the hand of Elasah

Jeremiah gave the scroll to Elasah so that Elasah could take it to Babylon. The reader should understand that Elasah probably put the scroll in a container to keep it safe as he traveled. (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Elasah & Shapan & Gemariah & Hilkihah

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 29:4

Yahweh of hosts, God of Israel, says this to all the captives

When people wrote letters in that society, they would write their name first, then the name of the person to whom they were writing, and then the main part of the letter. Yahweh speaks of himself by name as if he were writing the letter himself.

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Jeremiah 29:5

Build houses and live in them. Plant gardens and eat their fruit

Yahweh is telling them they will be there for a long time. (See: **Assumed Knowledge and Implicit Information (p. 1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 29:6

take wives for your sons, and give your daughters to husbands

Parents commonly arranged their children's marriages.

Jeremiah 29:7

Seek the peace of the city

The peace of the city is a metonym for the people living in peace. Alternate translation: “Do everything you can so the people of the city live in peace” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the city & its behalf & it is at peace

These words refer to the city of Babylon.

Jeremiah 29:8

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

you yourselves are having

Another possible meaning is “you are encouraging the prophets to have for you.”

Jeremiah 29:9

they are prophesying deceitfully & I did not send them

This could mean: (1) these words refer to the prophets and diviners, not to the dreams or (2) “they are prophesying deceitfully” refers to the dreams, and “I did not send them” refers to the prophets and diviners.

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 29:10

you

the captive Israelites

seventy years

"70 years" (See: **Numbers (p.1509)**) (See: **Numbers (p.1509)**)

Jeremiah 29:11

(There are no notes for this verse.)

Jeremiah 29:12

you will call to me

Praying is spoken of as calling out with a loud voice. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I will listen to you

This implies that Yahweh will give them what they want. (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 29:13

you will seek me

Wanting to know what Yahweh requires is spoken of as trying to find where Yahweh is. Alternate translation: "you will want to do what I require you to do" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

you will seek me with all your heart

Alternate translation: "you will be completely sincere when you seek me"

Jeremiah 29:14

I will bring back your fortunes

Alternate translation: "I will cause things to go well for you again" or "I will cause you to live well again"

I caused you to be exiled

This can be translated in active form. Alternate translation: "I sent you into exile" or "I sent you to be exiles" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 29:15

General Information:

General Information:

Jeremiah speaks to the captive Israelites.

Jeremiah 29:16

the king who sits on the throne of David

Sitting on the throne is a metonym for ruling as king. Alternate translation: “the king who rules the Israelites as David did” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 29:17

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

See

This alerts the reader to pay attention to what follows. Alternate translation: “Look” or “Listen” or “Pay attention”

I am about to send sword, famine, and disease on them

The word “sword” is a metonym for war. The sword, famine, and disease are spoken of as people who can obey Yahweh’s command to harm the Israelites. Alternate translation: “I am going to punish them by having them die in war, from hunger, and from illness” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-personification\]\]](#)) (See: **Metonymy (p.1504)**)

For I will make them like rotten figs that are too bad to be eaten

Rotten figs are useless because they cannot be eaten, and Yahweh sees no use for the people of Israel. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 29:18

Connecting Statement:

Connecting Statement:

Yahweh continues speaking about what will happen to Israel.

a horror, an object of curses and hissing, and a shameful thing

These words all share similar meanings and describe how the people of other nations will react when they see what Yahweh has done to the people of Judah.

hissing

the sound people make when they disapprove of something

Jeremiah 29:19

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 29:20

So you yourselves listen

Yahweh is now about to issue a command and wants them to pay attention. Alternate translation: “But as for you, listen carefully”

Jeremiah 29:21

Kolaiah & Maaseiah

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

who prophesy falsely to you in my name

Here “name” is a metonym for the person. Alternate translation: “liars who tell you that they are speaking my words to you” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

See

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

I am about to put them into the hand of Nebuchadnezzar king of Babylon

Here “hand” is a metonym for the power that the hand exercises. Alternate translation: “I will allow Nebuchadnezzar king of Babylon to conquer them” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

before your eyes

Alternate translation: “where you can see him do it”

Jeremiah 29:22

a curse will be spoken about these persons by all the captives of Judah in Babylon

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 captives of Judah in Babylon will say a curse about these persons" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

roasted

This word usually refers to cooking food over an open fire or in a pan, not to burning completely. This could mean: (1) this is a euphemism. Alternate translation: "burned to death" or (2) the king's men attached them to poles over the fire close enough that the fire would slowly kill them but far enough away that it would not totally consume their bodies. (See: **Euphemism (p.1461)**) (See: **Euphemism (p.1461)**)

Jeremiah 29:23

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 29:24

Shemaiah

This is a man's name. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Nehelamite

This is the name of a people group. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 29:25

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

in your own name

The word “name” refers to a person’s authority and reputation. Alternate translation: “based on your own authority and reputation” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Maaseiah

This is a man’s name. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 29:26

Jehoiada

This is a man's name. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

stocks

a wooden frame that holds the feet, hands, or head of a person whom someone is punishing

Jeremiah 29:27

General Information:

General Information:

This finishes the letter by Shemaiah that he sent out to the people in Jerusalem.

why have you not rebuked Jeremiah of Anathoth & against you?

Shemaiah uses a rhetorical question to scold the people of Jerusalem for not rebuking Jeremiah. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I want you to rebuke Jeremiah of Anathoth ... against you." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 29:28

he has sent to us

You may need to make explicit what it was that Jeremiah sent. Alternate translation: “he has sent a message to us” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Build houses and live in them, and plant gardens and eat their fruit

See how you translated similar words in [Jeremiah 29:5](#).

Jeremiah 29:29

in the hearing of Jeremiah the prophet

“so that Jeremiah the prophet could hear him read it.” See how you translated similar words in [Jeremiah 2:2](#).

Jeremiah 29:30

the word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “Yahweh gave a message to Jeremiah. He said,” or “Yahweh spoke this message to Jeremiah:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 29:31

Shemaiah the Nehelamite

See how you translated this man's name in [Jeremiah 29:24](#).

Jeremiah 29:32

the good

This can be translated as a noun phrase. Alternate translation: “the good things” (See: **Nominal Adjectives (p. 1507)**) (See: **Nominal Adjectives (p.1507)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

he has proclaimed rebellion against Yahweh

It is not clear why Yahweh speaks of himself by name. Alternate translation: “he has urged people to rebel against me” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 30

Jeremiah 30 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 3:5-24.

Special concepts in this chapter

God promises restoration

Despite the prophesied punishment in this chapter, Yahweh promises to restore Judah. In addition to this, he also declares that he will ultimately restore Israel. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#), [\[\[rc:///tw/dict/bible/kt/promise\]\]](#) and **restore, restoration (p.1570)**)

Other possible translation difficulties in this chapter

The author uses the term "Israel" in two different ways. He uses it in reference to the nation of Israel. He also uses it in reference to the people who used to inhabit the northern kingdom of Israel, namely the people group of Israel.

Jeremiah 30:1

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#), and make any changes as needed. Alternate translation: “This is the message that Yahweh gave to Jeremiah. He said” or “Yahweh spoke this message to Jeremiah.” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 30:2

(There are no notes for this verse.)

Jeremiah 30:3

For look

“For listen carefully.” This phrase brings attention to what Yahweh is going to say next.

days are coming & when I will restore the fortunes

Future time is spoken of as if the “days are coming.” See how you translated this metaphor in [Jeremiah 7:32](#).

Alternate translation: “in the future ... I will restore the fortunes” or “there will be a time ... when I will restore the fortunes” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

I will restore the fortunes of my people, Israel and Judah

“I will cause things to go well for my people, Israel and Judah, again” or “I will cause my people, Israel and Judah, to live well again.” See how you translated similar words in [Jeremiah 29:14](#).

Jeremiah 30:4

General Information:

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: [\[\[rc:///ta/man/translate/writing-poetry\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Poetry (p.1520)**)

Jeremiah 30:5

We have heard

This could mean: (1) that these are the words of Yahweh referring to himself as “we.” Alternate translation: “I have heard” or (2) that these are the words of the people of Jerusalem. Alternate translation: “You people of Jerusalem say, ‘We have heard’”

a trembling voice of dread and not of peace

This could mean: (1) “people cry out in dread because there is no peace” or (2) “you cry out in dread because there is no peace.”

Jeremiah 30:6

Ask and see if a man bears a child

Alternate translation: "You know that no man has ever given birth to a child"

Why do I see every young man with his hand on his loins like a woman bearing a child? Why have all their faces become pale?

A woman about to give birth is in great pain and unable to do anything. The young men are so frightened that their bodies hurt, and they are unable to fight. Alternate translation: "The young men are holding their bellies like a woman giving birth; they all look sick because they are so afraid." (See: [\[\[rc:///ta/man/translate/figs-simile\]\]](#) and [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#)) (See: **Simile (p.1537)**)

Jeremiah 30:7

for Jacob, but he will be rescued from it

The name Jacob is a metonym for the man's descendants. This can be translated in active form. Alternate translation: "for the descendants of Jacob, but I will rescue them from it" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 30:8

I will break the yoke off your neck, and I will shatter your chains

Being a slave is spoken of as wearing a yoke like an animal and wearing chains like a prisoner. (See: **Metaphor (p. 1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 30:9

they will worship Yahweh their God & their king & over them

Yahweh continues speaking about the descendants of Jacob. Alternate translation: “you will worship Yahweh your God ... your king ... over you” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

David their king

This is a metonym for one of David’s descendants. Alternate translation: “a man descended from their King David” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 30:10

my servant Jacob & Israel

“Jacob” and “Israel” are the two names of the ancestor of the Israelites, and these names are metonyms for the Israelites. Alternate translation: “descendants of Jacob ... you Israelite people” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

do not be dismayed

Alternate translation: “do not be discouraged”

For see, I am

Alternate translation: “Listen carefully while I tell you why: I am”

from the land of captivity

If your language does not use an abstract noun for the idea behind the word **captivity**, you can express the same idea with the noun “captive.” Alternate translation: “from the place where they were captives” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jacob will return & he will be secure

Jacob’s name is a metonym for his descendants. Yahweh speaks to Jacob as if he were speaking to another person. You may need to make explicit to where Jacob will return. Alternate translation: “Jacob will return to his own land ... he will be secure” or “The descendants of Jacob will return ... they will be secure” or “You descendants of Jacob will return ... you will be secure” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Metonymy (p.1504)**)

secure

Alternate translation: “safe”

Jeremiah 30:11

where I have scattered you

Alternate translation: "where I have sent you"

But I will certainly not put an end to you

"But I will not completely destroy you" (See: **Euphemism (p.1461)**) (See: **Euphemism (p.1461)**)

will certainly not leave you unpunished

This can be translated in active form. Alternate translation: "will certainly punish you" (See: **Double Negatives (p.1453)**) (See: **Double Negatives (p.1453)**)

Jeremiah 30:12

Your injury is incurable; your wound is infected

This means that Yahweh has punished them so severely that there is no one who can help them. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 30:13

There is no one to plead your case

Alternate translation: "There is no one who asks me to show you mercy"

no one to plead your case & no remedy for your wound

Yahweh has punished them so severely that there is no one who can help them. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 30:14

All of your lovers

Yahweh describes the people of Israel as an unfaithful wife who takes lovers other than her husband. Here “lovers” refers to other nations. The Israelites allied with them and worshiped their gods instead of relying on Yahweh. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

They will not look for you

Alternate translation: “They no longer want to be your friends”

I have wounded you with the wound of an enemy

Yahweh has treated his people like he would treat his enemy. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the discipline of a cruel master

Yahweh has treated his people like a cruel master would treat a rebellious slave. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

your innumerable sins

Alternate translation: “your sins, which are too many to count”

Jeremiah 30:15

Why do you call for help for your injury?

Yahweh asks a question here to make the people think about why they are asking him for help now. Alternate translation: "You are calling for help for your injury because you have disobeyed me." or "Do not call for help for your injury." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 30:16

So everyone who consumes you will be consumed

Destroying the nation is spoken of as consuming or eating 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: “So those who destroy you, their enemies will destroy them” or “So I will destroy everyone who destroys you” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

have plundered & plunder

To plunder is to steal from peaceful people using violence, and plunder is what people steal.

despoiling & spoil

To despoil here is to take items from an enemy one has defeated, and the items one takes are the spoil.

Jeremiah 30:17

healing & wounds

See how you translated these words in [Jeremiah 30:12](#).

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

they called you: Outcast

An outcast is a person whom other people do not accept or allow to associate with them. Alternate translation: "they called you: Rejected" or "they said, 'Nobody wants you'"

No one cares for this Zion

The place name "Zion" is a metonym for the people who live in Zion. Alternate translation: "No one cares about the people of Zion" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 30:18

See

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

I am about to bring back the fortunes of Jacob's tents and have compassion on his homes

The places where people live are metonyms for the people who live in those places. Alternate translation: "I am about bring back the fortunes of the descendants of Jacob, and I will have compassion on them" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I am about to bring back the fortunes of Jacob's tents

"I will cause things to go well for the people in Jacob's tents again" or "I will cause the people in Jacob's tents to live well again." See how you translated similar words in [Jeremiah 29:14](#).

Then a city will be built on the heap of ruins

This can be translated in active form. You may need to make explicit that the city they will build will be Jerusalem. Alternate translation: "Then they will rebuild Jerusalem on its ruins" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 30:19

Then a song of praise and a sound of merriment will go out from them

Alternate translation: "Then they will sing songs of praise and joy"

for I will increase them and not diminish them

Alternate translation: "I will cause them to increase in number, not to become fewer"

so they will not be humbled

This can be translated in active form. Alternate translation: "so that no one will humble them" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 30:20

their assembly will be established before me

This can be translated in active form. Alternate translation: "I will establish them as a people before me" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 30:21

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translates this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 30:22

(There are no notes for this verse.)

Jeremiah 30:23

See, the tempest of Yahweh, his fury, has gone out

This speaks of God's anger and punishment as if it were a storm. This emphasizes his power and ability to destroy wicked people. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 30:24

his heart's intentions

If your language does not use an abstract noun for the idea behind the word **intentions**, you can express the same idea with a verbal form such as “intends.” The heart is a synecdoche for the whole person. Alternate translation: “what he intends to do” (See: [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#)) (See: **Abstract Nouns (p.1432)**)

Jeremiah 31

Jeremiah 31 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 31:1-6, 8-22, 35-37.

The ULT sets 31:29 farther to the right on the page than the rest of the text because it is an important quotation.

This chapter begins with a transition from the previous chapter. "At that time" is a reference to the day of restoration mentioned in Jeremiah 30:24. (See: **restore, restoration (p.1570)**)

Special concepts in this chapter

The new covenant

This chapter is an important teaching regarding the new covenant. God will make a new covenant that will bring forgiveness of sins and a desire to obey God. Scholars disagree about whether this new covenant has begun. (See: [\[\[rc:///tw/dict/bible/kt/covenant\]\]](#) and [\[\[rc:///tw/dict/bible/kt/forgive\]\]](#) and **sin, sinful, sinner, sinning (p.1571)**)

Other possible translation difficulties in this chapter

Israel

In this chapter, Jeremiah uses the term "Israel" in reference to the nation of Israel as a whole. He also uses it in reference to the northern kingdom of Israel and their people group.

Jeremiah 31:1

General Information:

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: [\[\[rc:///ta/man/translate/writing-poetry\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Poetry (p.1520)**)

Jeremiah 31:2

The people who have survived the sword have found favor in the wilderness

The phrase “found favor” is an idiom. Alternate translation: “While the people who have survived the sword have been in the wilderness, I have had grace on them” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

who have survived the sword

The word “sword” is a metonym for war. Alternate translation: “who have survived the war” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

wilderness; I will go out to give rest to Israel

Another possible meaning is “wilderness, where Israel went out to find rest.”

Jeremiah 31:3

Yahweh appeared to me

Jeremiah speaks of himself as if he were the people of Israel. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I have drawn you toward myself with covenant faithfulness

If your language does not use an abstract noun for the idea behind the word **faithfulness**, you can express the same idea with a verbal form such as “faithful” or “faithfully.” Alternate translation: “I have been faithful to my covenant and brought you near to me” or “I have faithfully loved you and brought you near to me” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 31:4

I will build you up again so you will be built

Yahweh purposefully repeats the idea that he will build Israel to emphasize it. If your language can only use active verbs and has some other way to emphasize the idea, you may want to use it here. Alternate translation: "I will build you up again. Remember this: I will build you" (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Active or Passive (p.1434)**)

virgin Israel

It was common to refer to nations as if they were women. However, "virgin" makes a person think about a young woman who has never married and so has never had the opportunity to be faithless to her husband. Therefore, calling Israel a virgin is an ironic use of language. See how you translated this in [Jeremiah 18:13](#). Alternate translation: "Israel, who falsely pretends to be fully devoted to me" or "my faithless people Israel" (See: [\[\[rc:///ta/man/translate/figs-personification\]\]](#) and [\[\[rc:///ta/man/translate/figs-irony\]\]](#)) (See: **Personification (p.1518)**)

tambourines

musical instruments with heads like a drum that can be hit and with pieces of metal around their sides that sound when the instruments are shaken (See: **Translate Unknowns (p.1544)**) (See: **Translate Unknowns (p.1544)**)

Jeremiah 31:5

(There are no notes for this verse.)

Jeremiah 31:6

(There are no notes for this verse.)

Jeremiah 31:7

Shout & Shout & Let praise be heard & Say

Yahweh is speaking in an apostrophe to all people of the world, so these verbs are plural. (See: [\[\[rc:///ta/man/translate/figs-apostrophe\]\]](#) and [\[\[rc:///ta/man/translate/figs-pronouns\]\]](#)) (See: **Apostrophe (p.1437)**)

the chief people of the nations

Alternate translation: “the most important people group of all the nations” or “the people group that is more important than any other”

Let praise be heard

This can be translated in active form. Alternate translation: “Cause everyone to hear your praise” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 31:8

See

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

to bring them

Alternate translation: "to bring the Israelite people"

Jeremiah 31:9

I will lead them as they make their pleas

Yahweh will lead them and they will be praying to Yahweh. Some ancient versions read, "Yahweh will lead them and will comfort them."

I will be a father to Israel, and Ephraim will be my firstborn

Here "Ephraim" is another name for "Israel." Alternate translation: "I will be like a father to the people of Israel, and they will be like my firstborn child" (See: [\[\[rc://ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc://ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

my firstborn

The firstborn had special honor and responsibility.

Jeremiah 31:10

Hear & Report

Yahweh is speaking to the nations, so these verbs are plural. (See: **Pronouns (p.1526)**) (See: **Pronouns (p.1526)**)

The one who scattered Israel is gathering her up and keeping her

Yahweh speaks of himself as if he were someone else, and he speaks of the people of Israel as if they were a helpless woman. Alternate translation: "I caused my people Israel to be scattered among the nations, but now I am bringing them home and keeping them" (See: [\[\[rc:///ta/man/translate/figs-pronouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Pronouns (p.1526)**)

as a shepherd keeps his sheep

A shepherd cares for and protects his sheep, and Yahweh is promising to care for and protect the Israelites. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 31:11

For Yahweh has ransomed Jacob and has redeemed him from the hand that was too strong for him

These two phrases mean basically the same thing and emphasize that it is Yahweh who has rescued the people of Israel. Alternate translation: "For Yahweh has rescued the people of Israel from their enemy who was too strong for them" (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Parallelism (p.1515)**)

Jeremiah 31:12

on the heights of Zion

“on Zion, the high place” or “on Mount Zion.” Being on top of a hill is a metaphor for being happy. If your language associates mountain tops with sadness, it would be best to leave out the metaphor. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

like a watered garden

This means they will be strong and healthy, and they will prosper. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

they will never again feel any more sorrow

The word “never” is a generalization. The Israelites will almost always feel joy. (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

Jeremiah 31:13

I will change their mourning into celebration

The abstract nouns “mourning” and “celebration” can be translated as verbs. Alternate translation: “I will cause them to mourn no longer but instead to celebrate” or “I will make it so they are no longer sad but happy”

I will change

Alternate translation: “Yahweh will change”

Jeremiah 31:14

I will saturate the lives of the priests in abundance

If your language does not use an abstract noun for the idea behind the word **abundance**, you can express the same idea with a verbal form such as “many good things.” The lives of the priests are spoken of as if they were a field that would become completely wet when much rain falls on it. Life is a metonym for the person. Alternate translation: “I will give the priests all the good things they would like” or “I will satisfy the priests with good things” (See: [\[\[rc://ta/man/translate/figs-abstractnouns\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#) and **Metonymy (p. 1504)**) (See: **Abstract Nouns (p.1432)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 31:15

A voice is heard in Ramah

This can be translated in active form. Alternate translation: "I hear a voice in Ramah" (See: **Active or Passive (p. 1434)**) (See: **Active or Passive (p.1434)**)

It is Rachel weeping for her children

Rachel was the wife of Jacob/Israel and was the mother of the tribes of Joseph and Benjamin. Her name is a metonym for the women of Israel who are crying because the Babylonians have killed their children or taken them away. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

She refuses to be comforted over them, for they live no longer

This can be translated in active form. Alternate translation: "She will not let anyone comfort her, for her children are dead" (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Active or Passive (p.1434)**)

Jeremiah 31:16

Hold your voice back from weeping and your eyes from tears

The voice and eyes are spoken of as if they were people whom Rachel needed to keep from moving. Alternate translation: “Stop weeping aloud and stop crying tears” (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Hold your voice & your eyes & your work & your children

Yahweh is speaking to the Israelites as if he were speaking to Rachel ([Jeremiah 31:15](#)), so all instances of “your” and the commands are singular. (See: [\[\[rc:///ta/man/translate/figs-you\]\]](#) and [\[\[rc:///ta/man/translate/figs-apostrophe\]\]](#)) (See: **Forms of You (p.1469)**)

this is Yahweh’s declaration

In both instances of this phrase, Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 31:17

your future & your descendants

Yahweh is speaking to the Israelites as if he were speaking to Rachel ([Jeremiah 31:15](#)), so all instances of “your” and the commands are singular. (See: [\[\[rc:///ta/man/translate/figs-you\]\]](#) and [\[\[rc:///ta/man/translate/figs-apostrophe\]\]](#))
(See: **Forms of You (p.1469)**)

Jeremiah 31:18

I have certainly heard Ephraim sorrowing

Ephraim was the ancestor of the largest tribe in Israel. His name is a metonym for the people of Israel. Alternate translation: “I have certainly heard the descendants of Ephraim sorrowing” or “I have certainly heard the people of Israel sorrowing” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

You punished me, and I have been punished

The speaker repeats the phrase to show either that Yahweh punished him severely or that Ephraim learned what Yahweh wanted to teach him through punishing him. The words “I have been punished” can be translated in active form. Alternate translation: “You punished me. Yes, you punished me severely” or “You punished me, and I learned from you when you punished me” (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Parallelism (p.1515)**)

I have been punished like an untrained calf

When people train calves, they strike them and otherwise cause them to suffer. Yahweh had caused the people of Israel to suffer. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

punished

Another possible meaning is “disciplined.”

Jeremiah 31:19

I slapped my thigh

in grief. If people use a different phrase or action in your language to show that they are very sad, you may want to use it here. Alternate translation: "I rubbed my brow" (See: [[rc://ta/man/translate/figs-idiom]] and [[rc://ta/man/translate/translate-symaction]]) (See: **Idiom (p.1487)**)

I was ashamed and humiliated

The words "ashamed" and "humiliated" mean basically the same thing and intensify the idea of shame. Alternate translation: "I was completely ashamed" (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 31:20

Is not Ephraim my precious child? Is he not my dear, delightful son?

Yahweh is speaking tenderly, trying to comfort the people. If it would be helpful in your language, you could express the idea behind these questions as statements. Alternate translation: "Ephraim is my precious child. He is my dear, delightful son. (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 31:21

Place road signs for yourself & Set up guideposts for yourself & Set your mind & you should take & Come back

These commands and instances of “yourself” and “your” and “you” are addressed to “virgin Israel” and so are singular. (See: **Pronouns (p.1526)**) (See: **Pronouns (p.1526)**)

Come back, virgin Israel!

God is referring to a changed Israel. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 31:22

How long will you waver, faithless daughter?

Yahweh is telling his people that he is becoming impatient with them because they are not obeying him. Alternate translation: “Do not hesitate to start obeying me.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

waver

This could mean: (1) be unable to decide what to do or (2) often go off the correct path, a metaphor for disobeying Yahweh. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

new on earth—a woman surrounds a strong man

This could mean: (1) the people will be so safe that women will not need anyone to protect them or (2) this is an idiom for something no one would ever expect. Alternate translation: “new on earth—something as strange as a woman protecting a man” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 31:23

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

the people

Here this refers to the people of Judah. (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

May Yahweh bless you, you righteous place where he lives, you holy mountain

Jerusalem is on the top of a hill, and the temple was built at the highest point in Jerusalem. AT; "May Yahweh bless those who live in Jerusalem with Yahweh, where his temple is" (See: [\[\[rc:///ta/man/translate/figs-apostrophe\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Apostrophe (p.1437)**)

you holy mountain

Mount Zion, where the temple had stood

Jeremiah 31:24

Judah and all its cities will live together there

The name of the man Judah is a metonym for the land on which his descendants, the people of the tribe of Judah, live, and the cities of Judah are spoken of as if they were the family of the man Judah, all of them living “there,” in the land of Judah. Alternate translation: “it will be as if the land were a house in which Judah lived with his family” (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

as will farmers and those who set out with flocks

Alternate translation: “and farmers and those who set out with flocks will also live there”

those who set out with flocks

people who take care of sheep and goats

Jeremiah 31:25

(There are no notes for this verse.)

Jeremiah 31:26

had been refreshing

Alternate translation: "had refreshed me"

Jeremiah 31:27

Look

Alternate translation: "Pay attention" or "Listen"

days are coming & when I will sow

Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32](#).

Alternate translation: "in the future ... I will sow" or "there will be a time ... when I will sow" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

I will sow the houses of Israel and Judah with the descendants of man and beast

The word "house" is a metonym for the family that lives in the house, in this case the people of Israel and the people of Judah. The house in turn is spoken of as if it were a field in which Yahweh would sow seed, and the people and the animals they raise for food, milk, and skins are spoken of as if they are that seed. Alternate translation: "I will cause the people of Israel and Judah to become many people with many animals" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 31:28

I kept them under surveillance in order to uproot them

Alternate translation: "looked for ways to uproot them"

uproot & tear them down & overthrow & destroy

See how you translated these ideas in [Jeremiah 1:9](#).

in order to build them up and to plant them

Yahweh speaks of the Israelites as if they were a house or a food crop. Alternate translation: "in order to make them strong and many" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 31:29

Fathers have eaten sour grapes, but the children's teeth are dulled

These words are a proverb that Jeremiah heard people say when they were complaining that Yahweh was punishing children for the sins of their fathers. (See: **Proverbs (p.1528)**) (See: **Proverbs (p.1528)**)

sour grapes

This could mean: (1) grapes with too much acid in them or (2) grapes that are not ripe. If grapes are not part of your culture, you may want to use a general word for fruit.

teeth are dulled

Use the common words in your language for how people's mouths feel when they eat sour or unripe fruit.

Jeremiah 31:30

For each man will die in his own iniquity

Alternate translation: "For each man will die because of his own sins"

everyone who eats sour grapes, his teeth will be dulled

Jeremiah restates the proverb so that it now means people will suffer as a consequence of their own behaviors.
(See: **Proverbs (p.1528)**) (See: **Proverbs (p.1528)**)

Jeremiah 31:31

Look

Alternate translation: “Listen” or “Pay attention to what I am going to tell you”

days are coming & when I will establish

Future time is spoken of as if the “days are coming.” See how you translated this metaphor in [Jeremiah 7:32](#).

Alternate translation: “in the future ... I will establish” or “there will be a time ... when I will establish” (See:

Metaphor (p.1498)) (See: **Metaphor (p.1498)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in

[Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared”

(See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

the house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel.

See how you translated this in [Jeremiah 3:18](#). Alternate translation: “Israel” or “the kingdom of Israel” or “the people

of Israel” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the house of Judah

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah,

which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18](#). Alternate

translation: “Judah” or “the kingdom of Judah” or “the people of Judah” (See: **Metonymy (p.1504)**) (See: **Metonymy**

(p.1504))

Jeremiah 31:32

I took them by their hand

as a loving husband would hold the hand of his wife as they walk (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 31:33

the house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18](#). Alternate translation: “Israel” or “the kingdom of Israel” or “the people of Israel” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

I will place my law within them and will write it on their heart

These two phrases have similar meanings and emphasize that Yahweh’s law will become a part of them, rather than merely written on stone. Here “heart” represents “emotions” or “mind.” Alternate translation: “My law will be part of their thoughts and emotions” (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Parallelism (p.1515)**)

Jeremiah 31:34

from the smallest of them to the greatest

This phrase refers to every person, from the least important to the most important. Alternate translation: “every single one of them” (See: **Merism (p.1496)**) (See: **Merism (p.1496)**)

Jeremiah 31:35

(There are no notes for this verse.)

Jeremiah 31:36

Only if these permanent things vanish & will Israel's descendants ever stop from forever being a nation

This is a hypothetical situation that Yahweh never expects to truly happen. Alternate translation: "These permanent things will never vanish ... and Israel's descendants will never stop from forever being a nation" (See: **Hypothetical Situations (p.1484)**) (See: **Hypothetical Situations (p.1484)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 31:37

Only if the highest heavens can be measured, and only if the earth's foundation below can be discovered, will I reject all of Israel's descendants

This is a hypothetical situation that Yahweh never expects to truly happen. Alternate translation: "The highest heavens can never be measured, and the earth's foundation below can never be discovered, and I will never reject all of Israel's descendants" (See: **Hypothetical Situations (p.1484)**) (See: **Hypothetical Situations (p.1484)**)

the highest heavens & earth's foundation

These phrases refer to the whole of creation. (See: **Merism (p.1496)**) (See: **Merism (p.1496)**)

the earth's foundation below can be discovered

This can be translated in active form. Alternate translation: "someone can dig all the way down to the earth's foundation" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

foundation below

"deepest part." The "foundation" is the part of a house on which every other part rests.

reject

throw away or refuse to take

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 31:38

days are coming & when the city will be rebuilt

Future time is spoken of as if the “days are coming.” See how you translated this metaphor in [Jeremiah 7:32](#). Alternate translation: “in the future ... the city will be rebuilt” or “there will be a time ... when the city will be rebuilt” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

the city will be rebuilt for me

This can be translated in active form. Alternate translation: “they will rebuild the city for me” or “I will have them rebuild the city” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Tower of Hananel & Corner Gate

These are the names of places. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 31:39

hill of Gareb & Goah

These are the names of places. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 31:40

The whole valley & will be set apart for Yahweh

This can be translated in active form. Alternate translation: "They will set apart the whole valley ... for me" or "I will have them make the whole valley ... holy for me" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Kidron Valley & Horse Gate

These are the names of places. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

set apart

Alternate translation: "made holy"

The city will not be pulled up or overthrown again

The city is spoken of as if it were a plant that someone could pull out of the ground or a building that someone could break down. This can be translated in active form. Alternate translation: "I will not allow anyone to pull up or overthrow the city again" or "No one will tear the city down or destroy it again" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 32

Jeremiah 32 General Notes

Special concepts in this chapter

The king should have listened to the prophet Jeremiah and repented of his sin. Instead, he objected to his message. Yahweh punished him because of this. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/repent\]\]](#) and **sin, sinful, sinner, sinning (p.1571)**)

Other possible translation difficulties in this chapter

Israel

The term "Israel" is used exclusively in reference to the nation of Israel as a whole in this chapter.

Jeremiah 32:1

This is the word that came to Jeremiah from Yahweh

This idiom is used to announce that God gave messages to Jeremiah. See how you translated a similar phrase in [Jeremiah 1:2](#) Alternate translation: “Yahweh gave messages to Jeremiah” or “Yahweh spoke to Jeremiah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

in the tenth year of Zedekiah king of Judah, the eighteenth year of Nebuchadnezzar

Alternate translation: “after Zedekiah had been king of Judah for more than nine years and Nebuchadnezzar had been king for more than seventeen years”

Jeremiah 32:2

Jeremiah the prophet was imprisoned

This can be translated in active form. Alternate translation: "they were keeping Jeremiah as a prisoner" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah the prophet was imprisoned

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UST does. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

the courtyard of the guard at the house of the king of Judah

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners.

Jeremiah 32:3

Zedekiah king of Judah had imprisoned him

It might be best to translate so that the reader understands that other people helped Zedekiah do this. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

had imprisoned him

Here “him” refers to Jeremiah. It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UST does. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Why do you prophesy and say

Zekeiah uses a question to rebuke Jeremiah. Alternate translation: “It is wrong for you to continue prophesying and saying” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

I am about to give over this city into the hand of the king of Babylon

Yahweh speaks of the city as if it were a small object that one person could give to another. The word “hand” is a metonym for the power or control that the hand exercises. Alternate translation: “I am about to put this city under the control of the king of Babylon” or “I am about to allow the king of Babylon to do whatever he wants with this city” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

he will capture it

It might be best to translate so that the reader understands that other people would help the king of Babylon take control of the city.

Jeremiah 32:4

he will certainly be given into the hand of the king of Babylon

The word “hand” is a metonym for the power or control that the hand exercises. 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 certainly put him under the control of the king of Babylon” or “I will certainly allow the king of Babylon to do whatever he wants with him” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

His mouth will speak to the king’s mouth, and his eyes will see the king’s eyes

Here “mouth” and “eyes” represent the whole person. Alternate translation: “Zedekiah himself will see and directly speak with Nebuchadnezzar” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 32:5

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

you fight

Here "you" is plural and refers to the people in Jerusalem. (See: **Forms of You (p.1469)**) (See: **Forms of You (p.1469)**)

Jeremiah 32:6

Jeremiah said

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UST does. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

The word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4](#). Alternate translation: "Yahweh gave me a message. He said, 'Look" or "Yahweh spoke this message to me: 'Look" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 32:7

‘Look, Hanamel son of Shallum your uncle is coming to you and will say, “Buy my field that is in Anathoth for yourself, for the right to buy it belongs to you.”’

The long quotation that begins with the words “The word of Yahweh” in verse 6 ends here. You may translate this as indirect speech. Alternate translation: “Jeremiah said that the word of Yahweh had come to him and told him that Hanamel son of Shallum his uncle was coming to him and would tell him to buy his uncle’s field that was in Anathoth for himself, for the right to buy it belonged to Jeremiah.” (See: **Direct and Indirect Quotations (p.1451)**) (See: **Direct and Indirect Quotations (p.1451)**)

Hanamel & Shallum

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Anathoth

This is the name of a place. See how you translated this in [Jeremiah 1:1](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 32:8

the courtyard of the guard

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in [Jeremiah 32:2](#).

Jeremiah 32:9

seventeen shekels

A shekel is 11 grams. Alternate translation: "17 shekels" or "187 grams" (See: [\[\[rc:///ta/man/translate/translate-bmoney\]\]](#) and [\[\[rc:///ta/man/translate/translate-numbers\]\]](#)) (See: **Biblical Money (p.1449)**)

Jeremiah 32:10

in a scroll and sealed it, and had witnesses witness it

This refers to the deed that a person would sign to purchase land. Other people would be witnesses to confirm that Jeremiah had purchased this land.

had witnesses witness it

Alternate translation: "had people watch me purchase the land so they could tell others that I had purchased the land"

Jeremiah 32:11

that was sealed

This can be translated in active form. Alternate translation: “that I sealed” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

unsealed deed

Alternate translation: “opened copy” or “the deed that did not have a seal on it”

Jeremiah 32:12

Baruch & Neriah & Mahseiah

These are names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

the courtyard of the guard

The open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners.
See how you translated this in [Jeremiah 32:2](#).

Jeremiah 32:13

before them

Here “them” refers to Hanamel, the witnesses, and the Judeans.

Jeremiah 32:14

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Jeremiah 32:15

Houses, fields, and vineyards will again be bought in this land

This can be translated in active form. Alternate translation: "The people of Israel will buy houses, vineyards and fields again in this land" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 32:16

the receipt of purchase

This means the sealed scroll and the unsealed scroll.

Jeremiah 32:17

Woe, Lord Yahweh! Look!

The word “woe” here indicates that in this prayer Jeremiah is sad, complaining or lamenting. The word “look” here indicates that the next words are an introduction or background for the most important part of the prayer. (See: **Background Information (p.1443)**) (See: **Background Information (p.1443)**)

by your great strength and with your raised arm

The phrase “raised arm” is a metonym for the strength of the arm, so the words “your great strength” and “your raised arm” form a doublet. Alternate translation: “by your great power” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-doublet\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 32:18

You show covenant faithfulness to thousands

If your language does not use an abstract noun for the idea behind the word **faithfulness**, you can express the same idea with a verbal form such as “faithful” or “faithfully.” Alternate translation: “You are faithful to your covenant towards thousands” or “You keep your promise and faithfully love thousands” (See: **Abstract Nouns (p. 1432)**) (See: **Abstract Nouns (p. 1432)**)

pour the guilt of men into the laps of their children after them

The word “guilt” is a metonym for Yahweh punishing people because they are guilty of doing evil things. Yahweh punishing people is spoken of as if he were pouring a large container full of liquid or small objects into people’s laps as they sit. Alternate translation: “you punish children for the sins of their parents” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p. 1504)**)

Jeremiah 32:19

for your eyes are open to all the ways of people

Open eyes are a metonym for what the person sees. How a person lives is spoken of as if he were walking on a path. Alternate translation: "You see everything that people do" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

to give to each man what his conduct and deeds deserve

The abstract nouns "conduct" and "deeds," which are similar in meaning, can be translated as verbs. Alternate translation: "and will reward everyone according to how good or evil the things they do are" (See: [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-doublet\]\]](#)) (See: **Abstract Nouns (p.1432)**)

Jeremiah 32:20

You did signs and wonders in the land of Egypt

This refers to an event in the past when God used his power to free the people of Israel from slavery in Egypt.

To this present day

Alternate translation: "To this day"

among all mankind

Alternate translation: "among all people"

you have made your name famous

Here "name" refers to God's reputation. Alternate translation: "you have made yourself famous" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 32:21

with a strong hand, with a raised arm

The phrase “strong hand” is a metonym for strength, and the phrase “raised arm” is a metonym for the strength of the arm, so the phrases “strong hand” and “raised arm” form a doublet. Alternate translation: “by your great strength” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-doublet\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 32:22

gave them

Alternate translation: "gave the people of Israel"

land flowing with milk and honey

"land where milk and honey flow." God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in [Jeremiah 11:5](#).

Alternate translation: "land that is excellent for raising livestock and growing crops" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 32:23

But they did not obey your voice

The voice is a metonym for the message the speaker gives. Alternate translation: "But they did not obey what you said" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 32:24

The siege mounds have reached up to the city to capture it

The large piles of dirt and rocks that the enemy built around the city so they could stand on them and attack it are spoken of as if they were the attackers themselves reaching out to capture the city. Alternate translation: “The enemy’s seige mounds are so close to the city that the enemy will be able to capture the city” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

because of sword

The word “sword” is a metonym for war, where soldiers use swords. Alternate translation: “because soldiers will attack” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

famine, and plague

These abstract nouns can be translated with verbal phrases. Alternate translation: “people have no food to eat, and everyone is weak from being ill” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

the city has been given into the hand of the Chaldeans

Here “hand” means power or control. This can be translated in active form. Alternate translation: “you have given Jerusalem to the Chaldean army” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

happening, and see, you are watching

Alternate translation: “happening, as you can see very well”

Jeremiah 32:25

have witnesses witness it

Alternate translation: "have people watch you purchase the land so they can tell others that you have purchased the land"

this city is being given

This can be translated in active form. Alternate translation: "I am giving this city" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 32:26

The word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “Yahweh gave a message to Jeremiah. He said,” or “Yahweh spoke this message to Jeremiah:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

came to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UST does. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 32:27

Is anything too difficult for me to do?

Yahweh uses a question to emphasize that he can do anything. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Nothing is too difficult for me to do." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 32:28

See, I am about to give

Alternate translation: "Listen carefully! I am the one who will give"

give this city into the hand of the Chaldeans

Yahweh speaks of the city as if it were a small object that he could put into a person's hand. The word "hand" is a metonym for the power that the hand puts into action. Alternate translation: "put this city under the power of the Chaldeans" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 32:29

in order to provoke me

Alternate translation: "so that I would become very angry"

Jeremiah 32:30

doing evil before my eyes

Here the metonym "eyes" represents what God sees. This could mean: (1) "doing what I consider evil" or (2) "doing evil knowing that I am watching" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

since their youth

A person being young is a metaphor for the people of Israel first becoming a nation. Alternate translation: "from the time they were young" or "from the time that they became a nation" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 32:31

Connecting Statement:

Connecting Statement:

Yahweh continues speaking to Jeremiah.

this city has been a provocation of my wrath and fury since the day that they built it

Here "city" is a metonym for the people that live there. The words "wrath" and "fury" mean basically the same thing and emphasize how very angry he is. Alternate translation: "the people of Jerusalem have made me very angry since the day they built their city" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-doublet\]\]](#)) (See: **Metonymy (p.1504)**)

has been a provocation of

If your language does not use an abstract noun for the idea behind the word **provocation**, you can express the same idea with a verbal form. Alternate translation: "has been something that has provoked" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

It has been that right up to this present day

Alternate translation: "They continue to make me angry even now"

from before my face

The face is a metonym for the person's presence. Alternate translation: "from my presence" or "completely" (See: [\[\[rc:///ta/man/translate/figs-personification\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Personification (p.1518)**)

Jeremiah 32:32

(There are no notes for this verse.)

Jeremiah 32:33

They turned their backs to me instead of their faces

One turns one's face to someone to show that one is listening, and one's back to show that one refuses to listen.
Alternate translation: "Instead of listening carefully to me, they refused to listen at all" or "They refused to listen"
(See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

to receive correction

Alternate translation: "to learn how to act correctly"

Jeremiah 32:34

their abominable idols

Alternate translation: "their idols which I hate"

the house that is called by my name

Here "name" represents Yahweh. This can be translated in active form. Alternate translation: "the house that belongs to me" or "the building in which they worship me" (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p.1434)**)

Jeremiah 32:35

Valley of Ben Hinnom

See how you translated this in [Jeremiah 7:31](#).

It never entered my mind

Here “mind” refers to Yahweh’s thoughts. Alternate translation: “I never thought at all” (See: **Metonymy (p.1504)**)
(See: **Metonymy (p.1504)**)

Jeremiah 32:36

which you are saying

Here “you” is plural. This could mean: (1) this refers to Jeremiah and those with him, or (2) it refers to all the people. (See: **Forms of You (p.1469)**) (See: **Forms of You (p.1469)**)

It is given into the hand of the king of Babylon

Here “hand” means power or control. This can be translated in active form. Alternate translation: “Yahweh has given it to the king of Babylon” or “Yahweh has given the king of Babylon the power to rule it” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 32:37

to gather them

Alternate translation: "to gather my people"

wrath, fury, and great anger

All three words mean the same thing and emphasize how very angry he is. Alternate translation: "extreme anger"
(See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

in security

Alternate translation: "where they are safe"

Jeremiah 32:38

(There are no notes for this verse.)

Jeremiah 32:39

one heart and one way to honor me

The people of Israel will want to work together to honor Yahweh. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 32:40

an everlasting covenant

Alternate translation: "eternal agreement"

will not turn away from doing good

Alternate translation: "stop doing good"

I will set honor for me in their hearts

Honor is spoken of as if it were a solid object put in a container from which no one can remove it. Alternate translation: "I will cause them to always honor me" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

so that they will never turn away from me

Alternate translation: "so that they will never stop obeying and worshiping me"

Jeremiah 32:41

doing good to them

Here “them” refers to the people of Israel.

I will faithfully plant them in this land

Yahweh speaks of having his people live in the land forever as if he were planting plants in a garden. Alternate translation: “I will permanently settle the Israelites in this land” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

with all my heart and all my life

Together, these two phrases form an idiomatic expression that refers to a person’s entire being. Alternate translation: “with all that I am” or “wholeheartedly” (See: [\[\[rc:///ta/man/translate/figs-doublet\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Doublet (p.1456)**)

Jeremiah 32:42

I have brought all this great disaster on this people, so I will bring on them all the good things

Alternate translation: "I have caused all these bad things to happen to this people, and now I will cause the good things to happen to them"

Jeremiah 32:43

Then fields will be bought in this land

This can be translated in active form. Alternate translation: "Then people will buy fields in this land" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

you are saying

Here "you" refers to the people of Israel. (See: **Forms of You (p.1469)**) (See: **Forms of You (p.1469)**)

It has been given into the hand of the Chaldeans

Here "hand" is a metonym for power or control. This can be translated in active form. Alternate translation: "Yahweh has given it to the Chaldeans" or "Yahweh has given the Chaldeans power over it" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 32:44

write in sealed scrolls. They will assemble witnesses

The “sealed scrolls” are the deeds that a person would sign to purchase land. Other people would be witnesses to confirm the purchase.

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 33

Jeremiah 33 General Notes

Structure and formatting

Covenant faithfulness

Despite the great punishment Judah is facing and Israel has undergone, there is hope. This hope is based in the covenant faithfulness of Yahweh. Ultimately, he will restore his people. (See: [\[\[rc:///tw/dict/bible/kt/covenantfaith\]\]](#), [\[\[rc:///tw/dict/bible/kt/hope\]\]](#) and [\[\[rc:///tw/dict/bible/kt/restore\]\]](#) and [\[\[rc:///tw/dict/bible/kt/peopleofgod\]\]](#))

Jeremiah 33:1

General Information:

General Information:

See: [\[\[rc:///ta/man/translate/writing-poetry\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) (See: **Poetry (p.1520)**)

the word of Yahweh came to Jeremiah a second time, while he was & guard, saying,

The idiom “the word of Yahweh came to” is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:13](#). Alternate translation: “Yahweh gave a message to Jeremiah a second time, while Jeremiah was ... guard. He said,” or “While Jeremiah was ... guard, Yahweh spoke this second message to Jeremiah.” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

came to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. There is no need to translate using first person. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

he was still shut within

Alternate translation: “he was still a prisoner in”

the courtyard of the guard

This was an open area attached to the king’s palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in [Jeremiah 32:2](#).

Jeremiah 33:2

who forms in order to establish

who creates things so he can make them exist forever

Jeremiah 33:3

(There are no notes for this verse.)

Jeremiah 33:4

that are torn down because of the siege ramps and the sword

This can be translated in active form. This could mean: (1) the people tore the houses down to make walls to defend against the Chaldeans. Alternate translation: “that the people have torn down to defend against the siege ramps and the sword” or (2) Alternate translation: “the houses that the Chaldeans have torn down to make siege ramps so they can make war” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

the sword

This is a metonym for people dying violently when soldiers kill with swords. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 33:5

in my wrath and fury

The words “wrath” and “fury” mean basically the same thing and emphasize the intensity of his wrath. Alternate translation: “in my extreme wrath” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

I hide my face

Yahweh is represented by his “face.” This phrase shows Yahweh’s displeasure with the city. Alternate translation: “I have turned away from you” or “I am no longer concerned with you” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 33:6

(There are no notes for this verse.)

Jeremiah 33:7

I will bring back the fortunes of Judah and Israel

“I will cause things to go well for Judah and Israel again” or “I will cause Judah and Israel to live well again.” See how similar words are translated in [Jeremiah 29:14](#).

Jeremiah 33:8

(There are no notes for this verse.)

Jeremiah 33:9

this city & do for it & give to it

The city is a metonym for the people who live in the city. Alternate translation: “the people who live in this city ... do for the people who live there ... give to the people who live there” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

a song of praise and honor for all the nations of the earth

The word “song” is a metonym for the object about which people will sing the song. Alternate translation: “something about which all the people groups of the earth will sing songs of praise and honor to me, Yahweh” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

they will fear and tremble

The hendiadys “fear and tremble” can be translated by a single verb. Alternate translation: “they will tremble with fear” (See: **Hendiadys (p.1473)**) (See: **Hendiadys (p.1473)**)

fear

Another possible meaning is “awe.”

because of all the good things and the peace that I will give to it

If your language does not use an abstract noun for the idea behind the word **peace**, you can express the same idea with an adjective. Alternate translation: “because of all the good things that I will give to it and because I will cause it to be peaceful” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 33:10

It is desolate, a place with neither man nor beast,” in the cities of Judah, and in the streets of Jerusalem that are desolate having neither man nor beast

These two phrases share similar meanings and emphasize that Judah has become desolate. (See: **Parallelism (p. 1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 33:11

the house of Yahweh

the temple in Jerusalem

I will restore the fortunes of the land

The word “land” is a metonym for the people who live on the land. Alternate translation: “I will again cause things to go well for the people who live on the land” or “I will cause the people who live on the land to live well again” See how similar words are translated in [Jeremiah 29:14](#). (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

to what they were before

This refers to the time before the exile to Babylon. This can be made explicit. Alternate translation: “to what they were before I sent the Israelites into exile in Babylon” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 33:12

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Jeremiah 33:13

the flocks will again pass under the hands of the ones counting them

This refers to the practice of a shepherd counting and inspecting his sheep as the sheep walked under his hand.
Alternate translation: "shepherds will again count their sheep as the sheep walk by" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 33:14

Look

Alternate translation: "Listen carefully"

Days are coming & when I will do

Future time is spoken of as if the "Days are coming." See how you translated this metaphor in [Jeremiah 7:32](#).

Alternate translation: "In the future ... I will do" or "There will be a time ... when I will do" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

the house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18](#). Alternate translation: "Israel" or "the kingdom of Israel" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the house of Judah

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18](#). Alternate translation: "Judah" or "the kingdom of Judah" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Judah

This is a metonym for the people who live in Judah. Alternate translation: "the people of Judah" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 33:15

In those days and in that time

The phrase “in that time” means the same thing as, and intensifies the phrase “In those days.” Alternate translation: “In those very days” or “At that very time” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

I will make a righteous branch to grow for David

Yahweh speaks of a descendant of David as if he were a branch off of a tree trunk. Alternate translation: “I will cause a righteous man to come from and bring glory to the line of David” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the land

the nation of Israel (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 33:16

Judah & Jerusalem

These towns' names are metonyms for the people who live in the towns. Alternate translation: "the people of Judah ... the people of Jerusalem" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Judah will be saved

This can be translated in active form. Alternate translation: "I will save Judah" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jerusalem will live in security

Alternate translation: "the people of Judah will be safe from their enemies"

this is what she will be called

Yahweh speaks of Jerusalem as if the town were a woman. This can be translated in active form. Alternate translation: "this is what they will call her" or "this is what I will call the town" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 33:17

A man from David's line will never be lacking

Alternate translation: "There will always be a man from David's line"

A man from David's line

a male descendant of King David

to sit on the throne of the house of Israel

The throne is a metonym for the king. Alternate translation: "to be king over the house of Israel" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18](#). Alternate translation: "Israel" or "the kingdom of Israel" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 33:18

nor will a man from the Levitical priests be lacking before me to raise burnt offerings

Alternate translation: "and there will always be a man from the Levitical priests to raise burnt offerings"

raise burnt offerings

Alternate translation: "offer burnt offerings"

Jeremiah 33:19

The word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “Yahweh gave a message to Jeremiah. He said,” or “Yahweh spoke this message to Jeremiah:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. There is no need to translate using first person. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 33:20

Yahweh says

Yahweh is speaking of himself here. Alternate translation: "I say" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

If you can break & proper times

These words begin a hypothetical statement that describe a situation that will never occur. (See: **Hypothetical Situations (p.1484)**) (See: **Hypothetical Situations (p.1484)**)

Jeremiah 33:21

then you will be able to break my covenant with David my servant

The hypothetical statement that begins with the words “If you can break my covenant ... times,” in verse 20 ends here. No one can change day and night, and no one can change God’s covenant with David. Alternate translation: “You know that you cannot break my covenant ... times, so you know that you will never be able to break my covenant with David my servant” (See: **Hypothetical Situations (p.1484)**) (See: **Hypothetical Situations (p.1484)**)

to sit on his throne

The throne is a metonym for the king who sits on the throne. Alternate translation: “to rule the kingdom I have given to him” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 33:22

As the hosts of heaven cannot be counted, and as the sand of the seashores cannot be measured, so I will increase the descendants of David my servant and the Levites who serve before me

No one can count the stars in the sky or the sand on the seashore, and no one will be able to count the descendants of David and Levi who serve Yahweh. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 33:23

The word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “Yahweh gave a message to Jeremiah. He said,” or “Yahweh spoke this message to Jeremiah:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. There is no need to translate using first person. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 33:24

Have you not considered what this people has declared when they said, 'The & them'?

Yahweh wants Jeremiah to think deeply about what the people have said. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should have noticed what this people are really saying when they said, 'The ... them.'" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

In this way they despise my people, saying & sight

Alternate translation: "What they are really saying is that my people are worthless and that my people will never again be a nation."

my people & are no longer a nation in their sight

Sight is a metonym for thinking. Alternate translation: "they no longer think of my people as a nation" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 33:25

If I have not established & and if I have not fixed

This is the beginning of a hypothetical statement that describes a situation that Yahweh never expects to be true.
(See: **Hypothetical Situations (p.1484)**) (See: **Hypothetical Situations (p.1484)**)

Jeremiah 33:26

The hypothetical statement that begins with the words “If I have not established the covenant” in verse 25 ends here. (See: **Hypothetical Situations (p.1484)**) (See: **Hypothetical Situations (p.1484)**)

then I will reject & and not bring

The hypothetical statement that begins with the words “If I have not established the covenant” in verse 25 ends here. This is a situation that Yahweh never expects to be true. Alternate translation: “I have established the covenant ... so I will never reject ... and I will bring” (See: **Hypothetical Situations (p.1484)**) (See: **Hypothetical Situations (p.1484)**)

I will restore their fortunes

“I will cause things to go well for them again” or “I will cause them to live well again” See how similar words are translated in [Jeremiah 29:14](#).

show mercy to

Translate as “have compassion on” is translated in ([Jeremiah 30:18](#)).

Jeremiah 34

Jeremiah 34 General Notes

Special concepts in this chapter

Law of Moses

According to the law of Moses, the people were required to free their indebted slaves after a period of time. The king led them in freeing their fellow Israelites whom they held as slaves, but later they changed their minds and enslaved them again. (See: [\[\[rc:///tw/dict/bible/kt/lawofmoses\]\]](#) and [\[\[rc:///tw/dict/bible/kt/sin\]\]](#))

Other possible translation difficulties in this chapter

Actions with cultural meaning

When the people of Israel made a sacred promise to God, they cut a calf in two and passed between its parts. It was a very serious sin not to do what one had promised. (See: [\[\[rc:///tw/dict/bible/kt/promise\]\]](#) and [\[\[rc:///tw/dict/bible/kt/sin\]\]](#) and **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 34:1

The word that came to Jeremiah from Yahweh, when Nebuchadnezzar & her cities, saying:

This idiom “The word that came to Jeremiah from Yahweh” is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1](#), and make any changes as needed. Alternate translation: “This is the message that Yahweh gave to Jeremiah when Nebuchadnezzar ... her cities. He said,” or “When Nebuchadnezzar ... her cities, Yahweh spoke this message to Jeremiah:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

to Jeremiah

It is not clear why Jeremiah is referring to himself by name in this chapter. There is no need to translate using first person. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

waging war

Alternate translation: “fighting”

all of her cities

This refers to all the towns around Jerusalem. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 34:2

to give this city

See how you translated this in [Jeremiah 32:28](#)

into the hand of the king of Babylon

Here the word "hand" is a metonym for the control that the hand exercises. Alternate translation: "under the control of the king of Babylon" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 34:3

You will not escape from his hand

Here the word "hand" is a metonym for the control that the hand exercises. Alternate translation: "You will not escape from his control" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

you will certainly be seized and given

This can be translated in active form. Alternate translation: "the Babylonians will certainly seize you and give you" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 34:4

You will not die by the sword.

The word “sword” is a metonym for dying in war. Alternate translation: “You will not die in battle” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 34:5

the funeral burning of your ancestors

The people would burn spices in honor of people who had recently died. They did not burn the dead people's bodies.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 34:6

(There are no notes for this verse.)

Jeremiah 34:7

Lachish and Azekah

These are names of cities. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

These cities of Judah remained as fortified cities

Alternate translation: "the only fortified cities of Judah that the Babylonians had not yet captured"

Jeremiah 34:8

The word came to Jeremiah from Yahweh

This idiom is used to introduce a special message from God. However, the actual message does not begin until [Jeremiah 34:12](#). See how you translated a similar phrase in [Jeremiah 7:1](#). Alternate translation: “Yahweh gave a message to Jeremiah” or “Yahweh spoke a message to Jeremiah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

word

message

after King Zedekiah had made a covenant & freedom to them

These words begin to provide background information to events that will be described later. (See: **Background Information (p.1443)**) (See: **Background Information (p.1443)**)

Jeremiah 34:9

that each man & his brother

The background information that begins with the words “after King Zedekiah had made a covenant” in verse 8 ends here. (See: **Background Information (p.1443)**) (See: **Background Information (p.1443)**)

Jeremiah 34:10

Connecting Statement:

Connecting Statement:

Jeremiah continues giving the background information that began in [Jeremiah 34:8](#).

Jeremiah 34:11

(There are no notes for this verse.)

Jeremiah 34:12

Connecting Statement:

Connecting Statement:

Jeremiah resumes the story from [Jeremiah 34:8](#) after the background information of [Jeremiah 34:8-Jeremiah 11](#).

the word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “Yahweh gave a message to Jeremiah. He said, ‘Yahweh’ or ‘Yahweh spoke this message to Jeremiah: ‘Yahweh’ (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 34:13

house of slavery

This is an idiom. "place where you were slaves" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 34:14

each man must send away his brother, his fellow Hebrew who had sold himself to you and served you

Alternate translation: "each of you must free any fellow Hebrews who sold themselves to you and have been your slaves"

Send him away in freedom

Alternate translation: "You must let them be free from serving you"

did not & incline their ears to me

To incline the ear, to lean the head toward the speaker so as to hear better, is a metonym for paying attention to what the speaker is saying. Alternate translation: "did not ... pay attention to what I said" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 34:15

Now you yourselves repented

Here the word “now” is used to draw attention to the important point that follows.

right in my eyes

“Eyes” here is a metonym for someone’s opinion or idea. Alternate translation: “what I consider to be right” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the house that is called by my name

This can be translated in active form. Alternate translation: “the house that belongs to me” or “the building in which they worship me” (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p.1434)**)

Jeremiah 34:16

turned and polluted my name

A person's name is a metonym for what people think of him. Alternate translation: "stopped doing what was right and did evil things that have made people think that I am evil" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 34:17

So look!

Alternate translation: "Listen!" or "Pay attention to the important thing I am going to tell you!"

I am about to proclaim freedom to you & freedom for the sword, the plague, and famine

Jeremiah uses irony to say that the "freedom" the people will enjoy will actually be suffering. Alternate translation: "I will proclaim misery to you ... misery from the sword, the plague, and famine" (See: **Irony (p.1493)**) (See: **Irony (p.1493)**)

proclaim freedom to you

Alternate translation: "proclaim that you are free"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

sword

This is a metonym for soldiers who carry swords. Alternate translation: "enemy soldiers to kill you" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

am going to make you a horrible thing in the sight of every kingdom on earth

Here "sight" represents judgment or evaluation. The word "kingdom" is a metonym for the people who live in the kingdom. Alternate translation: "I am going to make the people in every kingdom on earth think that you are horrible" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 34:18

when they cut a bull & walked between its parts

These words begin to describe how the people established the covenant. (See: **Background Information (p.1443)**)
(See: **Background Information (p.1443)**)

established before me

Alternate translation: “agreed to with me” or “established while I was watching”

Jeremiah 34:19

and then the leaders & walked between the parts of the bull

The description of how the people established the covenant that began with the words “when they cut” in verse 18 ends here. (See: **Background Information (p.1443)**) (See: **Background Information (p.1443)**)

Jeremiah 34:20

I will give them into the hand of their enemies

The word “hand” here is a metonym for the power or control that the enemies will exercise using their hands. AT; “I will allow their enemies to have complete control over them” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

seeking their lives

This is a polite way to say that they wanted to kill them. Alternate translation: “seeking to kill them” (See: **Euphemism (p.1461)**) (See: **Euphemism (p.1461)**)

into the hand of their enemies

Here the word “hands” represents control. Alternate translation: “to be conquered by their enemies” or “over to the control of their enemies” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 34:21

risen up

Alternate translation: "come to fight"

Jeremiah 34:22

bring them

bring the Babylonian armies

Jeremiah 35

Jeremiah 35 General Notes

Special concepts in this chapter

The Rechabites

The actions of the Rechabites contrasted with the actions of the Jews. The Rechabites obeyed the commands their ancestor had give while living in Canaan, but Judah did not obey Yahweh's commands. Because the Rechabites were obedient, Yahweh preserved their clan. The Rechabites' history is found in the book of Judges.

Jeremiah 35:1

The word that came to Jeremiah from Yahweh in the days & of Judah, saying,

The idiom “The word that came to Jeremiah from Yahweh” is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “Yahweh gave a message to Jeremiah in the days ... of Judah. He said,” or “In the days ... of Judah, Yahweh spoke this message to Jeremiah:” (See: **Idiom (p. 1487)**) (See: **Idiom (p. 1487)**)

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UST does. (See: **First, Second or Third Person (p. 1467)**) (See: **First, Second or Third Person (p. 1467)**)

Jeremiah 35:2

Rekabites

This is a people group. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

my house

the temple

Jeremiah 35:3

Jaazaniah & Habazziniah

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 35:4

Hanan & Igdaliah & Maaseiah & Shallum

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 35:5

Rekabites

See how you translated this in [Jeremiah 35:2](#).

Jeremiah 35:6

Jonadab & Rekab

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 35:7

live many days in the land

“live many years in the land.” “Days” refers to the span of time.

Jeremiah 35:8

the voice of Jonadab

The word “voice” is a metonym for the command that Jonadab spoke. Alternate translation: “the command of Jonadab” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

all of our days

“as long as we live.” “Days” refers to the span of time.

Jeremiah 35:9

(There are no notes for this verse.)

Jeremiah 35:10

(There are no notes for this verse.)

Jeremiah 35:11

(There are no notes for this verse.)

Jeremiah 35:12

the word of Yahweh came to Jeremiah, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “Yahweh gave a message to Jeremiah. He said, ‘Yahweh’ or ‘Yahweh spoke this message to Jeremiah: ‘Yahweh’ (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UST does. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 35:13

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Will you not receive correction and listen to my words?

Yahweh is telling Israel to listen carefully to his rebuke. Alternate translation: “You must certainly receive this correction and listen to my words.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 35:14

The words of Jonadab son of Rekab that he gave to his sons as a command, not to drink any wine, have been observed

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 sons of Jonadab son of Rekab have observed their father's command to not drink wine" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jonadab & Rekab

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 35:15

let no one walk any longer after other gods

Walking after a god is a metaphor for obeying the laws of that god. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 35:16

(There are no notes for this verse.)

Jeremiah 35:17

Look

This word tells the reader to pay special attention to what follows.

Jeremiah 35:18

Jeremiah said

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UST does. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Rekabites

This is the name of the people group. See how you translated this in [Jeremiah 35:2](#).

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Jonadab

a man's name. See how you translated it in [Jeremiah 35:5](#).

Jeremiah 35:19

Jonadab & Rekab

These are the names of men. See how you translated these in [Jeremiah 35:5](#).

Jeremiah 36

Jeremiah 36 General Notes

Special concepts in this chapter

Opposition to Jeremiah

Jeremiah wrote God's prophesies on a scroll but the king burned it. It is possible that this action was intended to be understood as representing the definitiveness of these prophecies. (See: **prophet, prophecy, prophesy, seer, prophetess (p.1566)**)

Jeremiah 36:1

General Information:

General Information:

See: [\[\[rc:///ta/man/translate/writing-poetry\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) (See: **Poetry (p.1520)**)

It came about

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

in the fourth year of Jehoiakim & king of Judah

Jehoiakim had been king of Judah for more than three years. See how you translated this in [Jeremiah 25:1](#). (See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

that this word

The phrase “this word” refers to the message that follows.

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UST does. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

he said

Alternate translation: “Yahweh said”

Jeremiah 36:2

every nation

Alternate translation: "all of the nations"

I have told from

Alternate translation: "I have told you from"

from the days of Josiah until this very day

Alternate translation: "from the time Josiah was king until today"

Jeremiah 36:3

Perhaps the people

Alternate translation: "It is possible that the people"

to bring on them

Alternate translation: "to cause to happen to them"

his wicked way

Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. See how you translated this in [Jeremiah 18:11](#). Alternate translation: "his wicked way of living" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

forgive their iniquity and their sin

The words "iniquity" and "sin" are metonyms for the persons who commit iniquity and sin. Alternate translation: "forgive them for their iniquity and their sin" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 36:4

Jeremiah called & at Jeremiah's dictation & to him

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UST does. Alternate translation: "I called ... at my dictation ... to me ... I gave ... I said" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Baruch wrote in a scroll, at Jeremiah's dictation, all the words of Yahweh spoken to him

Alternate translation: "while Jeremiah was speaking, Baruch wrote in a scroll all of Yahweh's words that Yahweh had spoken to Jeremiah"

Jeremiah 36:5

Jeremiah gave & He said

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UST does. Alternate translation: "I called ... at my dictation ... to me ... I gave ... I said" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 36:6

read from the scroll

Alternate translation: “read out loud from the scroll” or “proclaim from the scroll”

must read

Alternate translation: “must read out loud” or “must proclaim”

in the hearing of the people in his house

“so that the people in Yahweh’s house can hear them.” See how similar words are translated in [Jeremiah 2:2](#).

in the hearing of all of Judah who have come from their cities

“so all the people of Judah who have come from their cities can hear them.” See how similar words are translated in [Jeremiah 2:2](#).

Jeremiah 36:7

Perhaps their pleas

Alternate translation: "It is possible that their pleas"

their pleas for mercy will come before Yahweh

Alternate translation: "Yahweh will hear them plead for mercy and do as they ask"

their pleas for mercy

The word "their" refers to the people in the house of Yahweh and the people of Judah who had come to the house of Yahweh from their cities.

from his wicked way

Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. See how you translated this in [Jeremiah 18:11](#). Alternate translation: "his wicked way of living" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the wrath and fury

Alternate translation: "the anger and rage"

Jeremiah 36:8

(There are no notes for this verse.)

Jeremiah 36:9

It came about

See how you translated this phrase in [Jeremiah 36:1](#).

in the fifth year and ninth month of Jehoiakim & king of Judah

This is the ninth month of the Hebrew calendar. It is during the last part of November and the first part of December on Western calendars. "after Jehoiakim ... had been king of Judah for more than four years, during the ninth month" (See: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1470)**)

of Jehoiakim son of Josiah, king of Judah

See how you translated this phrase in [Jeremiah 25:1](#).

proclaimed a fast

Alternate translation: "told everyone that they were going to fast"

Jeremiah 36:10

Jeremiah's words

It is not clear why Jeremiah is referring to himself by name here. (See: **First, Second or Third Person (p.1467)**)
(See: **First, Second or Third Person (p.1467)**)

Gemariah son of Shaphan

This is the name of a person. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

the scribe

Alternate translation: "who was a scribe"

by the gate of the entrance to the house of Yahweh

Alternate translation: "in the entrance of the new gate of the house of Yahweh"

He did this

He read aloud Jeremiah's words.

in the hearing of all the people

"where all the people could hear him." See how similar words are translated in [Jeremiah 2:2](#).

Jeremiah 36:11

Now

Here the word “now” is used to draw attention to the important point that follows.

Micaiah son of Gemariah son of Shaphan

Alternate translation: “Micaiah who was the son of Gemariah, who was the son of Shaphan”

Micaiah

This is a man’s name. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Gemariah son of Shaphan

See how you translated this in [Jeremiah 36:10](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 36:12

Look

Alternate translation: "Pay attention to what I am going to say"

Elishama & Delaiah

These are names of people. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Shemaiah

See how you translated this in [Jeremiah 26:20](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Elnathan son of Akbor

See how you translated this in [Jeremiah 26:22](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Zedekiah

See how you translated this in [Jeremiah 1:3](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Hananiah

See how you translated this in [Jeremiah 28:1](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

all the officials

Alternate translation: "all of the other officials"

Jeremiah 36:13

Micaiah

See how you translated this man's name in [Jeremiah 36:11](#).

reported to them

The word "them" refers to officials in [Jeremiah 36:12](#).

in the hearing of the people

"so that the people could hear" See how similar words are translated in [Jeremiah 2:2](#).

Jeremiah 36:14

Jehudi & Nethaniah & Shelemiah & Cushi

These are men's names. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 36:15

in our hearing

“so we can hear you read it” See how similar words are translated in [Jeremiah 2:2](#).

read the scroll

Alternate translation: “read the scroll aloud”

Jeremiah 36:16

It happened that

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

when they heard

The word “they” refers to the officials.

all these words

the words that Baruch read aloud from the scroll

Jeremiah 36:17

how did you come to write

Alternate translation: "how did you write"

at Jeremiah's dictation

See how you translated this in [Jeremiah 36:4](#).

Jeremiah 36:18

dictated

Jeremiah spoke out loud so that Baruch could write down his words.

wrote them in ink

Alternate translation: “used ink to write them”

ink

a dark liquid that is used for writing

Jeremiah 36:19

Jeremiah, too

You may need to make this a complete sentence. Alternate translation: "Jeremiah should hide himself, too" (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

where you are

The word "you" refers to Baruch and Jeremiah and so is plural. (See: **Forms of You (p.1469)**) (See: **Forms of You (p.1469)**)

Jeremiah 36:20

So they

Alternate translation: "Then the officials"

put the scroll in the room of Elishama

Alternate translation: "put the scroll in the room of Elishama so it would be safe"

Elishama the secretary

See how you translated "Elishama the scribe" in [Jeremiah 36:12](#).

in the hearing of the king

"where the king could hear him" See how similar words are translated in [Jeremiah 2:2](#).

Jeremiah 36:21

Jehudi

See how you translated this man's name in [Jeremiah 36:14](#).

Jeremiah 36:22

Now

This word is used here to mark a break in the main story line. Here Jeremiah starts to tell a new part of the story.

in the ninth month

This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part November and the first part of December on Western calendars. (See: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p. 1470)**)

a brazier was burning in front of him

Alternate translation: "the brazier was in front of him with a blazing fire"

a brazier

a fireplace that people can move

Jeremiah 36:23

It happened that

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

Jehudi

See how you translated this in [Jeremiah 36:14](#).

columns

these are columns of words on the scroll

would cut it off

Alternate translation: “would cut that part of the scroll off”

with a knife

Alternate translation: “using a scribe’s knife” or “using the kind of knife that scribes use”

brazier

See how you translated this in [Jeremiah 36:22](#).

until all of the scroll was destroyed

Alternate translation: “until the scroll was completely gone”

Jeremiah 36:24

all these words

the words from the scroll that Baruch wrote as Jeremiah dictated

nor did they tear their clothes

People tore their cloths when they were extremely sad. Alternate translation: “nor did they mourn by tearing their clothes” (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

Jeremiah 36:25

Elnathan, Delaiah, and Gemariah

See how you translated these names in [Jeremiah 36:12](#).

urged the king

Alternate translation: “pleaded with the king”

Jeremiah 36:26

Jerahmeel & Seraiah & Azriel & Shelemiah & Abdeel

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

a relative

Alternate translation: "a relative of the king"

Jeremiah the prophet & hidden them

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UST does. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 36:27

Then the word of Yahweh came to Jeremiah after & dictation, saying,

The idiom “The word of Yahweh came” is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “Then Yahweh gave a message to Jeremiah after ... dictation. He said,” or “After ... dictation, Yahweh spoke this message to Jeremiah:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

to Jeremiah & Jeremiah’s dictation

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UST does. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

at Jeremiah’s dictation

See how you translated similar words in [Jeremiah 36:4](#).

Jeremiah 36:28

Go back, take another scroll for yourself

Alternate translation: "Take another scroll for yourself again"

the original scroll

Alternate translation: "the first scroll"

Jeremiah 36:29

Why have you written on it & beast in it’?

Jehoiakim uses this question to emphasize that Jeremiah should not have written that the king of Babylon would come and attack. Alternate translation: “You should not have written ... beast in it!” or “You were wrong to write ... beast in it!” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

for he will destroy

Alternate translation: “and he will destroy”

Jeremiah 36:30

will ever sit on the throne of David

Sitting on the throne is a metonym for ruling as king. See how you translated “sits on the throne of David” in [Jeremiah 29:16](#). Alternate translation: “will ever rule the Israelites as David did” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

your corpse will be thrown out

This can be translated in active form. Alternate translation: “people will throw your dead body outside” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

your corpse

Alternate translation: “your dead body”

into the heat of day

Alternate translation: “so that it is exposed to the dry heat of the daytime”

frost

ice that forms on grass during cold nights

Jeremiah 36:31

of you all

Alternate translation: "of all of you"

Jeremiah 36:32

Jeremiah took & Jeremiah's dictation

Jeremiah speaks of himself by name for reasons that are not clear. (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Baruch wrote on it at Jeremiah's dictation

If your language does not use an abstract noun for the idea behind the word **dictation**, you can express the same idea with a verbal form. See how similar words are translated in [Jeremiah 36:4](#). Alternate translation: "while Jeremiah was speaking, Baruch wrote on it" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

burned by Jehoiakim king of Judah

Alternate translation: "that Jehoiakim king of Judah had burned in the fire"

Furthermore, many other similar words were added to this scroll

This can be translated in active form. Alternate translation: "Furthermore, Jeremiah and Baruch added to this scroll many more words which were similar to the words that had been in the first scroll" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 37

Jeremiah 37 General Notes

Important figures of speech in this chapter

Ironical situation

Jeremiah was thrown into prison and beaten for prophesying the word of God. Then the king asked him, "Is there any word from Yahweh?" This is a type of irony. The king simply did not agree with God's original word. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/wordofgod\]\]](#))

Jeremiah 37:1

Jehoiachin

The Hebrew text has “Coniah,” which is a variation of the name “Jehoiachin.” Many modern versions have “Jehoiachin” in order to make it clear that the same king is being referred to.

Jeremiah 37:2

of the land

Alternate translation: "of the land of Judah"

he proclaimed by the hand of Jeremiah the prophet

The hand is a synecdoche for the person. Alternate translation: "he had Jeremiah the prophet proclaim" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

he proclaimed

Alternate translation: "Yahweh proclaimed"

Jeremiah the prophet

Jeremiah refers to himself by name for reasons that are not clear.

Jeremiah 37:3

Jehukal

This is a man's name. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Shelemiah

See how you translated this man's name in [Jeremiah 36:14](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Zephaniah son of Maaseiah the priest

See how you translated these men's names in [Jeremiah 21:1](#).

on our behalf

"for us" or "for our sake." The word "our" refers to King Zedekiah and the rest of the people of Judah.

Jeremiah 37:4

Now

This word is used here to mark a break in the main story line. The narrator tells background information about what Jeremiah had been doing before Zedekiah sent the message. (See: **Background Information (p.1443)**) (See: **Background Information (p.1443)**)

Jeremiah was coming and going among the people

Here “coming and going” is an idiom that means he was free to move about. Alternate translation: “Jeremiah was able to go wherever he wanted with everybody else” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

for he had not yet been put in prison

This can be translated in active form. Alternate translation: “because no one had put him in prison” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 37:5

came out

Alternate translation: "had set out"

besieging

See how you translated this in [Jeremiah 32:2](#).

Jeremiah 37:6

the word of Yahweh came to Jeremiah the prophet, saying,

The idiom “the word of Yahweh came to” is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “Yahweh gave a message to Jeremiah the prophet. He said,” or “Yahweh spoke this message to Jeremiah the prophet:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 37:7

you will say

The word “you” refers to the two men that king Zedekiah had sent to Jeremiah, Jehukal son of Shelemiah, and Zephaniah son of Maaseiah the priest. (See: **Forms of You (p.1469)**) (See: **Forms of You (p.1469)**)

to seek advice from me

The word “me” refers to Yahweh.

See

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

Jeremiah 37:8

They will fight against this city, capture it, and burn it

Compare how you translated “to wage war against it and take it, and to burn it” in [Jeremiah 34:22](#).

Jeremiah 37:9

Do not deceive yourselves

The word “yourselves” refers to King Zedekiah and the rest of the people of Judah.

Surely the Chaldeans are leaving us

The people of Judah think that they will be safe because the Chaldeans had left. Alternate translation: “Surely we are safe because the Chaldeans are leaving us” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 37:10

they would get up

Alternate translation: "the wounded men would get up"

Jeremiah 37:11

So it was

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

Jeremiah 37:12

a tract of land

Alternate translation: “a piece of land” or “some land”

among his people

“among his relatives.” Jeremiah was from the town of Anathoth in the land of Benjamin ([Jeremiah 1:1](#)).

Jeremiah 37:13

Benjamin Gate

This is the name of the gate.

Irijah

This is the name of a person. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Shelemiah

See how you translated this man's name in [Jeremiah 36:14](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Hananiah

See how you translated this man's name in [Jeremiah 28:1](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

deserting

escaping trouble and leaving people who need help

Jeremiah 37:14

deserting

This means escaping trouble and leaving people who need help.

Irijah

See how you translated this man's name in [Jeremiah 37:13](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

officials

See how you translated this in [Jeremiah 1:18](#).

Jeremiah 37:15

Jonathan the scribe

“Jonathan, who was a scribe.” This is a man’s name. (See: **Numbers (p.1509)**) (See: **Numbers (p.1509)**)

Jeremiah 37:16

Jeremiah was put into an underground cell

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 officials put Jeremiah into a room that was under the ground” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 37:17

brought him

Alternate translation: "brought Jeremiah"

his house

the palace of King Zedekiah

You will be given into the hand of the king of Babylon

The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. See how you translated similar words in [Jeremiah 32:4](#). Alternate translation: "I will certainly put you under the control of the king of Babylon" or "I will certainly allow the king of Babylon to do whatever he wants with you" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p. 1504)**)

Jeremiah 37:18

How have I sinned against you & prison?

Jeremiah uses this question to emphasize that he has not done anything wrong. Alternate translation: "I have not done anything wrong to you ... prison." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

this people

the people of the kingdom of Judah

have placed

Alternate translation: "have put"

Jeremiah 37:19

Where are your prophets, the ones who prophesied & against this land?

Jeremiah uses this question to emphasize that the other prophets were lying but that he had done nothing wrong because he had told the truth. Alternate translation: “Your prophets who prophesied ... against this land were obviously wrong, but now it is clear that I was telling you the truth.” (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Rhetorical Question (p.1533)**)

your prophets

The word “your” refers to King Zedekiah and the other people of the kingdom of Judah.

will not come against you or against this land

Alternate translation: “will not attack you or attack this land”

Jeremiah 37:20

Let my pleas come before you

“Hear me plead for mercy and do as I ask.” See how you translated “their pleas for mercy will come before Yahweh” in [Jeremiah 36:7](#).

the house of Jonathan the scribe

“the house of Jonathan, who is a scribe.” See how you translated this in [Jeremiah 37:15](#).

Jeremiah 37:21

the courtyard of the guard

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in [Jeremiah 32:2](#).

A loaf of bread was given him

This can be translated in active form. Alternate translation: "His servants also gave Jeremiah a loaf of bread" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

from the street of the bakers

Alternate translation: "from the street where the bakers worked"

Jeremiah 38

Jeremiah 38 General Notes

Special concepts in this chapter

Surrender and live

If the king obeyed God and surrendered to the Babylonians, he would be allowed to live and the city would not be burned. But if he refused, he would be captured and the city burned. This took faith that Yahweh was using this ungodly, Gentile nation. (See: [\[\[rc:///tw/dict/bible/kt/faith\]\]](#) and [\[\[rc:///tw/dict/bible/kt/godly\]\]](#))

Jeremiah 38:1

Shephatiah & Mattan, Gedaliah & Pashhur, Jehukal & Shelemiah & Pashhur & Malkijah

men's names (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 38:2

Anyone staying in this city will be killed by sword, famine, and plague

This can be translated in active form. Alternate translation: “Anyone staying in this city will die by sword, famine, and plague” or “I will kill anyone staying in this city with sword, famine, and plague” (See: **Active or Passive (p. 1434)**) (See: **Active or Passive (p. 1434)**)

He will escape with his own life

The one who surrenders to the Babylonians will escape alive, even though he will lose all his possessions. See how you translated a similar phrase in [Jeremiah 21:9](#).

Jeremiah 38:3

This city will be given into the hand of the army of the king of Babylon

The word “hand” is a metonym for the power or control that the hand exercises. This can be translated in active form. Alternate translation: “I will allow the army of the king of Babylon to conquer Jerusalem” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

he will capture it

The reader should understand that others will help the king of Babylon capture the city. “his army will capture it”

Jeremiah 38:4

Let this man die

Alternate translation: "Order someone to kill this man"

he is weakening the hands of the fighting men who remain in this city, and the hands of all the people

Weak hands are a metonym for a person who is afraid. Alternate translation: "he is causing the soldiers and all the people in the city to lose courage" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

for this man is not working for safety for this people, but disaster

Alternate translation: "for Jeremiah is not working to help this people be safe, but he is working for bad things to happen to this people"

Jeremiah 38:5

Look

Alternate translation: "Listen carefully"

he is in your hand

The hand is a metonym for the power that the hand has. Alternate translation: "you are able do whatever you want with him" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 38:6

they & threw him into the cistern

They literally “lowered Jeremiah down on ropes,” but the word “threw” is an exaggeration to say that they treated him roughly. Your language may have another way of saying this. Alternate translation: “they ... roughly pushed him into the cistern” (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

cistern

a deep hole in the ground where people collect and store rain water

the courtyard of the guard

This was an open area attached to the king’s palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in [Jeremiah 32:2](#).

They lowered Jeremiah down on ropes

This tells how “they threw him into the cistern.”

Jeremiah 38:7

Now Ebed-Melek

The word “now” is used here to mark a break in the main story line. Here the narrator starts to tell a new part of the story.

Ebed-Melek the Cushite

This is the name of a man from Cush. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Now the king

Here the word “now” marks a break in the main story line where the narrator tells background information about what the king was doing. (See: **Background Information (p.1443)**) (See: **Background Information (p.1443)**)

sitting at the Benjamin Gate

King Zedekiah was probably hearing and judging legal cases. (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Benjamin Gate

This is an entrance into the city of Jerusalem that people named after Benjamin, Jacob's son.

Jeremiah 38:8

(There are no notes for this verse.)

Jeremiah 38:9

(There are no notes for this verse.)

Jeremiah 38:10

thirty men

“30 men” (See: **Numbers (p.1509)**) (See: **Numbers (p.1509)**)

Jeremiah 38:11

let them down by ropes

Alternate translation: “used ropes to lower them down”

Jeremiah 38:12

under your arms and on top of the ropes

Alternate translation: "between your arms and the ropes"

Jeremiah 38:13

they pulled Jeremiah

Here the word “they” refers to some of the thirty men who were with Ebed-Melech.

the courtyard of the guard

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in [Jeremiah 32:2](#).

Jeremiah 38:14

(There are no notes for this verse.)

Jeremiah 38:15

If I answer you, will you not certainly kill me?

Jeremiah uses this question to express his belief that the king will kill him if he answers truthfully. Alternate translation: "If I tell you the truth, you will certainly kill me" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 38:16

As Yahweh lives, the one who made us

“as surely as Yahweh, the one who made us, is alive.” This is a way of making a solemn promise. The king says it to emphasize that what he is about to say next is true. See how you translated “As Yahweh lives” in [Jeremiah 4:2](#). Alternate translation: “I solemnly swear by Yahweh, the one who made us” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

I will not & give you into the hand of those men

Here the word “hand” refers to the men’s control or power. Alternate translation: “I will not ... allow those men to capture you” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

seeking your life

This phrase represents wanting or trying to kill someone. See how this phrase is translated in [Jeremiah 11:21](#). Alternate translation: “trying to kill you” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 38:17

God of Israel

The name of the people group is metonym for the people of that group. Alternate translation: “God of the people of Israel” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

this city will not be burned

This can be translated in active form. Alternate translation: “the Babylonian army will not burn this city” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 38:18

this city will be given into the hand of the Chaldeans

The word “hand” is a metonym for the power or control that the hand exercises. This can be translated in active form. See how similar words are translated in [Jeremiah 38:2](#). Alternate translation: “I will allow the Chaldeans to conquer this city” or “I will allow the Chaldeans to do whatever they want with this city” (See: **Active or Passive (p. 1434)**) (See: **Active or Passive (p.1434)**)

you will not escape from their hand

The word “hand” is a metonym for the power or control that the hand exercises. Alternate translation: “you will not escape from their power” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 38:19

deserted

escaped trouble and left people who needed help. See how you translated this in [Jeremiah 37:13](#).

I might be given over into their hand

The word “hand” is a metonym for the power or control that the hand exercises. This can be translated in active form. Alternate translation: “the Chaldeans might put me under the control of the people of Judah who have deserted” or “the Chaldeans might allow the people of Judah who have deserted to do whatever they want with me” (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Active or Passive (p.1434)**)

for them to treat me badly

Here the word “them” refers to the people of Judah who have deserted.

Jeremiah 38:20

They will not give you over to them

“The Chaldeans will not give you over to the Judeans.” Here “you” refers to Zedekiah. (See: **Forms of You (p.1469)**)
(See: **Forms of You (p.1469)**)

Jeremiah 38:21

this is what Yahweh has shown me

Here the word "this" refers to what Jeremiah will say next.

Jeremiah 38:22

All the women who are left & will be brought out to the officials of the king of Babylon

The reader should understand that the officials will take these women as slaves. Alternate translation: "Soldiers will bring all the women who are left ... out to the officials of the king of Babylon" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

You have been deceived by your friends

This can be translated in active form. Alternate translation: "Your friends have deceived you" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Your feet are now sunk into the mud

The king is now helpless. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 38:23

For all of your wives and children will be brought out to the Chaldeans

The reader should understand that the officials will take these people as slaves. Alternate translation: “Soldiers will bring your wives and children out to the Chaldeans” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

will not escape from their hand

The word “hand” is a metonym for the power or control that the hand exercises. Alternate translation: “will not escape from their power” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

You will be captured by the hand of the king of Babylon, and this city will be burned

The word “hand” is a metonym for the power or control that the hand exercises. This can be translated in active form. The reader should probably understand that many people will help the king do this. Alternate translation: “The army of the king of Babylon will capture you and will burn the city” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 38:24

(There are no notes for this verse.)

Jeremiah 38:25

(There are no notes for this verse.)

Jeremiah 38:26

Jonathan

See how you translated this man's name in [Jeremiah 37:15](#).

Jeremiah 38:27

the conversation between Jeremiah and the king

If your language does not use an abstract noun for the idea behind the word **conversation**, you can express the same idea with a verbal form. Alternate translation: "what Jeremiah and the king said to each other" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 38:28

the courtyard of the guard

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in [Jeremiah 32:2](#).

until the day Jerusalem was captured

This can be translated in active form. Alternate translation: “until the day that the Babylonian army captured Jerusalem” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 39

Jeremiah 39 General Notes

Structure and formatting

The prophesied destruction of Jerusalem is over and the actual conquering of the Promised Land by Babylon begins in this chapter. (See: [\[\[rc://tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc://tw/dict/bible/kt/promisedland\]\]](#))

Jeremiah 39:1

came & against Jerusalem

Alternate translation: "came to attack Jerusalem"

In the ninth year and tenth month of Zedekiah king of Judah

This is after Zedekiah had been king of Judah for eight years, in the tenth month of the Hebrew calendar. It is during the last part of December and the first part of January on Western calendars. Alternate translation: "In the tenth month of the ninth year that Zedekiah was king of Judah" (See: **Hebrew Months (p.1470)**) (See: **Hebrew Months (p.1470)**)

ninth & tenth

See: **Ordinal Numbers (p.1512)** (See: **Ordinal Numbers (p.1512)**)

Jeremiah 39:2

In the eleventh year and fourth month of Zedekiah, on the ninth day of the month

This is after Zedekiah had been king of Judah for more than ten years, in the fourth month of the Hebrew calendar. The eleventh day is near the beginning of July on Western calendars. Alternate translation: "On the ninth day of the fourth month of the eleventh year that Zedekiah was king" (See: **Hebrew Months (p.1470)**) (See: **Hebrew Months (p.1470)**)

eleventh & fourth

See: **Ordinal Numbers (p.1512)** (See: **Ordinal Numbers (p.1512)**)

Jeremiah 39:3

Nebo-Sarsekim, Samgar Nebo, and Sarsechim

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

in the middle gate

“in the middle entrance to the city.” It was common for leaders to sit at the gate of the city to discuss important matters.

Jeremiah 39:4

They went out at night from the city by the king's garden path

Alternate translation: "They left the city at night going out on a path in the king's garden"

Jeremiah 39:5

the plains of the Jordan River valley

This is the flat land at the southern end of the valley.

at Riblah in the land of Hamath

Riblah was a town in the territory of Hamath, which is in Syria. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

pursued them and overtook

Alternate translation: "followed them and caught"

passed sentence on him

Alternate translation: "decided how to punish him"

Jeremiah 39:6

slaughtered Zedekiah's sons before his own eyes

The eyes are a synecdoche for the whole person. The reader should also understand that others probably helped the king of Babylon kill Zedekiah's sons. Alternate translation: "forced Zedekiah to watch as the king's soldiers killed Zedekiah's sons" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 39:7

he put out Zedekiah's eyes

"the king's men made Zedekiah blind." Use the common words for making a person blind. It is not clear that the king of Babylon took Zedekiah's eyes out of his head. The reader should also understand that others probably helped the king of Babylon make Zedekiah blind.

Jeremiah 39:8

the king's house

Zedekiah's house

the people's houses

the houses that had belonged to the people of Jerusalem

Jeremiah 39:9

Nebuzaradan

This is the name of a man. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

the king's bodyguards

Alternate translation: "Nebuchadnezzar's guards"

the rest of the people who were left in the city

This is probably a generalization. Alternate translation: "the people who were still living in the city" (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

Jeremiah 39:10

who had nothing for themselves

The word “nothing” is probably an exaggeration. Alternate translation: “who owned nothing of great value” (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

Jeremiah 39:11

(There are no notes for this verse.)

Jeremiah 39:12

(There are no notes for this verse.)

Jeremiah 39:13

Nebushazban

a man's name (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

sent men out

They sent them out to get Jeremiah. This can be stated explicitly. Alternate translation: “sent men out to get Jeremiah” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 39:14

Gedaliah & Ahikam & Shaphan

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

the courtyard of the guard

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in [Jeremiah 32:2](#).

among the people

You may need to make explicit which people the speaker is speaking of. Alternate translation: “among the people who remained in Judah” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 39:15

General Information:

General Information:

This story happened before the events in the first part of the chapter.

Now

This word is used here to mark a return to the story line, as the narrator tells what Yahweh had said to Jeremiah after Nebuchadnezzar gave the orders about Jeremiah ([Jeremiah 39:12-14](#)). (See: [\[\[rc:///ta/man/translate/writing-background\]\]](#) and [\[\[rc:///ta/man/translate/figs-events\]\]](#)) (See: **Background Information (p.1443)**)

the word of Yahweh came to Jeremiah while he was & guard, saying,

The idiom “the word of Yahweh came to” is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “Yahweh gave a message to Jeremiah while he was ... guard. He said,” or “while Jeremiah was ... guard, Yahweh spoke this message to him:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

the courtyard of the guard

This was an open area attached to the king’s palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in [Jeremiah 32:2](#).

Jeremiah 39:16

Ebed-Melek the Cushite

See how you translated this man's name in [Jeremiah 38:7](#).

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

I am about to carry out my words against this city for disaster and not for good

Alternate translation: "I am bringing disaster, not good, against this city, just as I said I would"

For they will all come true before you on that day

Alternate translation: "For you will see it all happen on that day"

Jeremiah 39:17

you will not be given into the hand of the men whom you fear

Here “hand” refers to power or control. This can be translated in active form. Alternate translation: “the men you fear will not harm you” or “I will not allow anyone to put you under the control of the people whom you fear” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 39:18

You will not fall by the sword

The sword is a metonym for dying in war. Alternate translation: “No one will kill you with their sword” or “You will not die in war” (See: [\[\[rc://ta/man/translate/figs-euphemism\]\]](#) and [\[\[rc://ta/man/translate/figs-metonymy\]\]](#)) (See: **Euphemism (p.1461)**)

with your life

Alternate translation: “alive”

Jeremiah 40

Jeremiah 40 General Notes

Structure and formatting

Peace in Judah

After Babylon conquered Jerusalem, this chapter reveals an unfolding peace in the area. Ammon, who was supposed to be Judah's ally against Babylon, probably sought to distract Babylon from attacking them by ruining the peace in the region of Judah. (See: [\[rc:///tw/dict/bible/kt/reveal\]](#) and [\[rc:///ta/man/translate/figs-explicit\]](#))

Jeremiah 40:1

The word came to Jeremiah from Yahweh

This idiom is used to announce that God gave messages to Jeremiah. See how you translated this in [Jeremiah 32:1](#)
Alternate translation: "Yahweh gave messages to Jeremiah" or "Yahweh spoke to Jeremiah" (See: **Idiom (p.1487)**)
(See: **Idiom (p.1487)**)

Nebuzaradan

This is the name of a man. See how you translated this in [Jeremiah 39:9](#). (See: **How to Translate Names (p.1476)**)
(See: **How to Translate Names (p.1476)**)

who were being carried into exile to Babylon

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 the soldiers were about to take to Babylon as exiles" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 40:2

(There are no notes for this verse.)

Jeremiah 40:3

this thing

Alternate translation: "this disaster"

Jeremiah 40:4

But now look!

Nebuzaradan says this to bring Jeremiah's attention to the present moment.

it is good in your eyes

"Eyes" here is a metonym for what the person thinks. Alternate translation: "it is what you consider to be right"
(See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 40:5

Gedaliah & Ahikam & Shaphan

These are the names of men. See how you translated this in [Jeremiah 39:14](#).

among the people

Alternate translation: “among the Judeans”

it is good in your eyes

“Eyes” here is a metonym for what the person thinks. Alternate translation: “it is what you consider to be right”
(See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 40:6

who were left behind in the land

Alternate translation: "who stayed in Judah"

Jeremiah 40:7

Now

This marks a new part of the story.

those who had not been exiled to Babylon

This can be translated in active form. Alternate translation: “those whom the enemy soldiers had not sent to Babylon” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 40:8

Ishmael & Nethaniah & Johanan & Jonathan & Kareah & Seraiah & Tanhumeth & Ephai & Jaazaniah

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Netophathite & Maakathite

people from the regions of Netophah and Maakah

Jeremiah 40:9

took an oath to them

Alternate translation: "swore to the Judean commanders"

Jeremiah 40:10

Look

Alternate translation: "Listen carefully" or "Pay attention"

summer fruit

Alternate translation: "fruit that becomes ripe during the summer"

you have occupied

"you have taken over." "Occupy" here is a military term. Gedaliah was talking to soldiers ([Jeremiah 40:7](#)) who may have conquered or otherwise taken control of cities.

Jeremiah 40:11

remnant of Judah

Alternate translation: "remnant of the people of Judah"

had appointed & over them

Alternate translation: "had put ... in charge of them"

Gedaliah son of Ahikam son of Shaphan

See how you translated this in [Jeremiah 39:14](#).

over them

Alternate translation: "over the people of Judah"

Jeremiah 40:12

where they had been scattered

This can be translated in active form. Alternate translation: “where the Babylonians had driven them” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

wine and summer fruit in great abundance

Alternate translation: “a huge amount of grapes and summer fruit”

summer fruit

“fruit that becomes ripe during the summer.” See how you translated this in [Jeremiah 40:10](#).

Jeremiah 40:13

Johanan & Kareah

See how you translated these names in [Jeremiah 40:8](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Gedaliah

See how you translated this man's name in [Jeremiah 39:14](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 40:14

Do you realize that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you?

Johanan and the commanders use a rhetorical question to warn Gedaliah. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You need to understand that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you!" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Baalis

This is the name of a man. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Ishmael & Nethaniah

Translate these names as in [Jeremiah 40:8](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Ahikim

See how you translated this name in [Jeremiah 26:24](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 40:15

Johanan & Kareah

See how you translated these men's names in [Jeremiah 40:8](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Gedaliah

See how you translated this name in [Jeremiah 39:14](#).

Ishmael & Nethaniah

See how you translated these men's names in [Jeremiah 40:8](#).

No one will suspect me

Alternate translation: "No one will think that I did it"

Why should he kill you?

Johanan uses a rhetorical question to try to change Gedaliah's thinking. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should not allow him to kill you." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Why allow all of Judah that has been gathered to you to be scattered and the remnant of Judah destroyed?

Johanan uses a rhetorical question to try to get Gedaliah to think about what will happen if Gedaliah does what Gedaliah is planning to do. Alternate translation: "If you do this, all of Judah that has been gathered to you will be scattered and the remnant of Judah will be destroyed." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

all of Judah

The word "all" is a generalization. Alternate translation: "many of the people of Judah" (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

that has been gathered to you

This can be translated in active form. Alternate translation: "who have come to you" or "whom Yahweh has brought to you" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

to be scattered

This can be translated in active form. Alternate translation: "to have the Chaldeans scatter them" or "to flee away to many different lands" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

the remnant of Judah destroyed

This can be translated in active form. Alternate translation: “allow the Chaldeans to destroy the remnant of Judah” or “and allow the remnant of Judah to perish” (See: [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#) and [\[\[rc:///ta/man/translate/figs-ellipsis\]\]](#)) (See: **Active or Passive (p.1434)**)

remnant of Judah

“remnant of the people of Judah.” See how you translated this in [Jeremiah 40:11](#).

Jeremiah 40:16

Ahikam

See how you translated this name in [Jeremiah 26:24](#).

Jeremiah 41

Jeremiah 41 General Notes

Special concepts in this chapter

Life in Judah

This chapter explains what life was like in Judah after the Babylonian conquest. It was a difficult and dangerous time, but some of the faithful remained in the Promised Land. (See: [\[\[rc:///tw/dict/bible/kt/faithful\]\]](#) and [\[\[rc:///tw/dict/bible/kt/promisedland\]\]](#))

Jeremiah 41:1

it happened that

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

in the seventh month

This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars. (See: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1470)**)

Ishmael son of Nethaniah

See how you translated these men's names in [Jeremiah 40:8](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Elishama

This is the name of a man. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 41:2

Gedaliah son of Ahikam son of Shaphan

See how you translated these men's names in [Jeremiah 39:14](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

in charge of the land

Here "land" represents the people. Alternate translation: "in charge of the people of Judah" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 41:3

Then Ishmael killed

Here "Ishmael" represents himself and the ten men with him. Alternate translation: "Then Ishmael and the ten men with him killed" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

the Chaldean fighting men found there

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: "also the Chaldean soldiers there" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 41:4

the second day after

The word “second” is the ordinal form of the number 2. This could mean: (1) “the day after” or (2) “two days after”
(See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

Jeremiah 41:5

eighty men

“80 men” (See: **Numbers (p.1509)**) (See: **Numbers (p.1509)**)

in their hands

Having things in the hands here is probably a metaphor for carrying those things or having them in their possession. Alternate translation: “in their possession” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

to go to Yahweh’s house

Alternate translation: “to go worship Yahweh at his temple”

Jeremiah 41:6

to meet them

Alternate translation: "to meet the 80 men"

Then it happened

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

Jeremiah 41:7

It came about that

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

Ishmael son of Nethaniah slaughtered them and threw them into a pit, he and the men who were with him

It is stated it in [Jeremiah 41:8](#) that Ishmael and his men did not kill all 80 men. You can state here that they killed most of the 80 men. Alternate translation: "Ishmael son of Nethaniah, and the men who were with him, killed most of the 80 men and threw them into a pit"

Jeremiah 41:8

ten men among them

The word “them” refers to the 80 men.

for there are provisions of ours in a field

It is implied that they would give their provisions to Ishmael and his men. Alternate translation: “for we will give you our provisions that we have hidden in a field” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

provisions

supplies to be used to provide for future needs

Jeremiah 41:9

The cistern where Ishmael & against King Baasha of Israel

This is background information about the cistern that Ishmael used. King Asa had his men dig the cistern so his people would have a water supply when King Baasha attacked them. (See: **Background Information (p.1443)**) (See: **Background Information (p.1443)**)

that King Asa dug

Here King Asa represents his men. Alternate translation: “that King Asa ordered his men to dig” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

against King Baasha of Israel

Here King Baasha represents himself and his army. Alternate translation: “against Baasha, king of Israel, and his army” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Ishmael son of Nethaniah filled it

Here Ishmael represents himself and all of his men. Alternate translation: “Ishmael and his men filled it” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

with the dead

This nominal adjective can be stated as an adjective. Alternate translation: “with those who were dead” or “with those they had killed” (See: **Nominal Adjectives (p.1507)**) (See: **Nominal Adjectives (p.1507)**)

Jeremiah 41:10

Ishmael captured

Here Ishmael represents himself and his men. Alternate translation: "Ishmael and his men captured" (See: [Synecdoche \(p.1542\)](#)) (See: [Synecdoche \(p.1542\)](#))

Nebuzaradan

See how you translated this man's name in [Jeremiah 39:9](#). (See: [How to Translate Names \(p.1476\)](#)) (See: [How to Translate Names \(p.1476\)](#))

went to cross over to the people of Ammon

Alternate translation: "traveled towards the land of the Ammonites"

Jeremiah 41:11

Ishmael son of Nethaniah

Here "Ishmael" represents himself and all of his men. Alternate translation: "Ishmael and his men" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 41:12

Ishmael son of Nethaniah & found him

Here "Ishmael" represents himself and all of his men. Alternate translation: "Ishmael and his men ... found them"
(See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 41:13

Then it happened that

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

when all the people who were with Ishmael

Here “people” refers to those whom Ishmael and his men had captured.

Jeremiah 41:14

whom Ishmael had captured

Here "Ishmael" represents himself and all of his men. Alternate translation: "whom Ishmael and his men had captured" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 41:15

He went to the people of Ammon

“He” refers to Ishmael who represents himself and the eight men with him. Alternate translation: “They went to the people of Ammon” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 41:16

who had been 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: “whom they had rescued” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

This was after Ishmael had killed Gedaliah son of Ahikam

The author stops the story to refer to a previous event so that the order of events are understood. (See: **Background Information (p.1443)**) (See: **Background Information (p.1443)**)

the strong men, the fighting men

These both refer to soldiers. Alternate translation: “the soldiers”

who had been rescued at Gibeon

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 they had rescued at Gibeon” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 41:17

they went

Alternate translation: "Johanan, his companions, and all the people they rescued went"

Geruth Kimham

This is the name of a place. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 41:18

because of the Chaldeans

It is implied that they were afraid that the Chaldeans would attack them. Alternate translation: "because they thought the Chaldeans may attack them" (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

in charge of the land

Here "land" represents the people. Alternate translation: "in charge of the people of Judah" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 42

Jeremiah 42 General Notes

Special concepts in this chapter

Life in Babylon

The remaining army commanders, who scattered after the Babylonian victory, asked Jeremiah to ask Yahweh about where they should go. Yahweh encouraged them to go to Babylon because they would soon return to the Promised Land. They would be punished if they went to Egypt or anywhere else. (See: **Promised Land (p.1565)**)

Jeremiah 42:1

Johanan & Kareah

See how you translated these men's names in [Jeremiah 40:13](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jezaniah & Hoshaiah

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

all the people from the least to the greatest

This is a way to refer to people from every social status. Here “least” and “greatest” represent those who are least important and those who are most important. Alternate translation: “all the people from every social status” or “all the people, including the least important and the most important people” (See: **Merism (p.1496)**) (See: **Merism (p.1496)**)

all the people

Most likely not every individual in the town went. The word “all” is a generalization that means very many people went. Alternate translation: “many other people” (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

Jeremiah 42:2

Let our pleas come before you

“Let us present our urgent request to you.” If your language does not use an abstract noun for the idea behind the word **pleas**, you can express the same idea with a verbal form. Alternate translation: “Listen as we plead with you” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 42:3

(There are no notes for this verse.)

Jeremiah 42:4

Look

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

I will keep nothing back from you

The phrase "keep nothing back from you" is an idiom that means to tell someone everything. This can be stated in positive form. Alternate translation: "I will tell you everything the Lord tells me" (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Idiom (p.1487)**)

Jeremiah 42:5

May Yahweh be

This is a way of beginning an oath. Alternate translation: “We ask Yahweh to be” or “Yahweh will be”

true and faithful

Here these words share similar meanings. They describe Yahweh as a witness whom no one will be able to contradict. Alternate translation: “trustworthy” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 42:6

Whether it is good or if it is bad

The people mention both extremes to emphasize that they will obey no matter what Yahweh's answer is. Alternate translation: "Whatever he answers" (See: **Merism (p.1496)**) (See: **Merism (p.1496)**)

the voice of Yahweh our God

Here "voice" represents what Yahweh says. Alternate translation: "what Yahweh our God says" or "we will obey Yahweh our God" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 42:7

the word of Yahweh came to Jeremiah

This idiom is used to announce that God gave messages to Jeremiah. See how you translated a similar phrase in [Jeremiah 1:2](#). Alternate translation: “Yahweh gave messages to Jeremiah” or “Yahweh spoke to Jeremiah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 42:8

to all the people from the least to the greatest

This is a way to refer to people from every social status. Here “least” and “greatest” represent those who are least important and those who are most important. See how you translated this in [Jeremiah 42:1](#). Alternate translation: “to all the people from every social status” or “to all the people, including the least important and the most important people” (See: **Merism (p.1496)**) (See: **Merism (p.1496)**)

to all the people

Most likely not every individual in the town went. The word “all” is a generalization that means very many people went. Alternate translation: “to many other people” (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

Jeremiah 42:9

(There are no notes for this verse.)

Jeremiah 42:10

I will build you and not tear you down

Yahweh refers to the people of Israel like a wall that can be built or torn down. Alternate translation: "I will cause you to prosper and I will not destroy you" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

I will plant you and not pull you up

Yahweh uses another example to express how he will cause the people of Israel to prosper and not be destroyed. He refers to them like a plant in the same way he referred to them as a wall. (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Metaphor (p.1498)**)

I will turn back the disaster that I have brought on you

A disaster is here spoken of as something that a person can put onto someone else. Alternate translation: "I will prevent the disaster that I have caused to happen to you" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 42:11

to save you and rescue you

The words “save” and “rescue” mean the same thing and emphasize that Yahweh will, indeed, save. Alternate translation: “to save you completely” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

rescue you from his hand

Here the word “hand” refers to power and authority. Alternate translation: “rescue you from his power” or “rescue you from him” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 42:12

(There are no notes for this verse.)

Jeremiah 42:13

if you do not listen to my voice, the voice of Yahweh your God

Here “voice” represents a command. To not obey is like the people did not hear Yahweh’s command. Alternate translation: “if you do not obey my commands, even though I am Yahweh, your God” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 42:14

where we will not see any war, where we will not hear the sound of the trumpet

Both of these phrases describe being at war by the ability to see or hear it. Alternate translation: "where we will not experience the hardships of war" (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

we will not go hungry for food

Being hungry for food is used to describe famine. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 42:15

Now

The word “now” does not mean “at this moment,” but is used to draw attention to the important point that follows.

to this word of Yahweh

Alternate translation: “to Yahweh’s message”

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

set out to go to

Alternate translation: “depart for” or “leave for”

Jeremiah 42:16

the sword that you fear will overtake you

Here “the sword” represents war. The Israelites experiencing war even if they go to Egypt is spoken of as if the sword would chase after the people catch up with them. Alternate translation: “you will experience the terrible results of war” (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-personification\]\]](#)) (See: **Metonymy (p.1504)**)

The famine that you are worrying about will pursue you to Egypt

The Israelites experiencing famine even in Egypt is spoken of as if famine would chase after them. Alternate translation: “You worry about famine in Israel but if you go to Egypt you will suffer from famine there” (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Jeremiah 42:17

all the men who set out

The men are used to refer to all the people because they are the leaders in their families. Alternate translation: “anyone who sets out” (See: [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc:///ta/man/translate/figs-gendernotations\]\]](#)) (See: **Synecdoche (p.1542)**)

the disaster that I will bring on them

Causing a disaster is spoken of as if disaster were an object that is brought to a person. Alternate translation: “the disaster that I will cause to happen to them” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 42:18

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

my wrath and my fury were poured out on the inhabitants of Jerusalem

Yahweh punishing people because he is very angry is spoken of as if wrath and fury were liquids that he poured out on the people. 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 became very angry and punished the people of Jerusalem" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

my wrath and my fury

The words "wrath" and "fury" mean basically the same thing. Together they emphasize the intensity of his wrath. Alternate translation: "my terrible wrath" (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

in the same way my fury will be poured out on you

Yahweh punishing people because he is very angry is spoken of as if fury were a liquid that he pours out on the people. 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 become very angry and punish you" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

You will become an object of cursing and a horror, an object for speaking curses, and something dishonorable

All of these statements mean basically the same thing and emphasize how badly the nations will treat the people of Judah after Yahweh punishes them. Alternate translation: "People will be terrified when they see what has happened to you. They will curse and mock you" (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 42:19

I have been a witness against you

The phrase “been a witness against” is an idiom that means to give a warning. Alternate translation: “I have warned you” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 42:20

we will carry it out

This is an idiom. Alternate translation: “we will do it” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 42:21

you have not listened

Alternate translation: "you have not paid attention"

to the voice of Yahweh your God

Here "voice" represents what Yahweh commanded. Alternate translation: "to what Yahweh your God commanded" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 42:22

now

The word “now” does not mean “at this moment,” but is used to draw attention to the important point that follows.

you will die by sword

Here “sword” represents war. Alternate translation: “you will die in warfare” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

in the place where you desired to go to live

They desired to live in Egypt. This can be stated explicitly. Alternate translation: “in Egypt, where you thought you would be safe” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 43

Jeremiah 43 General Notes

Special concepts in this chapter

They did not believe Jeremiah

After Jeremiah prophesied the destruction of Judah, the people did not believe him. Judah was conquered and destroyed. Even after this, the people did not believe they would be safe in Babylon as Jeremiah prophesied. This is shocking. (See: [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#) and [\[\[rc:///tw/dict/bible/kt/believe\]\]](#))

Babylon invades Egypt

Babylon is described as invading part of Egypt. This would have been unthinkable for the people. It would have gotten their attention.

Other possible translation issues in this chapter

Symbolic actions

Jeremiah's burial of the stones was intended to be a symbolic action for the people. This was supposed to teach the people a lesson. (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 43:1

It happened that

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

Jeremiah 43:2

Azariah

This could mean: (1) this is another name for Jezaniah in [Jeremiah 42:1](#) or (2) this is a different son of Hoshaiah. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Hoshaiah

See how you translated this man's name in [Jeremiah 42:1](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Johanan & Kareah

See how you translated these men's names in [Jeremiah 40:13](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 43:3

inciting

to cause someone to act in a harmful or violent way

to deliver us into the hand of the Chaldeans

Here “hand” represents power or control. Alternate translation: “to give us over to the Chaldeans” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

for you to cause our death and to make us captives in Babylon

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 “to kill.” Alternate translation: “for you to cause the Chaldeans to either kill us or to take us as captives to Babylon” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 43:4

all the people

This probably did not include every individual there. The word “all” is a generalization that means many people. Alternate translation: “many of the people” (See: **Hyperbole (p.1480)**) (See: **Hyperbole (p.1480)**)

refused to listen to Yahweh’s voice

Here “voice” represents commands. And here “to listen” means “to obey.” Alternate translation: “would not obey Yahweh’s command” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 43:5

where they had 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 Yahweh had scattered them” (See: **Active or Passive (p. 1434)**) (See: **Active or Passive (p. 1434)**)

Jeremiah 43:6

Nebuzaradan

See how you translated this man's name in [Jeremiah 39:9](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Gedaliah & Ahikam & Shaphan

See how you translated these men's names in [Jeremiah 39:14](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 43:7

Tahpanhes

See how you translated the name of this city in [Jeremiah 2:16](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 43:8

the word of Yahweh came to Jeremiah in Tahpanhes, saying,

The idiom “the word of Yahweh came to” is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4](#). Alternate translation: “Yahweh gave a message to Jeremiah in Tahpanhes. He said,” or “Yahweh spoke this message to Jeremiah in Tahpanehs:” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 43:9

in the sight of the people of Judah

If your language does not use an abstract noun for the idea behind the word **sight**, you can express the same idea with the verb “watching.” Alternate translation: “while the people of Judah are watching” (See: **Abstract Nouns (p. 1432)**) (See: **Abstract Nouns (p. 1432)**)

mortar

a substance used to hold bricks together

to Pharaoh’s house

Alternate translation: “to Pharaoh’s royal building”

Jeremiah 43:10

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

**I will place his throne over these stones that you, Jeremiah, have buried.
Nebuchadnezzar will place his pavilion over them**

Both the king's "throne" and "pavilion" are used to refer to his royal authority. Alternate translation: "I will cause him to rule as king over the people of Egypt. He will place his throne and pavilion over these stones you have buried" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

pavilion

a very large tent

Jeremiah 43:11

he will come

Here “he” refers to Nebuchadnezzar who represents his whole army. Alternate translation: “Nebuchadnezzar’s army will come” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Anyone who is assigned to death will be given to death

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.” 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: “Everyone will die whom I have decided must die” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Anyone who is assigned to captivity will be taken captive

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 will take everyone captive whom I have decided must go into captivity” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Anyone who is assigned to the sword will be given to the sword

Here “sword” represents 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: “Everyone will die in battle whom I have decided will die in battle” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 43:12

Then I will light a fire

Here "I" refers to Yahweh. This represents Yahweh sending the Babylonian army to light a fire. Alternate translation: "Then I will cause the Babylonian army to light a fire" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Nebuchadnezzar will & He will

Here Nebuchadnezzar represents his army. Alternate translation: "Nebuchadnezzar's army will ... They will" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

burn them or capture them

Alternate translation: "burn the Egyptian idols or take them"

He will clean out the land of Egypt just as shepherds clean vermin off their clothes

Taking or destroying everything in Egypt is compared to how a shepherd carefully cleans off his clothes. Alternate translation: "He will take or destroy everything valuable in Egypt just as a shepherd is careful to get every insect off of his clothes" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 43:13

Heliopolis

This is the name of a city. The name means "city of the sun." In this city was a temple where they worshiped a sun god. (See: [\[\[rc:///ta/man/translate/translate-names\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **How to Translate Names (p.1476)**)

Jeremiah 44

Jeremiah 44 General Notes

Important figures of speech in this chapter

Idiom

The people called Ashtoreth the goddess of the Canaanites, "the queen of heaven." (See: [\[\[rc://ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#))

Jeremiah 44:1

The word came to Jeremiah

It is implied that the word that came to Jeremiah was from Yahweh. This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1](#). Alternate translation: “This is the message that Yahweh gave to Jeremiah” or “This is the message that Yahweh spoke to Jeremiah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Migdol

This is the name of a city. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Tahpanhes & Memphis

Translate the names of these cities as you did in [Jeremiah 2:16](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

in Upper Egypt

This refers to the southern region of Egypt. It is sometime called “Pathros.”

Jeremiah 44:2

Yahweh of hosts & says

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated a similar phrase in [Jeremiah 6:6](#).

You yourselves have seen

The word “yourselves” is used for emphasis to specify the people of Judea who live in the land of Egypt. (See: **Reflexive Pronouns (p.1530)**) (See: **Reflexive Pronouns (p.1530)**)

all the disasters that I brought on Jerusalem and all the cities of Judah

Causing disasters is spoken of as if disasters were an object that can be put on something. Alternate translation: “all the disaster that I caused to happen to Jerusalem and all the cities of Judah” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

See

Alternate translation: “Look” or “Listen” or “Pay attention to what I am about to tell you.”

Jeremiah 44:3

they did to offend me

Alternate translation: “the people of Jerusalem and all the cities of Judah did to offend me”

they themselves

The word “themselves” is used for emphasis to specify the people of Jerusalem and the other cities of Judah.
Alternate translation: “the people from the ruined cities” (See: **Reflexive Pronouns (p.1530)**) (See: **Reflexive Pronouns (p.1530)**)

Jeremiah 44:4

So I repeatedly sent

The word "I" refers to Yahweh.

Jeremiah 44:5

or turn from their wickedness in burning incense to other gods

To stop doing something is spoken of as if it were physically turning away from something. Alternate translation: "or to stop behaving wickedly by burning incense to other gods" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 44:6

my fury and my wrath were poured out

Becoming angry and punishing people is spoken of as if fury and wrath were liquids there could be poured on people. 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 became very angry and punished them" (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Metaphor (p.1498)**)

my fury and my wrath

The words "fury" and "wrath" mean basically the same thing and emphasize the intensity of his wrath. Alternate translation: "my terrible wrath" (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

kindled a fire

Yahweh becoming angry and punishing the people of Judah is spoken of as his fury and wrath were a fire. Alternate translation: "my fury and wrath were like a fire" or "my punishment was like a fire" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

they became ruins and devastations

The words "ruins" and "devastations" mean basically the same thing. Together they emphasize the complete devastation of Judah and Jerusalem. Alternate translation: "they became completely devastated" (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

as at this present day

This refers to the current time at which Yahweh was speaking this message.

Jeremiah 44:7

Why are you doing & yourselves? Why are you causing & and babies?

Yahweh uses these questions to rebuke the people for doing things that cause him to punish them. Alternate translation: "You are doing ... yourselves. You are causing ... and babies." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Why are you doing great wickedness against yourselves?

If your language does not use an abstract noun for the idea behind the word **wickedness**, you can express the same idea with a verbal form such as "wicked." Alternate translation: "Why are you doing these wicked things that harm yourselves?" or "You are doing wicked things that cause terrible things to happen to you." (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Why are you causing yourselves to be cut off from among Judah & and babies?

Being separated from the people of Judah is spoken of as if the people are cut off from Judah the way a person may cut off a branch from a vine or cut off a piece of cloth. 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: "Why are you causing me to remove you from the people of Judah ... and babies?" or "You are causing me to remove you from the people of Judah ... and babies." (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 44:8

By your wickedness you have offended me with the deeds of your hands

Here, **wickedness** represents actions that are “wicked.” If your language does not use an abstract noun for the idea behind the word **wickedness**, you can express the same idea with a verbal form. Here, **hand** represents the whole person. Alternate translation: “You have offended me with the wicked things you have done” (See: [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#)) (See: **Abstract Nouns (p.1432)**)

You have gone there so that & so that

Alternate translation: “The result of going to Egypt is that ... and that”

you will be 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: “you will cause me to destroy you” or “you will destroy yourselves” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

you will be a curse and a reproach among all the nations of the earth

Here “nations” represent the people. Alternate translation: “all the people of all the nations of the earth will curse you and hate you” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 44:9

Have you forgotten the wickedness committed by your ancestors and the wickedness committed by the kings of Judah and their wives?

Yahweh rebukes the people for not thinking about the wicked behavior of their ancestors and how Yahweh punished them. 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: "Think about what happened to your ancestors and the kings of Judah and their wives when they did wicked things." (See: [\[\[rc://ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc://ta/man/translate/figs-activepassive\]\]](#)) (See: **Rhetorical Question (p.1533)**)

Have you forgotten the evil committed by yourselves and your wives in the land of Judah and the streets of Jerusalem?

Yahweh rebukes the people for not thinking about their own wicked behavior and how Yahweh punished them. 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: "Think about what happened to you and your wives when you did evil things in the land Judah and the streets of Jerusalem." (See: [\[\[rc://ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc://ta/man/translate/figs-activepassive\]\]](#)) (See: **Rhetorical Question (p.1533)**)

the streets of Jerusalem

Jerusalem is referred to by the part of the city where people walk. This means the people did evil things in public places. Alternate translation: "Jerusalem" or "the public places of Jerusalem" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 44:10

they still are not humbled

“the people of Judah are still not humble.” Yahweh is still speaking to the people of Judah, so this can be stated in second person. Alternate translation: “you are still not humble” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

nor do they walk in them

Obedying the laws is spoken of as if it were walking in the laws. Alternate translation: “nor do they obey them” or “nor do you obey them” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 44:11

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

I am about to set my face against you

This idiom means he “firmly decided.” See how you translated a similar phrase in [Jeremiah 21:10](#). Alternate translation: “I have made up my mind to oppose you” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

set my face against

Alternate translation: “stare angrily at”

to bring disaster to you

Causing disaster to happen is spoken of as if disaster were an object that can be brought to someone. Alternate translation: “to cause disaster to happen to you” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 44:12

They will fall by sword and famine

Here “fall” means to die. And “sword” represents the enemies carrying weapons. Alternate translation: “Enemies will kill some of them and others will die of hunger” (See: [\[\[rc:///ta/man/translate/figs-idiom\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Idiom (p.1487)**)

From the least to the greatest

This is a way to refer to people from every social status. Here “least” and “greatest” represent those who are least important and those who are most important. Alternate translation: “all the people from every social status” or “all the people, including the least important and the most important people” (See: **Merism (p.1496)**) (See: **Merism (p.1496)**)

will become an object of swearing, cursing, reproaching, and a horrible thing

Alternate translation: “people will be horrified because of what happened to the people of Judah, and people will mock and curse them”

Jeremiah 44:13

I punished Jerusalem

Here "Jerusalem" represents the people. Alternate translation: "I punished the people of Jerusalem" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

with the sword, with famine, and with the plague

Here "sword" represents enemies carrying weapons. Alternate translation: "by causing enemies to kill some of them, others to starve to death, and others to die because of disease" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 44:14

(There are no notes for this verse.)

Jeremiah 44:15

in the great assembly

Alternate translation: "in the large crowd"

Lower & Egypt

"Lower Egypt" refers to the northern region of Egypt.

Upper Egypt

This refers to the southern region of Egypt. It is sometime called "Pathros."

Jeremiah 44:16

About the word that you have told us in Yahweh's name—we will not listen to you

Here "in Yahweh's name" means "in Yahweh's authority" or "as Yahweh's representative." Alternate translation: "We will not obey this message that you say Yahweh told you to tell us" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 44:17

queen of heaven

This a title of a false goddess that the people of Judah worshiped. This goddess is also called “Asherah.” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

the streets of Jerusalem

Here “streets” represent the public places in Jerusalem. Alternate translation: “in the public places of Jerusalem” or “in Jerusalem” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Then we will be filled with food and will prosper, without experiencing any disaster

The people of Judah thought they would prosper because the queen of heaven would bless them if they worshiped her. (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Then we will be filled with food

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 we will have plenty of food” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 44:18

General Information:

General Information:

The remnant of the people living in Egypt continue to speak. Beginning in 44:19, the women address Jeremiah.

were dying by sword and famine

Here "sword" represents enemies carrying weapons. Alternate translation: "enemy soldiers were killing some of us and some of us were dying of hunger" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 44:19

was it against our husbands that we did these things & to her?

The women were claiming to be innocent because their husband approved of what they were doing. Alternate translation: "our husbands knew what we were doing ... to her." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

cakes in her image

These were probably small cakes shaped like stars or the crescent moon.

Jeremiah 44:20

(There are no notes for this verse.)

Jeremiah 44:21

Did not Yahweh remember & of the land?

Jeremiah uses a question to scold the people. Alternate translation: "Yahweh certainly knew about ... of the land." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

For Yahweh calls this to mind; it comes to his thoughts

Both of these phrases mean the same thing. They emphasize that Yahweh knows that the people were worshiping false gods. Alternate translation: "Yes, Yahweh knows what you were doing, and he does not forget" (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 44:22

was no longer able to bear it

Alternate translation: "was no longer able to tolerate it"

because of the abominations that you did

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 he hated." Alternate translation: "because you did things that he hated" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Then your land became a desolation, a horror, and a curse so there was no longer an inhabitant as at this present day

This can be restated to remove the abstract nouns "a desolation," "a horror," and "a curse." Alternate translation: "Then Yahweh caused it so that no one lives in the land. He made it a desolate and horrifying place. People use its name to curse others. And this is how it is even to this day" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 44:23

burned incense

Why people burn incense can be stated clearly. Alternate translation: “burned incense to false gods” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

you would not listen to his voice

Here “voice” refers to Yahweh’s commands. Alternate translation: “you would not obey his commands” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 44:24

all of Judah

Here "Judah" represents the people. Alternate translation: "all the people of Judah" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 44:25

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

have said with your mouths and carried out with your hands what you said

Here “mouths” and “hands” represent the whole person. Alternate translation: “have done what you promised to do when you said” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

carry out the vows

Alternate translation: “fulfill the vows” or “complete the vows”

Now fulfill your vows; carry them out

This is an ironic statement. Yahweh does not really want them to fulfill their vow to a false goddess. Yahweh knows they will not listen to him so he tells them to go ahead and do what they want. Alternate translation: “Very well! If that is what you want to do, then go fulfill your vows and do what you promised to do” (See: **Irony (p.1493)**) (See: **Irony (p.1493)**)

Now

The word “now” does not mean “at this moment,” but is used to draw attention to the important point that follows.

Jeremiah 44:26

all of Judah

Here “Judah” represents the people. Alternate translation: “all the people of Judah” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

My name will no longer be called upon by the mouths of any of the men of Judah in all the land of Egypt

Here “name” represents the whole being of Yahweh. And, “mouth” represents the whole person. 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 person of Judah living in the land of Egypt will ever call upon me again” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and **Active or Passive (p.1434)**) (See: **Metonymy (p.1504)**)

As the Lord Yahweh lives

“as surely as the Lord Yahweh is alive.” The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you transited “As Yahweh lives” [Jeremiah 4:2](#). Alternate translation: “I solemnly swear” or “I solemnly swear by the Lord Yahweh” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 44:27

Every person of Judah in the land of Egypt will perish by sword and famine until they are all finished

Here "Every person" is a generalization that means "very many people." Also, "sword" represents enemies carrying weapons. Alternate translation: "Nearly every person of Judah in the land of Egypt will die. Enemies will kill many of them and many of them will starve to death until there is very few of them left" (See: [\[\[rc:///ta/man/translate/figs-hyperbole\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Hyperbole (p.1480)**)

Jeremiah 44:28

Then the survivors of the sword

Here "sword" represents enemies carrying weapons. Alternate translation: "Then those whom the enemies do not kill" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 44:29

I am setting against you

This is an idiom. Alternate translation: "I am opposed to you" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

my words will certainly attack you with disaster

Yahweh causing disaster on the people as he promised is spoken of as if his word would attack them. Alternate translation: "what I have said will happen and you will have a disaster" (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Jeremiah 44:30

Look

Alternate translation: "Listen" or "Pay attention"

I am about to give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek to kill him

Here "hand" represents power or control. Alternate translation: "I will allow the enemies who want to kill Pharaoh Hophra, the king of Egypt, to defeat him" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Hophra

This is the name of a man. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

when I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life

Here "hand" represents power or control. And, Nebuchadnezzar represents his whole army. The phrase "sought his life" is an idiom that means to want to kill someone. Alternate translation: "when I allowed the army of Nebuchadnezzar to defeat Zedekiah king of Judah" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 45

Jeremiah 45 General Notes

Structure and formatting

This chapter forms a break in the narrative sequence. It records prophecies that have already occurred. (See: **prophet, prophecy, prophesy, seer, prophetess (p.1566)**)

Jeremiah 45:1

this was in the fourth year of Jehoiakim son of Josiah

This information can be placed at the beginning of 45:1 as in the UST.

in the fourth year of Jehoiakim

The words “of the rule” are understood. Alternate translation: “in the fourth year of the rule of Jehoiakim” (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

fourth year

The word “fourth” is the ordinal form of the number four. (See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

he said

Alternate translation: “Jeremiah said to Baruch”

Jeremiah 45:2

(There are no notes for this verse.)

Jeremiah 45:3

for Yahweh has added agony to my pain

Alternate translation: "for I was already suffering and now Yahweh causes me to be sad as well"

My groaning has wearied me

If your language does not use an abstract noun for the idea behind the word **groaning**, you can express the same idea with a verbal form such as "cry." Alternate translation: "I am tired because I cry so much" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 45:4

This is what you must say to him

Yahweh is telling Jeremiah what to say to Baruch.

Jeremiah 45:5

But are you hoping for great things for yourself?

Yahweh uses a question to state that he knows Baruch is hoping for others to treat him in a special way. Alternate translation: "I know you hope for great things for yourself." or "I know you hope others will honor you." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

For see

Alternate translation: "For understand" or "Be aware"

your life as your plunder everywhere you will go

Allowing Baruch to escape and remain alive is spoken of as if his life were plunder that he would take after a battle. Alternate translation: "but wherever you go, I will protect you and allow you to live" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

plunder

things stolen from a place by force

Jeremiah 46

Jeremiah 46 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 46:3-12, 14-24.

This begins a section where Jeremiah prophesies about other nations. (See: **prophet, prophecy, prophesy, seer, prophetess (p.1566)**)

Special concepts in this chapter

Justice

Much of Jeremiah is concerned with Yahweh's punishment of Judah. Yahweh used Egypt to punish Judah. Because Yahweh is just, he is going to punish Egypt for their evil deeds as well. (See: [\[\[rc:///tw/dict/bible/kt/justice\]\]](#) and [\[\[rc:///tw/dict/bible/kt/evil\]\]](#) and [\[\[rc://*/tw/dict/bible/kt/works\]\]](#))

Other possible translation difficulties in this chapter

Battle preparations

Jeremiah commands the Egyptian army to prepare for battle, even though they will not be able to defend themselves. Their punishment has already been determined by Yahweh.

Jeremiah 46:1

General Information:

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: [\[\[rc:///ta/man/translate/writing-poetry\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Poetry (p.1520)**)

This is the word of Yahweh that came to Jeremiah

This idiom is used to introduce a special message from God. See how you translated this in [Jeremiah 14:1](#), and make any changes as needed. Alternate translation: “This is the message that Yahweh gave to Jeremiah” or “This is the message that Yahweh spoke to Jeremiah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 46:2

For Egypt

This phrase indicates this message is intended for the nation of Egypt.

Necho

This is the name of a man. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Carchemish

This is the name of a city on the west bank of the Euphrates. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

that Nebuchadnezzar king of Babylon

Here Nebuchadnezzar represents his army. Alternate translation: “that the army of Nebuchadnezzar king of Babylon” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

in the fourth year of Jehoiakim

This refers to the fourth year of Jehoiakim's reign. This can be stated clearly. Alternate translation: “in the fourth year of the reign of Jehoiakim” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

the fourth year

The word “fourth” is the ordinal form of “four.” (See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

Jeremiah 46:3

(There are no notes for this verse.)

Jeremiah 46:4

Put the harness on the horses; mount up on the horses

A “harness” is a set of straps placed on a horse so that it can pull a chariot. Here “mount up on the horses” means that the soldiers rode in the chariots that the horses were pulling.

helmets

A helmet is armor which protects the head in battle.

polish the spears

This phrase means to “sharpen” the spear.

Jeremiah 46:5

What am I seeing here?

The word “I” here refer to Yahweh. Yahweh uses a question to introduce the vision and to draw attention to what he says next. If it would be helpful in your language, you could express this question as a statement. Alternate translation: “Look at what is happening here” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

They are filled with terror

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 “terrified.” Alternate translation: “The Egyptian soldiers are terrified” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 46:6

the swift cannot run away, and the soldiers cannot escape

These two phrases share similar meanings and emphasize that no one, not even the strongest and fastest, can escape. The nominal adjective “the swift” can be stated as an adjective. Alternate translation: “even the swiftest soldier cannot escape” (See: [\[\[rc:///ta/man/translate/figs-doublet\]\]](#) and [\[\[rc:///ta/man/translate/figs-nominaladj\]\]](#)) (See: **Doublet (p.1456)**)

They stumble in the north and fall beside the Euphrates River

Both statements mean the same thing. Being and dying in battle is spoken of as if the soldiers stumble and fall. Alternate translation: “The Egyptian soldiers suffer defeat and die in the north by the Euphrates River” (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Parallelism (p.1515)**)

Jeremiah 46:7

Who is this who rises like the Nile & the rivers?

Yahweh uses a question to draw attention to what he is about to say concerning Egypt. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Look at who rises like the Nile ... the rivers." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 46:8

Egypt rises like the Nile

The Nile river floods its banks once a year, covering the surrounding area with water. Yahweh compares the kingdom of Egypt to the Nile because the Egyptian people think they are mighty enough to destroy cities in all the lands. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Egypt rises & Egypt says & I will

Here “Egypt” represents all the people of Egypt. Alternate translation: “The Egyptians rise ... The Egyptians say ... We will” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 46:9

Go up, horses. Be angry, you chariots

Here “horses” and “chariots” represent the soldiers who use horses and chariots in battle. The leaders of Egypt are ordering their soldiers to start the battle. Alternate translation: “Go up to battle, you soldiers on horses. Fight furiously, you soldiers in chariots” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Let the soldiers go out, Cush and Put, men skillful with a shield

This command can be addressed directly to the soldiers. What they were to go out for can be stated clearly. Alternate translation: “You soldiers from Cush and Put, who are skillful with your shields, go out to battle” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Cush & Put

These are biblical names for the countries of Ethiopia and Libya. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Ludim, men skillful at bending their bows

The ideas of soldiers and going out to battle are understood from earlier in the sentence. They can be repeated. This command can also be addressed directly to the soldiers. Alternate translation: “you soldiers from Lud, who are skillful at bending your bows, go out to battle” (See: **Ellipsis (p.1458)**) (See: **Ellipsis (p.1458)**)

Ludim

This is the name of the people group from the nation of Lud. Lud is the biblical name for Lydia. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

skillful at bending their bows

The phrase “bend the bow” means to pull the string of the bow back with an arrow in order to shoot the arrow. Alternate translation: “skillful at shooting arrows from their bows” or “skillful with the bow and arrow” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 46:10

That day

This phrase refers to the day the Egyptians lose the battle to the Babylonians.

for the Lord Yahweh of hosts, and he will avenge himself on his foes

Yahweh speaks of himself in third person. This can be stated in first person. Alternate translation: “for me, Lord Yahweh of hosts, and I will avenge myself on my foes” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

The sword will devour and be satisfied. It will drink its fill of their blood

This speaks of Yahweh’s sword as if it were devouring people and drinking blood. Both these phrases are saying similar thing and are combined to emphasize that there will be complete destruction. Alternate translation: “I will completely destroy my enemy. It will be like my sword devours them and gets drunk on their blood” (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-personification\]\]](#)) (See: **Parallelism (p.1515)**)

The sword will devour

Yahweh punishing and killing his enemies is spoken of as if he would use a sword to kill them. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

For there will be a sacrifice

Yahweh avenging himself by causing the Egyptians to lose in battle against the Babylonians is spoken of as if the Egyptian army would be a sacrifice to Yahweh. Alternate translation: “For the Egyptians will be like a sacrifice” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 46:11

General Information:

General Information:

Yahweh finishes his declaration to Egypt.

Go up to Gilead and obtain medicine

Gilead was a region famous for having people skillful with medicine. Yahweh is mocking the Egyptians by telling them to go get medicine, but he knows it will not help them. (See: **Irony (p.1493)**) (See: **Irony (p.1493)**)

virgin daughter of Egypt

The people of Egypt are spoken of as if they were the virgin daughter of Egypt. Alternate translation: “people of Egypt” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 46:12

disgrace

This word means a condition of feeling ashamed or the loss of respect.

The earth is filled with your laments

Here "earth" is a metonym for the people of the earth and a generalization for the people who know what has happened to Egypt. All the people of the earth hearing the Egyptians crying is spoken of as if their laments filled the earth. Alternate translation: "All the people of the earth hear you crying" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-hyperbole\]\]](#) and **Metaphor (p.1498)** (See: **Metonymy (p.1504)**)

for soldier stumbles against soldier; both of them fall together

Soldiers dying in battle is spoken of as if they were stumbling and falling down. Alternate translation: "for your soldiers die in battle" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 46:13

when Nebuchadnezzar king of Babylon

Here Nebuchadnezzar represents his army. Alternate translation: “when the army of Nebuchadnezzar king of Babylon” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the land of Egypt

Here “land” represents the people. Alternate translation: “the people of Egypt” or “the Egyptians” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 46:14

Migdol

Translate the name of this city as you did in [Jeremiah 44:1](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Memphis & Tahpanhes

Translate the names of these cities as you did in [Jeremiah 2:16](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

the sword will devour those around you

The word “sword” here represents soldiers carrying weapons. The enemy soldiers killing people is spoken of as if their swords were devouring people. Alternate translation: “your enemies will kill people all around you” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-personification\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 46:15

Why are your mighty ones face-down on the ground? They will not stand

Some Bibles translate this as "Why has Apis fled? Why did your bull not stand?" Apis was an Egyptian god that was represented by the form of a bull. The bull is often a symbol for strength. That is why the ULT and other versions of the Bible translate this as "strong ones" or "mighty ones," which refers to soldiers.

Why are your mighty ones face-down on the ground? They will not stand

Yahweh uses a question to mock the strength of the Egyptian soldiers. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Your soldiers are face-down on the ground and will not stand" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 46:16

He increases the numbers of those who stumble

Alternate translation: "Yahweh causes more and more of your soldiers to stumble"

Let us leave this sword that is beating us down

Here "sword" represents the enemy soldiers who are carrying weapons. Alternate translation: "Let us run away from our enemies because they are killing us" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 46:17

They proclaimed there

This could mean: (1) "they" refers to people in general who are in Egypt or (2) "they" refers to the foreign soldiers who are fleeing to their native lands of Cush, Put, and Lud.

Pharaoh the king of Egypt is only a noise, one who has let his opportunity slip away

These two phrases are saying that the nation of Egypt has become of little importance. The phrase "only a noise" is an idiom that means a person says he will do something but he does not do it. Alternate translation: "Pharaoh brags much but cannot do what he brags he will" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 46:18

declares the King

Here “King” refers to Yahweh. This can be stated in first person. Alternate translation: “this is what I, the King, declare” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

someone will come like Mount Tabor and Mount Carmel by the sea

This refers to the nation of Babylon who will be as overwhelming to the nation of Egypt as the these two mountains are to the plains that surround them. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Mount Tabor

This is the name of a mountain in the northern part of Israel. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 46:19

Pack for yourselves baggage to carry into exile

Alternate translation: "Prepare to go into exile"

Jeremiah 46:20

Egypt is a very beautiful young cow

The nation of Egypt, which was very strong and prosperous, is spoken of as if it were a beautiful young cow. Alternate translation: "Egypt is like a very beautiful heifer" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

but a stinging insect

The enemy army coming to attack the Egyptians is spoken of as if the army were an insect that stings. Alternate translation: "but a powerful army like a stinging insect" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 46:21

soldiers in her midst are like a fattened bull

The writer compares soldiers to “fattened bulls” because the soldiers are well cared for by the Egyptians just as a farmer takes care of a bull and makes it fat. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

They will not stand together

To “stand together” is an idiom meaning to remain united. The writer is saying that the soldiers will not fight as a unit but will run away thinking only of saving themselves. (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

the day of their disaster is coming against them

This speaks of a day as if it travels and arrives in a location. Alternate translation: “they will experience disaster on that day” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 46:22

Egypt hisses like a snake and crawls away

The inability of the Egyptians to do anything to stop their enemy is spoken of as if they were snakes that can only hiss and crawl away. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

They are going toward her like woodcutters with axes

The enemies coming with the weapons to destroy the Egyptians is spoken of as if they were woodcutters with axes preparing to cut down a tree. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 46:23

They will cut down the forests & although it is very dense

This continues speaking of the enemy army attacking the Egyptians as if the army were woodcutters cutting down trees. Alternate translation: "The enemy army will kill many Egyptians like woodcutters cutting down a forest ... even though there are very many trees" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

locusts

This is a type of insect that travels in very large groups and can cause great destruction by eating crops.

unable to be counted

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 be able to count them" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 46:24

The daughter of Egypt will be made ashamed

The people of Egypt are spoken of as if they were the daughter of Egypt. 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 army will humiliate the people of Egypt" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

She will be given into the hand of people from the north

Here "hand" represents power or control. 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, Yahweh, will allow the people from the north to defeat the Egyptians" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 46:25

Amon of Thebes

“Amon” is the king of the Egyptian gods. “Thebes” is the capital of the northern part of Egypt, and here it represents the people of Thebes. Alternate translation: “Amon, god of Thebes” or “Amon, god of the people of Thebes” (See: [\[\[rc:///ta/man/translate/translate-names\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **How to Translate Names (p.1476)**)

Egypt and her gods

Here “Egypt” represents the people. Alternate translation: “all the people of Egypt and the gods they worship” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 46:26

I am giving them into the hand of the ones seeking their lives

Here “hand” represents power or control. The phrase “seeking their lives” is an idiom that mean to want to kill someone. Alternate translation: “I will allow those who are wanting to kill them to defeat them” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1504)**)

and into the hand of Nebuchadnezzar king of Babylon and his servants

Here “hand” represents power or control. “Nebuchadnezzar ... his servants” names specifically “the ones seeking their lives.” Alternate translation: “that is, I will allow Nebuchadnezzar king of Babylon and his servants to defeat the Egyptians” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Then after this Egypt will 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. Alternate translation: “Then after this, people will live in Egypt again” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 46:27

my servant Jacob, do not fear. Do not be dismayed, Israel

These two phrases mean the same thing. Here "Jacob" and "Israel" represent the people of Israel. Yahweh is emphasizing that the people should not be afraid. Alternate translation: "people of Israel, my servants, do not be afraid" (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Parallelism (p.1515)**)

from the land of their captivity

Alternate translation: "from the land where they are captives"

Jeremiah 46:28

I will bring complete destruction against all the nations

If your language does not use an abstract noun for the idea behind the word **destruction**, you can express the same idea with the verb “destroy.” Alternate translation: “I will completely destroy all the nations” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

will certainly not leave you unpunished

This can be stated in positive form. Alternate translation: “will certainly punish you” (See: **Double Negatives (p.1453)**) (See: **Double Negatives (p.1453)**)

Jeremiah 47

Jeremiah 47 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 47:2-7.

Jeremiah's prophesies about other nations continue in this chapter. (See: **prophet, prophecy, prophesy, seer, prophetess (p.1566)**)

Important figures of speech in this chapter

Flood waters

This chapter uses the imagery of a flood to describe the enemies who conquer the Philistines. Their destruction will be swift and complete. (See: **Metaphor (p.1498)**)

Jeremiah 47:1

This is the word of Yahweh that came to Jeremiah

The idiom “the word of Yahweh that came to” is used to introduce a special message from God. See how you translated this in [Jeremiah 14:1](#), and make any changes as needed. Alternate translation: “This is the message that Yahweh gave to Jeremiah” or “This is the message that Yahweh spoke to Jeremiah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

This word came to him

The idiom “this word came to” is used to introduce a special message from God. Alternate translation: “Yahweh gave this message to Jeremiah” or “Yahweh spoke this message to Jeremiah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

before Pharaoh

Here “Pharaoh” represents the Egyptians army. Alternate translation: “before Pharaoh’s army” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 47:2

See

The word “see” alerts us to pay attention to what is about to be said.

floods of water are rising in the north. They will be like an overflowing river!

The two phrases have a similar meaning. The enemy army is spoken of as if it were a flood. Alternate translation: “an army in the north will come like a flood. They will be powerful like an overflowing river” (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Parallelism (p.1515)**)

they will overflow the land

This continues speaking of the army from the north as an overflowing river. Alternate translation: “like an overflowing river, the army from the north will destroy the land” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 47:3

At the sound of the stamping of their strong horses' hooves, at the roar of their chariots and the noise of their wheels

Together these represent the sounds of an oncoming army. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

at the roar of their chariots and the noise of their wheels

These two phrase have similar meanings and they are combined to emphasize the loud noise they will make.

Alternate translation: "at the very loud sound of the wheels of the chariots" (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 47:4

For the day is coming that will devastate all of the Philistines, to cut off from Tyre

This speaks of a day as if it were something that travels and arrives in a place. Alternate translation: “For on that day, the enemy army will devastate all of the Philistines and cut off from Tyre” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

to cut off from Tyre and Sidon every survivor who wants to help them

Removing someone is spoken of as if they were cut off the way a person may cut a branch from a tree or a piece of cloth from a garment. Alternate translation: “to remove anyone who may want to help Tyre and Sidon” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Caphtor

This is the name of an island of the northern region of the Philistines. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 47:5

Baldness will come upon Gaza

If your language does not use an abstract noun for the idea behind the word **baldness**, you can express the same idea with a verbal form such as "bald." "Gaza" represents the people. Alternate translation: "The people of Gaza will shave their heads bald" (See: [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Abstract Nouns (p.1432)**)

Baldness

The shaving of the entire head or portions of the head is a sign of great sorrow practiced by idol worshipers in nations such as Philistia. (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

the people & will be made silent

This could mean: (1) the people will be silent because they are mourning or (2) this is a euphemism that means the enemy soldiers will kill them. (See: **Euphemism (p.1461)**) (See: **Euphemism (p.1461)**)

How long will you cut yourself in mourning?

Yahweh uses a question to emphasize that the people of Ashkelon will never stop mourning. Yahweh speaks to the people as if he were speaking to one woman, who is a metaphor for the city itself. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You will forever cut yourselves in mourning." (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and **Apostrophe (p.1437)**) (See: **Rhetorical Question (p.1533)**)

cut yourself in mourning

The cutting of one's skin was another practice done by the idol worshipers when they mourn the dead. (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

Jeremiah 47:6

sword of Yahweh! How long will it be until you become silent? Go back to your scabbard! Stop and be silent.

The Philistines speak to the sword of Yahweh as if it were a person who could hear them. Alternate translation: "Yahweh, you who are holding your sword! When will you stop striking us with your sword? Stop your sword and put it back in its scabbard!" (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

sword of Yahweh

Yahweh punishing the Philistines by sending the army from the north is spoken of as if Yahweh were striking them with a sword. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

How long will it be until you become silent?

The people of the Philistines use this question to express their deep frustration about the devastation caused by their enemies. This may be translated as a statement. Alternate translation: "Please be silent!" or "Please, Yahweh, stop striking us with your sword!" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

you become silent

A sword makes a noise as it slashes back and forth. Asking the sword to be silent means to ask it to stop slashing and killing. Alternate translation: "you rest" or "you stop slashing" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

scabbard

This is the case used to protect the blade of a sword.

Jeremiah 47:7

How can it rest & along the sea?

Here Jeremiah is speaking. He continues speaking of the sword of Yahweh as if it were a person who could rest. Yahweh punishing the Philistines by sending the army of the north is spoken of as if Yahweh were striking the people with a sword. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "It cannot rest ... along the sea." (See: [\[\[rc://ta/man/translate/figs-personification\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Personification (p.1518)**)

How can it rest when Yahweh has commanded it, when he has ordered & the sea?

Jeremiah uses a question to mean that the sword cannot stop since Yahweh has commanded it to continue killing. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "It cannot stop, for Yahweh has commanded it. He has ordered ... the sea." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 48

Jeremiah 48 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 48:1-25, 28-33, 39-47.

Jeremiah's prophesies about other nations continue in this chapter. (See: **prophet, prophecy, prophesy, seer, prophetess (p.1566)**)

Special concepts in this chapter

Obeying Yahweh

Moab worshiped and served other gods. Despite this, Yahweh expected every nation to worship and serve him and him alone. They were punished because of it. (See: **god, false god, goddess, idol, idolater, idolatrous, idolatry (p. 1560)**)

Jeremiah 48:1

General Information:

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: [\[\[rc:///ta/man/translate/writing-poetry\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Poetry (p.1520)**)

To Moab

Here “Moab” represents the people. Alternate translation: “To the people of Moab” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Woe to Nebo, for it has been devastated

Here “Nebo” represents the people. Alternate translation: “How terrible it is for the people of Nebo, for their city is devastated” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Nebo

This is the name of a city near Mount Nebo in Moab. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Kiriathaim has been humiliated

Here “Kiriathaim has been humiliated” represents the people being 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: “The enemy has captured the city of Kiriathaim and humiliated the people who live there” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Kiriathaim

This is the name of a city in Moab. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Her fortress has been disgraced

Here “fortress has been disgraced” represents the people being disgraced. 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 has destroyed the fortress in Kiriathaim and disgraced its people” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 48:2

The honor of Moab is no more

Alternate translation: "People no longer honor Moab" or "People no longer praise Moab"

Heshbon

This is the name of a city. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Madmen will also perish

"Madmen" here is a town in Moab. The name of the city has nothing to do with the English word "madmen."

Alternate translation: "Their enemies will destroy the city of Madmen" (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

a sword will go after you

Here "sword" represents the enemy army carrying weapons. Alternate translation: "your enemies will chase after you and kill you" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 48:3

Horonaim

This is the name of a town in the south of Moab. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

ruin and great destruction

These two terms mean the same thing. Together they emphasize complete destruction. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 48:4

Moab has 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: "The enemy army has destroyed Moab" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Her children

This could mean: (1) the children who lived in Moab or (2) "children" is a metonym that represents the people of Moab in general. Alternate translation: "The people of Moab" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 48:5

Luhith

This is the name of a place in Moab. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

because of the 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 "destroyed." Alternate translation: "because their town is destroyed" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 48:6

Save your lives

The word “your” refers to the people of Moab.

become like a juniper bush in the wilderness

The people fleeing from their cities into the desert is compared to a bush or shrub that grows in the desert.

Alternate translation: “become like a shrub that grows in the wilderness” (See: [\[\[rc:///ta/man/translate/figs-simile\]\]](#) and [\[\[rc:///ta/man/translate/translate-unknown\]\]](#)) (See: **Simile (p.1537)**)

Jeremiah 48:7

because of your trust

If your language does not use an abstract noun for the idea behind the word **trust**, you can express the same idea with a verbal form. Alternate translation: “because you trusted” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

in your practices

Alternate translation: “in your own efforts” or “in your own work”

you also will be captured

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 army will also capture you” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Then Chemosh will go away into captivity

“Chemosh” is the chief god of the Moabites. This means the enemy army will take the idol of Chemosh that the people made to worship. Alternate translation: “The enemy army will take your god Chemosh as a captive” (See: [\[\[rc:///ta/man/translate/translate-names\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **How to Translate Names (p.1476)**)

Jeremiah 48:8

For the destroyer will come to every city

Here “the destroyer” represents the enemy army. Alternate translation: “For the enemy army will come to every city and destroy it” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

no city will escape

Here “city” represents the people. Alternate translation: “no people from any city will escape” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

So the valley will perish and the plain will be devastated

Here “valley” and “plain” represent the cities and the people in those places Alternate translation: “So the enemy army will destroy everything in the valleys and on the plains” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 48:9

Give wings to Moab, for she must certainly fly away

Helping the people is spoken of as if they would put wings on the people so that could fly away. Alternate translation: "Help the people of Moab to escape as if you were giving them wings to fly away" (See: **Metaphor (p. 1498)**) (See: **Metaphor (p. 1498)**)

Give wings to Moab, for she must certainly fly away

The translation of the original language is uncertain. Some Bibles translate this as "Set up a tombstone for Moab, for the enemy will certainly destroy it." Other Bibles translate it as "Put salt on the cities of Moab, for the enemy will completely destroy it." Enemies through salt on ruins to keep thing from ever growing there again.

Jeremiah 48:10

from shedding blood

Here “blood” represents a person's life. And “shedding blood” is an idiom that means to kill. Alternate translation: “from killing people” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 48:11

Moab has felt secure since he was young & He is & his wine & He has never gone & he tastes & his flavor

Here Yahweh speaks of Moab as if it were a man. Here it represents the people of Moab. All occurrences of “he” and “his” can be stated as “they,” “their,” or “them.” Alternate translation: “Even from their earliest times, the people of Moab have felt secure ... They are ... their wine ... They have never gone ... they tastes ... their flavor” (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

He is like his wine that has never been poured from pot to pot

For wine to taste good, it has to be left undisturbed for a long time and not poured from one pot to another. Yahweh compares the people of Moab, who are prosperous because no one has ever conquered them and taken them as captives, to wine that is undisturbed and has a good flavor. (See: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 48:12

So see, the days are coming

Alternate translation: "Listen carefully because there will be a time"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

I will send him those who will tip him over and pour out all his pots and shatter his jars

The enemy army defeating the people of Moab and taking them as captives is spoken of as if the people of Moab are wine and someone will come and pour them out and break the wine jars. Alternate translation: "I will send an army that will destroy them as if they were pouring out wine and breaking the jars" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

send him & tip him over & his pots & his jars

Here Yahweh speaks of Moab as if it were a man. Here it represents the people of Moab. All occurrences of "he," "his," and "him" in 48:11-12 can be stated as "they," "their," or "them." Alternate translation: "send them ... tip them over ... their pots ... their jars" (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Jeremiah 48:13

Then Moab

Here “Moab” represents the people. Alternate translation: “Then the people of Moab” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Chemosh

Chemosh is the chief god of the Moabites. See how you translated this name in [Jeremiah 48:7](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

the house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Jeremiah 2:4](#). Alternate translation: “the Israelites” or “the Israelite people group” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Bethel

This could mean: (1) this refers to the city of Bethel where the Israelites worshiped a golden calf or (2) Bethel is the name of a false god the Israelites worshiped.

Jeremiah 48:14

How can you say, 'We are soldiers, powerful fighting men'?

Here Yahweh is speaking to the soldiers of Moab. Yahweh uses a question to rebuke the soldiers. Alternate translation: "No longer can you say, 'We are soldiers, powerful fighting men.'" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 48:15

Moab will be devastated and its cities attacked

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 army will devastate Moab and attack its cities" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

its finest young men have gone down to the place of slaughter

The best men of Moab going to battle and being killed is spoken of as if they were animals taken to a place to be slaughtered. Alternate translation: "their fine young men will all be slaughtered" or "the enemy army will kill all of the finest men of Moab" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

This is the king's declaration

Here "king" refers to Yahweh. This can be stated in first person. See how you translated this in [Jeremiah 46:18](#). Alternate translation: "This is what I, the king, declare" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 48:16

Moab's disaster is soon to happen; calamity is hurrying quickly

These two sentences mean basically the same thing and emphasize that Moab's destruction will happen very soon. Alternate translation: "Moab's enemies will destroy her very soon" (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

calamity is hurrying quickly

Something terrible happening soon is spoken of as if calamity were something that could move quickly to a place. Alternate translation: "terrible things will happen very soon" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 48:17

the strong staff, the honored rod, has been broken

Here the words “staff” and “rod” represent the power and political support that Moab provided to other nations. 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: “Moab’s enemies have ended her great power” (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-doublet]] and **Active or Passive (p.1434)**) (See: **Metonymy (p.1504)**)

Jeremiah 48:18

you daughter living in Dibon

The people of Dibon are spoken of as if they were the daughter of Dibon. Alternate translation: “you people living in Dibon” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Dibon

This is the name of a city in Moab. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

the one who will destroy Moab

Alternate translation: “the enemy army that will destroy Moab”

Jeremiah 48:19

Aroer

This is the name of a city in Moab. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Ask the ones

Alternate translation: "Ask the people" or "Ask the men and women"

Jeremiah 48:20

Moab has been shamed, for it has been shattered

Here “Moab” represents 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: “The people are disgraced, for the enemy army has destroyed Moab” (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Howl and lament

Alternate translation: “Cry loudly in pain and anger”

that Moab has been devastated

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 the enemy army has devastated Moab” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 48:21

punishment has come to the hill country, to Holon & Mephaath

Yahweh punishing the people of the hill country and cities of Moab is spoken of as if punishment were something that could travel and arrive in a place. Alternate translation: “Yahweh will punish the people of the hill country, of Holon ... Mephaath” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Holon, Jahzah, and Mephaath

These are cities in Moab. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 48:22

(There are no notes for this verse.)

Jeremiah 48:23

(There are no notes for this verse.)

Jeremiah 48:24

Bozrah

a city in Moab (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 48:25

The horn of Moab has been hacked off; its arm has been broken

Both of these statements mean the same thing. Here “horn” and “arm” represent power. To have these hacked off or broken means to lose one’s power. 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: “Moab has become weak; the people are not able to fight anymore” (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and **Active or Passive (p.1434)**) (See: **Parallelism (p.1515)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 48:26

Make him drunk, because he acted proudly against Yahweh

Yahweh is speaking. The command “Make him drunk” indicates what Yahweh will cause to happen. Here “him” and “he” refers to Moab which represents the people of Moab. Alternate translation: “I, Yahweh, will cause the people of Moab to be drunk, for they acted proudly against me” (See: [\[\[rc://ta/man/translate/figs-imperative\]\]](#) and [\[\[rc://ta/man/translate/figs-metonymy\]\]](#)) (See: **Imperatives — Other Uses (p.1490)**)

Make him drunk

Here people experiencing Yahweh’s punishment is spoken of as if they were drunk on wine, acting foolishly so that people laugh at them. Alternate translation: “I will cause you to be like a drunk person” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Let Moab wallow in his vomit & an object of ridicule

Yahweh continues speaking of the people of Moab as if they were a drunk person. Alternate translation: “Now the people of Moab will be like a person who wallows in his vomit ... an object of ridicule (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

let him be an object of ridicule

Alternate translation: “so that people will laugh at him”

Jeremiah 48:27

For did not Israel become an object for laughter to you?

Yahweh uses a question to remind the people of Moab how they treated the people of Israel. Alternate translation: "For you used to mock and laugh at the people of Israel." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Israel & Was he found & at him & about him

Here "Israel" represents the people of Israel. Alternate translation: "the people of Israel ... Were they found ... at them ... about them" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Was he found among thieves, so that you shook your head & about him?

Here Yahweh uses a question to rebuke the people of Moab for treating the people of Israel with shame though they did nothing wrong. Alternate translation: "Although they were not thieves, you still shook your head ... about him." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

shook your head at him

This is a symbolic action that shows feeling of scorn or disgust towards someone. (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

Jeremiah 48:28

cliffs

A cliff is a steep side of a mountain.

Become like a dove & in the rocks

This simile emphasizes the people should leave their cities and live in the rocky cliffs to hide from their enemies.
(See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

the mouth of a hole in the rocks

Here “mouth of a hole” is an idiom that means the entrance to a cave. Alternate translation: “the entrance to caves” or “an opening in the rocks” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 48:29

We have heard

Here “We” refers generally to all the people in the surrounding area.

arrogance & haughtiness & pride & self-glory & conceit in his heart

All of these words have similar meanings. They are used together to emphasize the extreme pride of the people of Moab.

the conceit in his heart

Here “heart” represents a person’s inner being. Alternate translation: “his conceit” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 48:30

I myself know his defiant speech

The word “myself” is used to emphasize that Yahweh was the one who knew about Moab’s defiant speech. (See: **Reflexive Pronouns (p.1530)**) (See: **Reflexive Pronouns (p.1530)**)

his defiant speech & like his deeds

Here “his” refers to Moab which represents the people of Moab. Alternate translation: “their defiant speech ... like their deeds” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

his defiant speech

If your language does not use an abstract noun for the idea behind the word **speech**, you can express the same idea with a verbal form. Alternate translation: “that he has spoken pridefully” or “that he has spoken arrogant words” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 48:31

I will howl a lament for Moab, and I will shout in sorrow for all of Moab

Both of these statements mean the same thing. Alternate translation: "I will cry loudly for the people of Moab" (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

I will howl

This could mean: (1) "I" refers to Jeremiah or (2) "I" refers to Yahweh.

howl

a sad and loud cry that a person makes when he is in pain or deep sorrow

Kir Hareseth

This is the name of the old capital city of Moab. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 48:32

Jazer & Sibmah

These are the names of two towns in Moab. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

vine of Sibmah! Your branches passed & your wine

The town of Sibmah had many vineyards. Here, Yahweh speaks to the people of Sibmah as if there were a grapevine. Alternate translation: “people of Sibmah, who are like a grapevine with branches that passed ... your wine” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

The destroyers have attacked your summer fruit and your wine

Yahweh continues speaking of the people of Sibmah as if they were a grapevine. Alternate translation: “The destroyers have attacked you and have taken the fruit from your vineyards and your wine” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

The destroyers have

Alternate translation: “The enemy army has”

Jeremiah 48:33

So celebration and rejoicing have been taken away from the fruit trees and the land of Moab

The abstract nouns “celebration” and “rejoicing” can be stated as verbs. The phrase “have been taken away” can be stated in active form. Alternate translation: “The people of Moab will no longer celebrate and rejoice because of their fruit trees” (See: [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Abstract Nouns (p.1432)**)

I have put an end to the wine from their winepresses

Alternate translation: “I have stopped the wine from their winepresses” or “I have stopped the people from making wine”

I have put an end

Here “I” refers to Yahweh.

They will not tread

The wine makers would stomp on the grapes to squeeze out the juice. Alternate translation: “The wine makers will not stomp the grapes” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 48:34

Heshbon

Translate the name of this city as you did in [Jeremiah 48:2](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Elealeh & Jahaz & Zoar & Horonaim & Eglath Shelishiyah

These are names of other cities in Moab. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Nimrim

This is the name of a stream or river near the Dead Sea. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 48:35

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 48:36

my heart is lamenting for Moab like a flute

Here “heart” represents the whole person. The person’s sad crying is compared to the sad music played on a flute at a funeral. Alternate translation: “I cry sadly for Moab. My cries are like the sad music a person plays on a flute at a funeral” (See: [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Synecdoche (p.1542)**)

my heart

This could mean: (1) “my” refers to Jeremiah or (2) “my” refers to Yahweh.

Kir Hareseth

Kir Hareseth was an ancient capital of Moab. See how you translated this name in [Jeremiah 48:31](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 48:37

For every head is bald and every beard shaved. Incisions are on every hand, and sackcloth is around their waists

These are all things that the people of Moab did when they were mourning or expressing deep sorrow. (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

Incisions

cuts made on the skin

Jeremiah 48:38

There is mourning everywhere

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: "There are people mourning everywhere" (See: **Abstract Nouns (p. 1432)**) (See: **Abstract Nouns (p. 1432)**)

every flat roof

Alternate translation: "every housetop"

plazas

open public areas, such as open marketplaces

For I have destroyed

The word "I" refers to Yahweh

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p. 1467)**) (See: **First, Second or Third Person (p. 1467)**)

Jeremiah 48:39

How it has been shattered! How they howl in their lamenting!

Here "How" begins exclamations. The phrase "has been shattered" can be stated in active form. Alternate translation: "I have completely shattered them! They shout loudly and weep!" (See: [\[\[rc:///ta/man/translate/figs-exclamations\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Exclamations (p.1463)**)

howl

a sad and loud cry that a person makes when he is in pain

Moab turns its back in shame

Here Moab represents the people. To turn one's back is a sign of feeling ashamed. Alternate translation: "The people of Moab turn their backs in shame" or "The people of Moab are ashamed and will not show their faces" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/translate-symaction\]\]](#)) (See: **Metonymy (p.1504)**)

So Moab will become an object of derision and a terror to all those who are around him

This can be restated to remove the abstract nouns "derision" and "terror." Alternate translation: "So all the people nearby will be terrified at what happened to the people of Moab and they will mock them" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 48:40

the enemy will come flying like an eagle, spreading out his wings

These phrases compare how a powerful army will descend on Moab and conquer it to the way an eagle swoops down to capture its prey. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 48:41

Kerioth has been captured, and its strongholds have been seized

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 has captured Kerioth and seized its strongholds” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Kerioth

This is a city in Moab. See how you translated this name in [Jeremiah 48:24](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

in that day the hearts of Moab’s soldiers & women in birth labor

This phrase compares the fear that will overwhelm the soldiers of Moab to the fear a woman may feel when she is about to give birth to her child. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

the hearts of Moab’s soldiers will be like the hearts of women in birth labor

Here “hearts” represent a person’s emotions. Alternate translation: “Moab’s soldiers will be afraid like a woman about to give birth” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 48:42

So Moab will be 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: "So the enemy will destroy the people of Moab" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 48:43

Terror and the pit, and a trap are coming on you

Here “coming on you” is an idiom that means “to experience” something. Alternate translation: “You will experience the terror, the pit, and a trap” or “You will be terrified, and you will fall into pits and traps” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 48:44

fall into the pit & caught in the trap

Here “the pit” and “the trap” represent all the different bad things that will happen to the people. People will run away to escape one bad thing but they will just experience another bad thing. (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

in the year of

Here, “year” could be translated as “time” or “season” or “time period.”

Jeremiah 48:45

The ones who flee

This refers to the people who were able to run away during the destruction of Moab.

will stand in the shadow of Heshbon

Here “in the shadow” represents protection or shelter. Alternate translation: “will hide in Heshbon for protection” or “will go to Heshbon for shelter” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

for fire will go out from Heshbon, flame from the middle of Sihon

These two phrases have similar meanings and emphasize that Moab's destruction will begin and spread out from Heshbon, where King Sihon once lived. Alternate translation: because a fire will burn in Heshbon, which is the city where King Sihon lived long ago (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Parallelism (p.1515)**)

Heshbon

Translate the name of this city as you did in [Jeremiah 48:2](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Sihon

This is the name of an Amorite king who once ruled over Heshbon. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

It will devour the forehead of Moab and the top of the heads of the boastful people

Here “forehead” and “top of the heads” represent the people of Moab as a whole. Alternate translation: “It will burn up all the people in Moab who noisily boasted very much” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

forehead

the part of the face that is above the eyes, but below the hairline

Jeremiah 48:46

Chemosh's people 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: "The enemy army has destroyed the people who worship Chemosh" (See: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Chemosh

This is the chief god of the Moabites. See how you translated this in [Jeremiah 48:7](#).

your sons are taken as captives and your daughters into captivity

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 army has taken your sons and daughters as captives" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 48:47

I will restore the fortunes of Moab

"I will cause things to go well for Moab again" or "I will cause Moab to live well again." See how similar words are translated in [Jeremiah 29:14](#).

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

The judgment on Moab ends here

Alternate translation: "That is the end of what Jeremiah prophesied about Moab"

Jeremiah 49

Jeremiah 49 General Notes

Structure and formatting

The ULT sets the lines in 49:1-11, 14-27, 29-33, 37-39 farther to the right on the page than the rest of the text because they are part of a long quotation.

Jeremiah's prophecies about other nations conclude in this chapter. (See: **prophet, prophecy, prophesy, seer, prophetess (p.1566)**)

Special concepts in this chapter

Covenant with Abraham

Ammon is destroyed because it drove the people of the tribe of Gad from their homeland. This is in line with the promises of the covenant Yahweh made with Abraham to curse those who curse Abraham's descendants. (See: [\[\[rc:///tw/dict/bible/kt/promise\]\]](#) and [\[\[rc:///tw/dict/bible/kt/covenant\]\]](#) and **curse, cursed, cursing (p.1553)**)

Important figures of speech in this chapter

Rhetorical questions

There are many rhetorical questions in this chapter. The purpose of these rhetorical questions is to convict those Yahweh addresses. (See: **Rhetorical Question (p.1533)**)

Jeremiah 49:1

General Information:

General Information:

See: [\[\[rc:///ta/man/translate/writing-poetry\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) (See: **Poetry (p.1520)**)

Yahweh says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated a similar phrase in [Jeremiah 6:6](#).

Does Israel have no children? Is there no one to inherit anything in Israel? Why does Molech occupy Gad, and his people live in its cities?

Yahweh uses a question to express that the people of Israel should be living in Gad rather than those who worship Molech. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "There are plenty of Israelites to inherit the land of Israel. The people who worship the false idol, Molech, should not live in Gad." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Why does Molech

Here "Molech" represents the people who worship Molech. Alternate translation: "Why do the people who worship Molech" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 49:2

So look

This adds emphasis to what follows. Alternate translation: "Look and listen"

days are coming & when I will

Future time is spoken of as if the "days are coming." See how you translated this in [Jeremiah 7:32](#). Alternate translation: "in the future ... I will" or "there will be a time ... when I will" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

when I will sound the signal for battle

Yahweh causing an army to attack is spoken of as if he would sound the signal for the battle to start. Alternate translation: "when I will cause the enemy army to sound the signal for battle" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

its villages will be set on fire

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 army will burn their villages"

For Israel will possess those who possessed him

Here "Israel" represents the people of Israel. "Those" refers to people of Ammon, who represent the land that they took from Israel. Alternate translation: "Then the people of Israel will again possess the land that the people of Ammon took away from them" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 49:3

Howl in lament

Alternate translation: "Cry loudly and weep"

Heshbon

Translate the name of this city as you did in [Jeremiah 48:2](#). Here "Heshbon" represents the people. Alternate translation: "people of Heshbon" (See: [\[\[rc:///ta/man/translate/translate-names\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **How to Translate Names (p.1476)**)

for Ai will be devastated

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 your enemies will devastate Ai" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

daughters of Rabbah

This could mean: (1) "daughters" represent the women who live in Rabbah. Alternate translation: "women of Rabbah" or (2) all the people in general are spoken of as if they are the daughters of Rabbah. Alternate translation: "people of Rabbah" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

for Molech is going into captivity

"for your enemies will take your god Molech captive." This means the enemies will take the idol that represents Molech back to their land.

Jeremiah 49:4

Why do you brag about your valleys & daughter?

Yahweh uses a question to scold the people for bragging about the large amount of fruit that grows in their valleys. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Do not be proud of your valleys ... daughter." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Why do you brag about your valleys, your valleys that are so fruitful

Some versions of the Bible read, "Why do you brag about your strength, your strength which is ebbing away"

faithless daughter

Here, the people of Ammon are spoken of as if they were a daughter. Alternate translation: "faithless people" or "rebellious people" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

say, 'Who will come against me?'

The Ammonites use this question to state that they do not believe anyone can defeat them. It can be reworded as an indirect statement. Alternate translation: "falsely think that no one can defeat you." (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-quotations\]\]](#)) (See: **Rhetorical Question (p.1533)**)

Jeremiah 49:5

you

The word “you” refers to the people of Ammon.

this terror will come from all those who surround you. Each one of you will be scattered before it

If your language does not use an abstract noun for the idea behind the word **terror**, you can express the same idea with the verb “terrify.” The phrase “will be scattered” can be stated in active form. Alternate translation: “I will cause all those around you to terrify you. Each one of you flee to different directions” (See: [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Abstract Nouns (p.1432)**)

Jeremiah 49:6

(There are no notes for this verse.)

Jeremiah 49:7

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

Is there no longer any wisdom to be found in Teman?

Yahweh uses a question to scold the people of Teman for not acting wisely. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "It seems that there are no longer any wise people in Teman!" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Teman

This is the name of a district in Edom. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Has good advice & understanding? Has their wisdom become corrupted?

The same idea is expressed in two different ways. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Has good advice disappeared from those who have understanding?

Yahweh uses this question to scold the people. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "It seems that there are no longer any wise people in Teman district in Edom!" (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Has their wisdom become corrupted?

Yahweh uses this question to scold the people. This question may be translated as a statement. Alternate translation: "Their advice is no longer wise." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 49:8

Dedan

The is the name of a city in Edom. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

I am bringing the disaster of Esau on him at the time that I punish him

Here "Esau" represents the people of Edom. The Edomites were descendants of Esau. Alternate translation: "I will cause the people of Edom to experience disaster when I punish them" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

on him & I punish him

Yahweh is speaking to the people of Edom. This can be stated in second person. Alternate translation: "on you ... I punish you" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 49:9

If grape harvesters & would they not leave a little bit behind?

Yahweh uses a question to cause the people to think about how grape harvesters leave some grapes behind. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "If grape harvesters ... they would certainly leave some grapes behind." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

If thieves & would they not steal only as much as they wanted?

Yahweh uses a question to cause the people to think about how thieves only take what they want. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "If thieves ... they would only take as much as they wanted." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

Jeremiah 49:10

But I have stripped Esau bare

Yahweh causing an enemy army to come and take everything is spoken of as if Yahweh stripped all the clothes off of Esau. Alternate translation: "But I have sent an army to take everything away from Esau" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Esau & his hiding & he will not & hide himself & His children & he is gone

Here "Esau" represents the people of Edom. Alternate translation: "the people of Edom ... their hiding ... they will not ... hide themselves ... Their children ... they are gone" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I have revealed his hiding places

Alternate translation: "I have made known to the enemy soldiers where the people of Edom hide"

Jeremiah 49:11

(There are no notes for this verse.)

Jeremiah 49:12

See

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

must certainly drink some of the cup & for you will certainly drink

Here "the cup" is a metonym that represents the contents in the cup that the people must drink. The people experiencing Yahweh's punishment is spoken of as if Yahweh's punishment were liquid in a cup and the people must drink it. Alternate translation: "must certainly experience my punishment ... for you will certainly experience my punishment" or "I will certainly still punish ... for I will certainly punish you" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Do you yourself think you will go without punishment?

Yahweh uses a question to emphasize the people of Edom have sinned and will certainly be punished. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Certainly, you must be aware that you will personally experience my punishment for your sins." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

you yourself

The words "you" and "yourself" refer to Edom, which represents the people of Edom. The word "yourself" is used to draw attention to the people of Edom. Alternate translation: "you yourselves" (See: [\[\[rc:///ta/man/translate/figs-you\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) and **Reflexive Pronouns (p.1530)**) (See: **Forms of You (p.1469)**)

Jeremiah 49:13

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Bozrah will become a horror, a disgrace, a devastation, and an object for cursing

The abstract nouns "a horror," "a disgrace," and "a devastation" can be translated as verbs. Alternate translation: "People will be horrified when they see that the city of Bozrah is devastated. And they will mock the city and use its name when they curse others" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Bozrah

This is the name of a city in Edom. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

All of its cities

Alternate translation: "All of Edom's cities"

Jeremiah 49:14

General Information:

General Information:

Jeremiah is now speaking to the people of Edom.

I have heard

The word "I" refers to Jeremiah.

a messenger has been sent out

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 sent out a messenger" (See: **Active or Passive (p. 1434)**) (See: **Active or Passive (p. 1434)**)

to the nations, 'Gather together & for battle.'

It is understood "Gather together" is the beginning of the messenger's message. Alternate translation: "to tell the nations, 'Gather together ... for battle.'" or "to the nations, and he will tell them, 'Gather together ... for battle.'" (See: **Ellipsis (p. 1458)**) (See: **Ellipsis (p. 1458)**)

attack her

The word "her" refers to Edom.

Jeremiah 49:15

I have made you

The word “I” refers to Yahweh. Here “you” refers to the nation of Edom.

made you small

Here “small” represents having the least political importance. Alternate translation: “made you least important” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

despised by 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: “and people despise you” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 49:16

As for your fearsomeness

If your language does not use an abstract noun for the idea behind the word **fearsomeness**, you can express the same idea with either an adjective or a verb. Alternate translation: “As for how terrifying you think you are” or “Although you think you scare other people” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

your heart’s pride has deceived you

Here “heart” represents the whole person. People deceiving themselves is spoken of as if their pride deceived them. Alternate translation: “you have become prideful, but you have deceived yourselves” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

so that you may make your nest high like an eagle

It is implied that the people made homes in high places to remain safe from enemies. Alternate translation: “live in safety like an eagle in the heights of the mountains” (See: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

eagle

This is a very large, powerful bird of prey. See how you translated this in [Jeremiah 4:13](#).

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 49:17

Edom will become a horror to everyone passing by it

If your language does not use an abstract noun for the idea behind the word **horror**, you can express the same idea with the verb “horrified.” Alternate translation: “The people passing by will be horrified when they what happened to Edom” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

tremble and hiss

The word “hiss” refers to a sound that shows horror or awe. Alternate translation: “shake from fear and gasp” (See: **Symbolic Action (p.1540)**) (See: **Symbolic Action (p.1540)**)

Jeremiah 49:18

no one will live there; no person will stay there

Yahweh says the same thing twice to emphasize that Edom will be completely uninhabited. (See: **Parallelism (p. 1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 49:19

See

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

he will go up like a lion from the forests of the Jordan to the green pasturelands

This simile means that when Yahweh punishes the people of Edom, it will be fierce and unexpected like when a lion attacks sheep. This can be stated in first person. Alternate translation: "When I punish the people of Edom, it will be fierce and unexpected like when a lion comes out of forest and attacks sheep in the pasture" (See: [\[\[rc:///ta/man/translate/figs-simile\]\]](#) and [\[\[rc:///ta/man/translate/figs-123person\]\]](#)) (See: **Simile (p.1537)**)

pasturelands

This is land covered with grass where animals feed on the grass.

Edom run from it

Here "Edom" represents the people. "It" refers to the land. Alternate translation: "the people of Edom will run from their land" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

who will be chosen

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 I will choose" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

For who is like me, and who will summon me?

Yahweh uses the question to emphasize that no one is like him. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "For no one is like me, no one can summon me." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

who will summon me

Alternate translation: "who will challenge me" or "who will call me to account"

What shepherd is able to resist me?

Yahweh uses the question to show no one can defeat him. Here "shepherd" is a metaphor for "king" or "ruler." If it would be helpful in your language, you could express this question as a statement. Alternate translation: "No king is able to resist me!" (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Rhetorical Question (p.1533)**)

Jeremiah 49:20

the inhabitants of Teman

Alternate translation: “the people who live in Teman”

Teman

Translate the name of this city as you did in [Jeremiah 49:7](#).

They will certainly be dragged away, even the smallest flock

This continues speaking of Yahweh punishing the people of Edom as if he would come like a lion and attack the sheep. 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: “He will drag them away, even the smallest flock” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

even the smallest flock

Here the youngest and weakest people of Edom are spoken of as if they are the smallest flock of sheep. Alternate translation: “even the weakest and the smallest people” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Their pasturelands will be turned into ruined places

Here the land of Edom is spoken of as if it were pasturelands for flocks. 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: “He will turn their pasturelands into ruined places” or “He will completely get rid of the people who live there” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 49:21

At the sound of their falling the earth shakes

The loud sound of Edom being destroyed is spoken of as if Edom were a large object that shakes the earth when it falls. Alternate translation: "When enemies come and destroy Edom, the noise will be extremely loud, with the result that the earth will shake" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

The sound of distressed shouts is heard at the Sea of Reeds

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 at the Sea of Reeds will hear the people of Edom crying" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 49:22

See

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

someone will attack like an eagle, and swoop down and spread his wings

This simile means that when the enemy army attacks it will be vicious and unexpected. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Bozrah

Translate the name of this city as you did in [Jeremiah 48:24](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

the hearts of Edom’s soldiers will become like the heart of a woman in birth labor

Here “hearts” represent a person’s emotions. See how you translated a similar phrase in [Jeremiah 48:41](#). Alternate translation: “Edom’s soldiers will be afraid like a woman about to give birth” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 49:23

General Information:

General Information:

Yahweh tells what will happen to the people of Damascus.

Hamath and Arpad will be ashamed

Here "Hamath" and "Arpad" represent the people who live there. Alternate translation: "The people who live in Hamath and Arpad will be ashamed" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Hamath and Arpad

These are cities in Syria. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

They melt away

A person being afraid is spoken of as if the person were melting. Alternate translation: "They are very afraid" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

They become as troubled as the sea, which cannot stay calm

The water of the sea is always moving and is never still. This is compared to the people who cannot rest because they are so anxious about the bad news they heard. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 49:24

Damascus has become very weak. It turns & seizes it

Here “Damascus” represents the people who live there. Alternate translation: “The people of Damascus have become very weak. They turn ... seizes them” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

terror seizes it

If your language does not use an abstract noun for the idea behind the word **terror**, you can express the same idea with the verb “terrified.” Alternate translation: “Damascus is terrified” or “The people of Damascus are terrified”

Distress and pain seize it, like the pain of a woman giving birth

This can be restated to remove the abstract nouns “distress” and “pain.” The people are compared to a woman giving birth to emphasize their pain and fear. Alternate translation: “The people are afraid and suffering like a woman giving birth” (See: [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Abstract Nouns (p.1432)**)

Jeremiah 49:25

How has the city of praise not been forsaken, the town of my joy?

Yahweh uses a question to express that the people should have left the city. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "This famous city once caused me to rejoice, but now the people should leave it." (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

How has the city of praise not been forsaken, the town of my joy?

Some Bibles translate this with the people of Damascus speaking. Alternate translation: "The people of Damascus say, 'The famous city, which once made us rejoice, is now empty.'"

Jeremiah 49:26

its

The word “its” refers to Damascus and its people.

its young men will fall in its plazas

They young men being killed is spoken of as if they will fall. Alternate translation: “enemies will kill the young men of Damascus in its plazas” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is the declaration of Yahweh of hosts

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how similar words are translated in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh of hosts has declared” or “this is what I, Yahweh of hosts, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 49:27

I will light a fire

Causing the enemy army to light a fire is spoken of as if Yahweh will light the fire. Alternate translation: "I will cause the enemy army to light a fire" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

it will devour

Alternate translation: "the fire will completely burn up"

Ben Hadad

This the name or title of the king of Damascus. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 49:28

General Information:

General Information:

Jeremiah speaks about what will happen to Kedar.

Kedar

This is the name of a land far to the east of Israel. See how you translated this in [Jeremiah 2:10](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Hazor

This is the name of kingdom or district far to the east of Israel. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

now Nebuchadnezzar

Here “now” introduces background information about Nebuchadnezzar. (See: **Background Information (p.1443)**) (See: **Background Information (p.1443)**)

Nebuchadnezzar king of Babylon was going to attack

Here “Nebuchadnezzar” represents his army. Alternate translation: “the army of Nebuchadnezzar king of Babylon was going to attack” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 49:29

Their tents and their flocks will be taken, along with their tent curtains and all of their equipment

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 soldiers will take their flocks, tent curtains, and all of their equipment" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

their camels will be led away from 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 soldiers will take their camels from them" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

men will shout to them, "Terror is on every side!"

This could mean: (1) these are men being attacked by the enemy. Alternate translation: "men will shout, 'We are terrified because terrible things are happening all around us!'" or (2) these are soldiers in the invading army. Alternate translation: "soldiers will shout at them, 'Be afraid because we are all around you!'"

Jeremiah 49:30

Flee! Wander & Turn back!

Here Yahweh is speaking to the people of Kedar.

inhabitants of Hazor

Alternate translation: "people who live in Hazor"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

devised a plan

Alternate translation: "made a plan"

Jeremiah 49:31

Arise! Attack & themselves

Here Yahweh is speaking to Nebuchadnezzar as if he was there listening to him. (See: **Apostrophe (p.1437)**) (See: **Apostrophe (p.1437)**)

Attack the nation at ease, that lives in safety

Here “nation” represents the people living there. Alternate translation: “Attack this nation, whose people feel safe and secure” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

They & them

The words “They” and “them” refer to the people who feel safe and secure.

Jeremiah 49:32

For their camels will become plunder, and the abundance of their property will become war plunder

Yahweh is still speaking to Nebuchadnezzar as if he were there listening to him. This can be stated in second person. Alternate translation: “For your soldiers will take their camels and all of their property” (See: [\[\[rc:///ta/man/translate/figs-apostrophe\]\]](#) and [\[\[rc:///ta/man/translate/figs-123person\]\]](#)) (See: **Apostrophe (p.1437)**)

Then I will scatter to every wind

Here “every wind” represents the nations. Alternate translation: “Then I will send to nations in all different directions” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

those who cut the corners of their hair

This probably refers to people who cut their hair short in order to honor a pagan god. Some modern versions interpret this Hebrew expression as “those who live on the edge of the wilderness.” See how you translated a similar phrase in [Jeremiah 9:26](#).

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 49:33

a lair of jackals

“a place where jackals live.” Jackals are fierce wild dogs. See how you translated “jackals” in [Jeremiah 9:11](#).

No one will live there; no human being will stay there

These two lines mean basically the same thing and emphasize that Hazor will be completely uninhabited. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 49:34

General Information:

General Information:

Yahweh is speaking about what will happen to Elam.

This is the word of Yahweh that came to Jeremiah

This idiom is used to introduce a special message from God. See how you translated this in [Jeremiah 14:1](#), and make any changes as needed. Alternate translation: “This is the message that Yahweh gave to Jeremiah” or “This is the message that Yahweh spoke to Jeremiah” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 49:35

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

I am about to break the bowmen of Elam, the main part of their power

Alternate translation: "The archers made Elam very powerful, but I will stop them"

bowmen

men who are skilled with a bow and arrows

Jeremiah 49:36

I will bring the four winds from the four corners of the heavens

Here “four winds from the four corners” is an idiom that represents wind blowing from every direction. Alternate translation: “I will cause the winds to blow from every direction” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

I will bring the four winds from the four corners of the heavens

Here “winds” represents nations. And the nations are a synecdoche representing the armies from those nations. Causing armies to come from all directions is spoken of as if Yahweh will cause wind to blow from all directions. Alternate translation: “I will bring your enemies from every direction to attack you” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-synecdoche\]\]](#)) (See: **Metaphor (p.1498)**)

to all of those winds

Here “winds” represents “nations.” Alternate translation: “to all those nations” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

There is no nation to which those scattered from Elam will not go

This can be stated in positive form. Alternate translation: “I will scatter the people of Elam to every nation on earth” (See: **Double Negatives (p.1453)**) (See: **Double Negatives (p.1453)**)

Jeremiah 49:37

I will shatter Elam

These words are a metonym for Yahweh causing enemies to destroy Elam. Alternate translation: "I will cause Elam's enemies to destroy Elam" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Elam

the people of Elam (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

those who seek their lives

Seeking a person's life represents wanting or desiring to kill someone. Alternate translation: "those who want to kill them" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

I will bring disaster against them

Yahweh causing people to experience disaster is spoken of as if he would bring disaster against them. Alternate translation: "I will cause them to experience disaster" or "I will cause terrible things to happen to them" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the sword after them

Here "sword" represents the enemy army carrying their weapons. Alternate translation: "the enemy army to pursue and kill them" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 49:38

I will put my throne in Elam

Here “throne” represents Yahweh’s right to rule and judge as the king. Alternate translation: “I will judge the people of Elam” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 49:39

in later days

Alternate translation: "in the future"

Jeremiah 50

Jeremiah 50 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 50:1-5, 6-46.

Special concepts in this chapter

Babylon destroyed

Babylon will be conquered and the Jews will return to their homeland. At this time, Babylon controlled almost the entire Near East. The fulfillment of this prophecy would have been unthinkable. (See: [\[\[rc:///tw/dict/bible/kt/fulfill\]\]](#) and [\[\[rc:///tw/dict/bible/kt/prophet\]\]](#))

Other possible translation difficulties in this chapter

Israel

The author sometimes uses the term "Israel" to refer to the people of the old northern kingdom of Israel, and at other times to the nation of Israel as a whole. He switches between these uses several times without warning the reader. (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Jeremiah 50:1

General Information:

General Information:

God gives Jeremiah a message about Babylon. See: [\[\[rc:///ta/man/translate/writing-poetry\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) (See: **Poetry (p.1520)**)

This is the word that Yahweh declared

This idiom is used to introduce a special message from God. Alternate translation: “This is the message that Yahweh gave” or “This is the message that Yahweh spoke” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

by the hand of Jeremiah the prophet

The hand is a synecdoche for the person. See how you translated this in [Jeremiah 37:2](#). Alternate translation: “through Jeremiah, who was a prophet” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 50:2

cause them to listen & cause them to listen

This phrase is repeated to emphasize the importance of the command. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Lift up a signal

Alternate translation: "Put up a sign"

Babylon is taken

Alternate translation: "Babylon is conquered"

Bel is made ashamed. Marduk is dismayed. Its idols are put to shame; its images are dismayed

These lines mean the same thing and emphasize that Yahweh has disgraced the gods of Babylon. (See: [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Parallelism (p.1515)**)

Bel & Marduk

These are two names for the chief god of Babylon. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 50:3

arise against it & live in it

Here "it" refers to Babylon in both phrases.

her land

The word "her" refers to Babylon.

make her land a desolation

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. Alternate translation: "destroy her land" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 50:4

In those days and at that time

These phrases mean the same thing and emphasize the importance of that future time. See how you translated this in [Jeremiah 33:15](#). (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh declares" or "this is what I, Yahweh, declare" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

seek Yahweh their God

Seeking **Yahweh their God** represents either: (1) asking God for help or (2) thinking about God and obeying him. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 50:5

They will ask

The word “They” refers to the people of Israel or the people of Judah who are returning from Babylon to Jerusalem.

join ourselves to Yahweh

This is figurative language used to explain a spiritual connection to Yahweh. (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

that will not be forgotten

This states that the covenant will be obeyed forever. It can be stated in active form. Alternate translation: “that no one will forget” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 50:6

My people have been a lost flock

The people of Israel are spoken of as if they were a group of sheep that was lost. This can be stated as a simile. Alternate translation: "My people have been like a lost flock of sheep" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Metaphor (p.1498)**)

Their shepherds

The leaders of Israel are spoken of as if they were the shepherds of people. This can be stated as a simile. Alternate translation: "Their leaders were like shepherds who" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Metaphor (p.1498)**)

turned them around from hill to hill

Alternate translation: "lead them around to many different places"

Jeremiah 50:7

devoured them

Attacking the people of Israel is spoken of as if a wild animal ate them. This can be stated as a simile. Alternate translation: “devoured them like a wild animal would eat its prey” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Metaphor (p.1498)**)

they sinned

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

Yahweh, the hope of their ancestors

Yahweh is spoken of as the source of their trust. If your language does not use an abstract noun for the idea behind the word **hope**, you can express the same idea with a verbal form. Alternate translation: “the one whom their ancestors confidently expected to help them” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 50:8

General Information:

General Information:

Yahweh is speaking to his people in captivity in Babylon.

Leave from the midst of Babylon

This command is addressed to the people of Israel who were in exile in Babylon.

be like male goats that leave

Male goats tend to be more independent than the rest of the flock. This could mean: (1) they should be the first to leave Babylon or (2) they should lead the rest of the Israelites away from Babylon. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 50:9

For see

The word “see” alerts the reader to pay attention to what follows. Alternate translation: “Pay attention, because”

set in motion

Alternate translation: “stir up”

Babylon will be captured from there

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 nations will capture Babylon” (See: **Active or Passive (p. 1434)**) (See: **Active or Passive (p.1434)**)

from there

This could mean: (1) “from the north” or (2) “from their battle positions.”

Their arrows are like a skilled warrior who does not return empty-handed

The effectiveness of the arrows of the attacking nations are spoken of as if they were soldiers that always accomplish their mission. The idiom “empty-handed” means “without success.” Alternate translation: Each of their arrows are like skilled soldiers that always hit their target” (See: [\[\[rc:///ta/man/translate/figs-simile\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Simile (p.1537)**)

Jeremiah 50:10

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh declares" or "this is what I, Yahweh, declare" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Chaldea will become plunder

Alternate translation: "They will plunder Chaldea"

Jeremiah 50:11

General Information:

General Information:

Yahweh is speaking to the people of Babylon.

You rejoice, you celebrate

These terms mean the same thing and are used to emphasize how happy they were to conquer Israel. Alternate translation: “You people of Babylon rejoice, celebrate” (See: [\[\[rc://ta/man/translate/figs-doublet\]\]](#) and [\[\[rc://ta/man/translate/figs-explicit\]\]](#)) (See: **Doublet (p.1456)**)

You rejoice & you jump & you neigh

Each instance of “You” or “you” is plural and refers to the people of Babylon. (See: **Pronouns (p.1526)**) (See: **Pronouns (p.1526)**)

you jump around like a calf stamping in its pasture

The joy of the people of Babylon is compared to a calf who runs around joyfully in a pasture. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

stamping

the action a calf makes when kicking the ground

you neigh like a powerful horse

The people of Babylon are compared to stallions that are making loud noises because they are excited. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 50:12

bore you

The word “you” is plural and refers to the people of Babylon. (See: **Pronouns (p.1526)**) (See: **Pronouns (p.1526)**)

So your mother will be greatly ashamed; the one who bore you will be embarrassed

These two phrases mean basically the same thing and emphasize the intensity of her embarrassment. The words “mother” and “the one who bore you” refer either to Babylonia or to the city of Babylon. (See: [\[\[rc://ta/man/translate/figs-doublet\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Doublet (p.1456)**)

the least of nations

Alternate translation: “the most unimportant nation”

a wilderness, a dry land, and a desert

These words have basically the same meaning and emphasize the complete barrenness of the land. This could mean: (1) this is a metaphor for an uninhabited place or (2) this refers to Babylon literally becoming a barren wilderness. (See: [\[\[rc://ta/man/translate/figs-doublet\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Doublet (p.1456)**)

Jeremiah 50:13

a complete devastation

If your language does not use an abstract noun for the idea behind the word **devastation**, you can express the same idea with a verbal form. Alternate translation: "completely destroyed" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

shudder

shake violently due to fear

hiss

make a sound like a snake that means great disapproval

Jeremiah 50:14

General Information:

General Information:

Yahweh tells the other nations to attack Babylon.

Arrange yourselves against Babylon

Yahweh is speaking to the enemies of Babylon. Alternate translation: “You enemies of Babylon arrange yourselves against her” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Arrange yourselves

Alternate translation: “Line up in military formation” or “Form battle lines”

Everyone who bends a bow

This refers to the soldiers who use bows and arrows to fight.

shoot at her

Jeremiah speaks of the people who live in the city of Babylon as if they were the city itself, and he speaks of the city as if it were a woman. Alternate translation: “shoot at the people in the city” (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Do not keep back any of your arrows

This emphasizes that they should shoot all their arrows. Alternate translation: “Shoot every one of your arrows at her”

she has sinned

Jeremiah speaks of the people who live in the city of Babylon as if they were the city itself, and he speaks of the city as if it were a woman. Alternate translation: “the people of the city” (See: [\[\[rc:///ta/man/translate/figs-personification\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Personification (p.1518)**)

Jeremiah 50:15

She has surrendered & she has done

Jeremiah speaks of the people who live in the city of Babylon as if they were the city itself, and he speaks of the city as if it were a woman. Alternate translation: “The people of Babylon have surrendered ... they have done” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

her towers & her walls

Jeremiah speaks of the city of Babylon as if it were a woman. Alternate translation: “the towers of the city ... the walls of the city” (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

her walls are 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. Alternate translation: “the nations have torn down her walls” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 50:16

the farmer who sows seed and the one who uses a sickle

These people collectively represent all the farmers and harvesters of Babylon.

the one who uses a sickle at the time of harvest

A “sickle” is a farm tool that people use to harvest grain. Together with the previous phrase, Yahweh is saying that all planting and harvesting will stop in Babylon.

Let each person turn back to his own people & let them flee to their own land

These two phrases mean basically the same thing. Together they strengthen the command for foreigners to flee from Babylon back to their own countries. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

from the oppressor’s sword

Here the word “sword” refers to the armies that will attack Babylon. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 50:17

General Information:

General Information:

Yahweh speaks to Jeremiah about Israel.

Israel is a sheep scattered and driven away by lions

Yahweh speaks of Israel as if it were a sheep that was trying to escape from hungry lions. This metaphor can be stated as a simile and in active form. Alternate translation: "Israel is like a sheep that lions scattered and drove away" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#) and **Active or Passive (p.1434)**) (See: **Metaphor (p.1498)**)

Israel

This refers collectively to all the people of Israel. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

the king of Assyria

This refers to the army of the king of Assyria. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

devoured him

The destruction of Israel by Assyria is spoken of as if Israel were a sheep that Assyria ate. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Nebuchadnezzar king of Babylon

This refers to the army of Nebuchadnezzar king of Babylon. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

broke his bones

The destruction of Israel by Nebuchadnezzar is spoken of as if it were a sheep which had its bones crushed by a lion. Alternate translation: "destroyed Israel" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 50:18

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

See, I am about to

The word “See” means to pay special attention to what follows.

his land

Here “land” is a metonym for the people who live in the land of Babylon. Alternate translation: “the Babylonian people” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 50:19

I will restore

The word "I" refers to Yahweh.

Israel to his homeland & he will be satisfied

This refers collectively to all the people of Israel. Alternate translation: "the people of Israel to their homeland ... they will be satisfied" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

he will graze on Carmel and Bashan

Israel is spoken of as if they were sheep that eat grass. Alternate translation: "they will eat food that grows in Carmel and Bashan" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 50:20

In those days and at that time

These two phrases mean the same thing and emphasize that future time. See how you translated this in as [Jeremiah 33:15](#). (See: [Doublet \(p.1456\)](#)) (See: [Doublet \(p.1456\)](#))

iniquity will be looked for in Israel, but none will be found. I will inquire about the sins of Judah, but none will be found

These two lines mean basically the same thing. Together they emphasize that Yahweh will completely forgive the sins of the people of Israel. (See: [Parallelism \(p.1515\)](#)) (See: [Parallelism \(p.1515\)](#))

iniquity will be looked for in Israel, but none will be found

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 look for iniquity in the people of Israel, but will not find any" (See: [Active or Passive \(p.1434\)](#)) (See: [Active or Passive \(p.1434\)](#))

that I spare

They will escape the destruction of Babylon. This can be stated explicitly. Alternate translation: "that I allow to escape the destruction of Babylon" (See: [Assumed Knowledge and Implicit Information \(p.1439\)](#)) (See: [Assumed Knowledge and Implicit Information \(p.1439\)](#))

Jeremiah 50:21

General Information:

General Information:

Yahweh speaks to Jeremiah about the enemies of Babylon.

Arise against the land

Yahweh is speaking to the enemies of Babylon. Alternate translation: “You enemies of Babylon, arise against the land” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

Merathaim

This is another name for Babylon. This is a name that means “double rebellion.” (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Pekod

This is another name for the Chaldeans. This is a name that means “visitation.” (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Put them to the sword

This refers to having a sword come down on people to kill them. Alternate translation: “Kill them” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Put them to the sword

Here the word “sword” represents war. Yahweh speaks of Babylon’s enemies killing them in battle as if he were placing those people under the sword’s power. Alternate translation: “Kill them in battle” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 50:22

The sounds of battle and enormous destruction are in the land

These sounds are heard during battle and great destruction. They are spoken of in the present tense to indicate that this will certainly happen soon. Alternate translation: "The sounds of fierce battle and terrible destruction are going to happen soon in the land" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 50:23

General Information:

General Information:

Yahweh speaks to the people of Babylon.

How the hammer of all the lands has been cut apart and destroyed

The army of Babylon is spoken of as if it were a hammer. The destruction of this army is spoken of as if the hammer was to be cut up and destroyed. This can be stated as a simile. Alternate translation: "The mighty army of Babylon that conquered all the nations is like a hammer that will be broken into pieces and destroyed" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-simile\]\]](#)) (See: **Metaphor (p.1498)**)

How Babylon has become a destroyed place among the nations

Babylon was a nation like the other nations, but it will become a complete ruin, totally destroyed.

Jeremiah 50:24

I have set a trap for you and you were taken

The destruction of Babylon is spoken of as if Yahweh had caught them in a trap like an animal. Alternate translation: "I set a trap and caught you in it as a hunter catches an animal" or "You people of Babylon, I have set a trap for you" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

you were taken & You were found and captured

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 have captured you ... I found you and captured you" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 50:25

Yahweh has opened his armory and is bringing out the weapons for carrying out his anger

Yahweh's anger that causes him to send enemies against Babylon is spoken of as if Yahweh had an armory and weapons. To open an armory is a metonym for preparing for battle. Alternate translation: "Yahweh has prepared for war and is sending the nations to attack Babylon in his anger" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

armory

this is a building or room where weapons of war are stored

Jeremiah 50:26

Attack her from far away

Yahweh speaks to the enemies of Babylon. Alternate translation: "You enemies of Babylon, attack her from far away"

Open her granaries

Here "granaries" represent where Babylon stored its treasures. Alternate translation: "Raid the places where her treasures are stored" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

granaries

buildings where grain is stored

pile her up like heaps of grain

This could mean: (1) reduce the city to piles of rubble that look like stacks of grain or (2) stack up the plunder from the city like piles of grain. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Set her apart for destruction

This idiom means to destroy something completely. See how you translated a similar phrase in [Jeremiah 25:9](#). Alternate translation: "destroy her completely" (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Leave no remnant of her

This is stated in a negative way to emphasize the completeness of the destruction. Alternate translation: "Kill every person in her"

Jeremiah 50:27

Kill all her bulls. Send them down to the place of slaughter

Here, the word **bulls** could mean: (1) soldiers or (2) strong young men. Killing them is spoken of as taking them to a place of slaughter. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Kill all her bulls

Yahweh speaks this to the enemies of Babylon. This can be made clear. Alternate translation: “You enemies of Babylon, kill all her bulls” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

her bulls

The word “her” refers to Babylon.

them & their

The word “them” and “their” refer to the people of Babylon.

their day has come—the time for their punishment

The phrases “their day” and “the time” mean the same thing and can be combined. Alternate translation: “the time for their punishment has come” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 50:28

There is the sound of those fleeing

Alternate translation: "Listen and you will hear those who are fleeing"

those & those & These

The words "those" and "These" refer to the survivors from Babylon who will tell others about Yahweh's vengeance.

the vengeance of Yahweh our God for Zion, and vengeance for his temple

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. Alternate translation: "Yahweh our God has taken revenge for what they did to Zion and to his temple in Jerusalem" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 50:29

the archers & those who bend their bows

These phrases refer to the same people and are repeated for poetic effect. (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

her & her & she

The words “her” and “she” refer to Babylon.

let no one escape

This can be stated in positive form. Alternate translation: “capture or kill every person”

Do to her by the measure she has used

The evil things the Babylonians did to Israel are spoken of as if Babylon measured them. Alternate translation: “Measure out punishment for her with the same amount she used to punish Israel” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 50:30

her young men will fall

Alternate translation: "they will kill her young men"

all her fighting men will be 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 will destroy all her fighting men" (See: **Active or Passive (p. 1434)**) (See: **Active or Passive (p.1434)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: "this is what Yahweh declares" or "this is what I, Yahweh, declare" (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 50:31

See, I am against you

Yahweh speaks this to the people of Babylon. This can be made clear. Alternate translation: “See, I am against you, people of Babylon” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

See

This alerts the reader to pay special attention to what follows.

proud one

This is Yahweh's description of Babylon.

for your day has come & the time when I will punish you

These two phrases mean the same thing. The second phrase defines the “day” that the first phrase mentions. Alternate translation: “for the day when I will punish you has come” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

your day

“your time.” This refers to the entire span of time during which the horrible judgment will come upon Babylon.

Jeremiah 50:32

the proud ones will stumble and fall

Here “stumble and fall” are idioms that refer to defeat and death. Alternate translation: “I will cause enemies to defeat and kill the proud ones” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

it will devour everything around him

Fire burning the cities of Babylon is spoken of as if the fire were an animal that ate them. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

around him

Here “him” refers to the “proud one” which describes Babylon.

Jeremiah 50:33

General Information:

General Information:

Yahweh now speaks through Jeremiah about Israel and Judah.

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

The people of Israel are oppressed, together with the people of Judah

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 are oppressing the people of Israel and Judah” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

captured them

The word “them” refers to the people of Israel and Judah who were captured and taken into exile.

Jeremiah 50:34

He will truly plead their case

Yahweh is spoken of as if he were a lawyer who represents the people of Israel in court. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

in order to bring rest to the land

Here “the land” is a metonym for the people who live in the land. Alternate translation: “in order that the people who live in Israel might live in peace” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

bring rest & bring strife

These two terms represent opposite ideas and bring a strong contrast to how Yahweh will treat Israel and Babylon.

bring rest

Alternate translation: “give peace”

Jeremiah 50:35

A sword is against & and against

Here “sword” represents war. Alternate translation: “War will soon happen to ... and to” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 50:36

A sword against

Here “sword” represents war. Alternate translation: “War will soon happen to” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

They will become fools

Alternate translation: “Their actions are foolish, and everyone will see that they are fools”

They will be filled with terror

Alternate translation: “they will be terrified”

Jeremiah 50:37

A sword is coming against

Here “sword” represents war. Alternate translation: “War will soon happen to” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

they will become like women

The weakness of the Babylonian soldiers is spoken of as if they were women. This can be stated clearly. Alternate translation: “they will all become as weak as women” (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

storerooms

A storeroom is a place where supplies or valuables are kept.

they will be 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: “enemy soldiers will plunder them” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 50:38

A drought is coming on her waters

Alternate translation: "A drought will soon happen that will affect all her waters"

her waters

Here "waters" represent all the sources of water for the Babylonians, especially the river that went through the city.

Jeremiah 50:39

desert beasts with the jackals

This could mean: (1) “wild animals and hyenas” or (2) “wild demons and evil spirits.”

jackals

A jackal is a wild dog found in Asia and Africa.

ostriches

very large African birds that run fast but cannot fly. Some versions translate this as “owl.”

will live in her

The word “her” refers to Babylon.

For all time, she will no longer be inhabited. From generation to generation, she will not be lived in

These two phrases mean the same thing and emphasize that Babylon will be completely uninhabited. Alternate translation: “People will never live there again; it will be uninhabited forever” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

she will not be lived in

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 her” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 50:40

no one will live there; no person will stay in her

These two phrases mean the same thing and emphasize that Babylon will be completely uninhabited. They can be combined. Alternate translation: “no one will ever live there again” (See: **Doublet (p.1456)**) (See: **Doublet (p.1456)**)

Jeremiah 50:41

General Information:

General Information:

These verses are almost identical to [Jeremiah 6:22](#) and [Jeremiah 6:23](#). See how you translated those verses.

See, a people is coming

Yahweh speaks to the people of Babylon. This can be made clear. Alternate translation: “See, people of Babylon, a people is coming” (See: **Assumed Knowledge and Implicit Information (p.1439)**) (See: **Assumed Knowledge and Implicit Information (p.1439)**)

See, a people

Alternate translation: “Pay attention, because what I am about to say is both true and important: a people”

a great nation and many kings

This phrase refers to the time when the Medes and Persians conquered Babylon in 539 BC. Here “nation” represents their armies. Alternate translation: “the armies of a great nation and many kings” (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

are being stirred up from the farthest parts of the earth

Being “stirred up” represents being urged to take action. Alternate translation: “are preparing to come from the most distant places on earth” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 50:42

They will pick up bows and spears

Alternate translation: "The soldiers will carry bows and spears"

Their sound is like the sea roar

The loud noise that the soldiers make is compared to the loud noise of the sea. Alternate translation: "The sound that they make is very loud, like the sound of the sea" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

they are riding on horses, set out in order as men for battle

The phrase "set out in order" means that they have organized themselves and are riding in rows. The phrase "as men for battle" indicates that they are ready to fight. Alternate translation: "they are riding on horses in their assigned rows, and they are ready to fight"

daughter of Babylon

This phrase refers to the Babylonian people. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 50:43

General Information:

General Information:

This verse is almost identical to [Jeremiah 6:24](#). See how you translated that verse.

his hands fell limp in distress

Alternate translation: "his hands were weak because he was anxious"

Anguish seized him

Feeling great anguish is spoken of as if anguish grabs the king of Babylon. Alternate translation: "He felt terrible anguish" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Anguish

suffering and grief that would bring a person to tears

like a woman giving birth

The anguish that they feel because the enemy coming to attack them is compared to the anguish that a woman feels when she is about to give birth to a baby. Alternate translation: "like a woman who is about to give birth" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 50:44

General Information:

General Information:

This verse is almost identical to [Jeremiah 49:19](#). See how you translated that verse.

Behold!

The word “Behold” here tells the reader to pay attention to what follows. Alternate translation: “Pay attention!”

He goes up like a lion from the heights of the Jordan to the enduring grazing place

This simile means that when Yahweh punishes the people of Babylon, it will be fierce and unexpected like when a lion attacks sheep. This can be stated in the first person. Alternate translation: “When I punish the people of Babylon, it will be fierce and unexpected like when a lion comes out of mountains and attacks sheep in the pasture” (See: [\[\[rc://ta/man/translate/figs-simile\]\]](#) and [\[\[rc://ta/man/translate/figs-123person\]\]](#)) (See: **Simile (p.1537)**)

the enduring grazing place

This is land covered with grass where animals feed on the grass.

I will quickly cause them to run from it

Here “them” refers to the Babylonian people; the word “it” refers to the invasion.

who will be chosen

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 I will choose” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

For who is like me, and who will summon me?

Yahweh uses this question to emphasize that no one is like him. Alternate translation: “For no one is like me, no one can summon me.” (See: **Rhetorical Question (p.1533)**) (See: **Rhetorical Question (p.1533)**)

who will summon me

Alternate translation: “who will challenge me” or “who will call me to account”

What shepherd is able to resist me?

Yahweh uses this question to show no one can defeat him. Here “shepherd” is a metaphor for “king” or “ruler.”

Alternate translation: “No king is able to resist me.” (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Rhetorical Question (p.1533)**)

Jeremiah 50:45

General Information:

General Information:

These verses are almost identical to [Jeremiah 49:20](#) and [Jeremiah 49:21](#). See how you translated those verses.

the plans that Yahweh has decided against Babylon, the plans that he has planned against the land of the Chaldeans

These two phrases have the same meaning and are used together for emphasis. Alternate translation: “the plans that Yahweh has decided for the people of Babylon and the Chaldeans” (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

They will certainly be dragged away, even the smallest flock

This continues speaking of Yahweh punishing the people of Babylon as if he would come like a lion and attack the sheep. 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: “He will drag them away, even the smallest flock” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

even the smallest flock

Here the youngest and weakest people of Babylon are spoken of as if they were the smallest flock of sheep. Alternate translation: “even the youngest and weakest” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Their pasturelands will be turned into ruined places

Here the land of Babylonia is spoken of as if it were pasturelands for flocks. 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: “He will turn their pasturelands into ruined places” or “He will completely destroy the people who live there” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 50:46

At the sound of conquered Babylon the earth shakes

This phrase compares the fall of the once powerful nation of Babylon to the extremely loud noise of an earthquake. Alternate translation: "The fall of Babylon will sound like a mighty earthquake" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

distress

pain or unhappiness

their shout of distress

Alternate translation: "their shout of pain"

Jeremiah 51

Jeremiah 51 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 51:1-64.

The prophesied destruction of Babylon continues in this chapter. (See: **prophet, prophecy, prophesy, seer, prophetess (p.1566)**)

Special concepts in this chapter

Babylon destroyed

Babylon will be conquered and the Jews will return to their homeland. At this time, Babylon controlled almost the entire Near East. The fulfillment of this prophecy would have been unthinkable. (See: **fulfill, fulfilled, carried out (p.1559)**)

Covenant with Abraham

Babylon is destroyed because it drove the people of Judah from their homeland. This is in line with the promises of the covenant Yahweh made with Abraham to curse those who curse Abraham's descendants. (See: [\[\[rc:///tw/dict/bible/kt/promise\]\]](#) and [\[\[rc:///tw/dict/bible/kt/covenant\]\]](#) and **curse, cursed, cursing (p.1553)**)

Jeremiah 51:1

General Information:

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. (See: [\[\[rc:///ta/man/translate/writing-poetry\]\]](#) and [\[\[rc:///ta/man/translate/figs-parallelism\]\]](#)) (See: **Poetry (p.1520)**)

See

This draws attention to what is said next. Alternate translation: “Listen carefully” or “Pay attention”

a wind of destruction

This could mean: (1) “a wind that destroys” or (2) “the spirit of a destroyer.” This would mean that Yahweh would cause or inspire the enemy army to go and attack Babylon.

Leb Kamai

This is code name for Chaldea, a region of Babylonia. It is not clear why Jeremiah uses this name here, so you may want to translate as “Chaldea” or “Babylonia.” (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 51:2

scatter her and devastate her land & they will come against her

The word “her,” a metaphor that refers to Babylon as if it were a woman, is also a metonym for the people who live in Babylon. Alternate translation: “separate the people who live there from each other, send them in different directions, and make their land empty ... foreigners will attack the people of Babylon” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

on the day of disaster

The phrase “day of” is a Hebrew idiom for “when.” Alternate translation: “when I destroy Babylon” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 51:3

Do not let & do not let

Yahweh wants the attack to be so sudden that the archers have no time to prepare for battle.

Jeremiah 51:4

those who are killed

This can be translated in active form. Alternate translation: “those whom the attackers kill” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 51:5

Israel and Judah are not forsaken by their God, by Yahweh of hosts

The words "Israel" and "Judah" are metonyms for the people of Israel and Judah. This can be translated in active form. Alternate translation: "Yahweh of hosts, the God of the people of Israel and Judah, has not forsaken them" (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p. 1504)**)

their land is filled with offenses committed against the Holy One of Israel

The land in which they live is spoken of as if it were a container and their offenses as if they were solid objects that could fill the container. If your language does not use an abstract noun for the idea behind the word **offenses**, you can express the same idea with a verbal form. Alternate translation: "they have offended the Holy One of Israel everywhere throughout the land" (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Metaphor (p. 1498)**)

Jeremiah 51:6

in her iniquity

Babylon is spoken of as if it were a woman. The word “iniquity” is a metonym for God punishing the people for their iniquity. Alternate translation: “when Yahweh punishes Babylon” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

will repay all of it to her

Babylon is spoken of as if it were a woman, and the iniquity of the people is spoken of as if Yahweh needed to pay back a debt. The word “her,” meaning Babylon, is a metonym for the people of Babylon. Alternate translation: “will punish the Babylonians as much as they deserve” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 51:7

Babylon was a golden cup in the hand of Yahweh that made all the world drunk

The word “world” is a metonym for the people living in the nations surrounding Babylon. This could mean: (1) Making those people drunk could be a metaphor for Yahweh punishing those nations by allowing Babylon to conquer them. Alternate translation: “Babylon was a strong nation that Yahweh used to punish all the people of the surrounding nations severely” or (2) It could be a metaphor for those nations joining Babylon in worshiping idols and being violent. Alternate translation: “Babylon was a rich and powerful nation, and other nations wanted to become sinful just like it” (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

Babylon was a golden cup in the hand of Yahweh

Babylon being a powerful nation that Yahweh used for his own purposes is spoken of as if Babylon were a golden cup in his hand. Here “hand” represents Yahweh’s power. (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

nations drank her wine and became insane

This could mean: (1) “Babylon defeated and destroyed other nations” or (2) “nations enjoyed her riches and power and became evil.” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

insane

unable to think clearly

Jeremiah 51:8

Babylon will & be destroyed

This can be translated in active form. Alternate translation: "Yahweh will destroy Babylon" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Wail

to make a long, loud cry that shows that the person is sad

perhaps she can be healed

This can be translated in active form. Alternate translation: "perhaps Yahweh can heal her" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 51:9

General Information:

General Information:

Yahweh used Babylon to punish Judah and the nation. It is either the people of Judah or the people of the nations who are speaking the words in this quotation.

Babylon & she is not healed & leave her & her guilt

The name of the city is a metonym for the people who live there, and the city is spoken of as if it were a woman. Alternate translation: “the people of Babylon ... they are not healed ... leave them ... their guilt” (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

she is not healed

This can be translated in active form. Alternate translation: “we have not been able to heal her” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

For her guilt reaches up to the heavens; it is piled up to the clouds

Guilt is spoken of as if it were an object that could be made into a pile. The words “to the heavens” and “to the clouds” are an exaggeration for something that is very high. Alternate translation: “For Babylon is so very guilty” (See: [\[\[rc://ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc://ta/man/translate/figs-hyperbole\]\]](#)) (See: **Metaphor (p.1498)**)

Jeremiah 51:10

Yahweh has declared our innocence

Yahweh had punished the Israelites for their sins, but now has let them return to him.

Jeremiah 51:11

General Information:

General Information:

Jeremiah is speaking to the people of Jerusalem as if he were speaking to the people of Babylon and their enemies, who cannot hear him, telling them that Yahweh will destroy Babylon before the Babylonians can prepare to defend themselves. (See: **Apostrophe (p.1437)**) (See: **Apostrophe (p.1437)**)

Jeremiah 51:12

Lift up a banner over Babylon's walls

Alternate translation: "Give a signal to attack Babylon's walls"

make the watch strong

Alternate translation: "make sure the guards are strong and have good weapons"

set up watchmen

Alternate translation: "make sure there are enough men watching the city"

prepare the ambushes

This was done in order to catch anyone running from the city.

Jeremiah 51:13

The thread of your life is now cut short

The people's lives are spoken of as if they were threads that God could cut. 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 lives will be ended quickly" (See: [\[\[rc://ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc://ta/man/translate/figs-idiom\]\]](#) and **Active or Passive (p.1434)**) (See: **Metaphor (p.1498)**)

Jeremiah 51:14

like a swarm of locusts

The large number of enemy soldiers is spoken of as if they were a mass of locusts invading the city. Alternate translation: "with a large number of soldiers" (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

battle cry

This is a shout that a soldier makes in battle.

Jeremiah 51:15

(There are no notes for this verse.)

Jeremiah 51:16

When he thunders, there is the roar of waters in the heavens

These phrases compare the voice of Yahweh to the loud sound made by thunder and rain. (See: **Metaphor (p. 1498)**) (See: **Metaphor (p.1498)**)

storehouses

A storehouse is a building where people keep things they might want to use in the future.

Jeremiah 51:17

General Information:

General Information:

Translate many of the words in this verse as in [Jeremiah 10:14](#).

has become ignorant

Alternate translation: “is lacking knowledge” or “does not know”

Every metalworker is put to shame by his 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: “Every metalworker’s idols put him to shame” or “As for every metalworker, his idols shame him” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 51:18

General Information:

General Information:

Translate many of the words in this verse as in [Jeremiah 10:15](#).

they will perish at the time of their punishment

This speaks of the final destruction of the idols. Alternate translation: “there will be a time when God will destroy them” (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

Jeremiah 51:19

General Information:

General Information:

Translate many of the words in this verse as in [Jeremiah 10:16](#).

the portion of Jacob

Here “Jacob” represents the people of Israel. God being their “portion” is an idiom that means that they worship him. Alternate translation: “the portion of Israel” or “whom the people of Israel worship” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-idiom\]\]](#)) (See: **Metonymy (p.1504)**)

the molder of all things

Alternate translation: “the creator of all things” or “the one who created all things”

Israel is the tribe of his inheritance

This speaks of Israel belonging to Yahweh as if it were something that Yahweh gained through inheritance. Alternate translation: “The tribe of Israel belongs to him” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 51:20

You are

Alternate translation: "You, the Babylonian army, are"

With you I will smash

Yahweh speaks of punishing people as if he were smashing them with a hammer. Alternate translation: "With you I will punish" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

With you I will

Alternate translation: "I will use you to"

Jeremiah 51:21

(There are no notes for this verse.)

Jeremiah 51:22

With you I will smash

Yahweh speaks of punishing people as if he were smashing them with a hammer. See how you translated this in [Jeremiah 51:20](#). Alternate translation: "With you I will punish" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

With you I will

"I will use you to." See how you translated this in [Jeremiah 51:20](#).

Jeremiah 51:23

(There are no notes for this verse.)

Jeremiah 51:24

in your sight I will pay

If your language does not use an abstract noun for the idea behind the word **sight**, you can express the same idea with the verb “see.” Alternate translation: “you will see it when I pay” (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 51:25

General Information:

General Information:

Yahweh speaks to the people of Jerusalem, who could hear him, as if he were speaking to the people of Babylon, who could not hear him. He speaks to the city of Babylon as if he were speaking to the people of Babylon itself. He speaks of the city as if it were a mountain. (See: [\[\[rc:///ta/man/translate/figs-apostrophe\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and **Metaphor (p.1498)**) (See: **Apostrophe (p.1437)**)

I will stretch out my hand against you

The word “hand” is a metonym for the power that the hand exercises. See how “I will attack the inhabitants of the land with my hand” is translated in [Jeremiah 6:12](#). Alternate translation: “I will use my strength to attack you” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

I will & roll you down from the cliffs

Yahweh stops speaking of Babylon as a mountain and speaks of it as a building that he is breaking down and throwing away. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

cliffs

A cliff is the steep side of a mountain or hill.

I will & make you a burned-out mountain

Yahweh speaks of Babylon as no longer being the great “mountain of destruction” but now a mountain that he has destroyed. Alternate translation: “I will ... make you a pile of useless rocks” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 51:26

you will become an everlasting devastation

If your language does not use an abstract noun for the idea behind the word **devastation**, you can express the same idea with a verb "devastate." Alternate translation: "I will devastate you and no one will ever rebuild you" or "I will turn you into an empty place where no one will ever live" (See: **Abstract Nouns (p.1432)**) (See: **Abstract Nouns (p.1432)**)

Jeremiah 51:27

Lift up a banner & Blow the trumpet & Call & to attack

Lifting a banner and blowing a trumpet are both ways of calling people to attack. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

banner

“battle flag.” This is large flag for the soldiers to follow in battle.

attack her

The city of Babylon is a metonym for the people of Babylon, and it is spoken of as if it were a woman. Alternate translation: “attack the people of Babylon” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Ararat & Minni & Ashkenaz

These are names of nations or people groups. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

bring up horses like swarming locusts

Yahweh compares a great number of horses to a swarm of locusts. Alternate translation: “bring many horses with soldiers quickly” (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 51:28

governors & officials

See how you translated these words in [Jeremiah 51:23](#).

Jeremiah 51:29

the land will shake and be in anguish

The land is a metonym for the people who live on the land. Shaking and being in anguish are metonyms for being very afraid. Alternate translation: "the people who live in Babylon will shake with fear and be in anguish" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

anguish

suffering and grief that would bring a person to tears

against Babylon

The city of Babylon is a metonym for the people of Babylon. Alternate translation: "against the people of Babylon" (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

there is no inhabitant

Alternate translation: "no one lives"

Jeremiah 51:30

General Information:

General Information:

Yahweh speaks of what will happen as if it had already happened. (See: **Predictive Past (p.1524)**) (See: **Predictive Past (p.1524)**)

her homes are on fire, the bars of her gates are broken

The city is spoken of as if it were a woman. Alternate translation: “the homes in the city are on fire, the bars of the city gates are broken” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 51:31

his city has been taken

This can be translated in active form. Alternate translation: "the enemies have overcome the whole city" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 51:32

the fords over the river are seized

This can be translated in active form. Alternate translation: "the enemies have taken control of all the fords over the river" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

fords

shallow parts of a river where people can walk across

marshes

places with shallow water and grasses growing in deep mud

confused

unable to think clearly

Jeremiah 51:33

Yahweh of hosts & says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

The daughter of Babylon

“Daughter of Babylon” here is another name for the people who live in Babylon. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

is like a threshing floor

People thresh grain by trampling it on a threshing floor, and Yahweh speaks of people punishing the daughter of Babylon as if they were threshing grain. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

It is time to trample her down

Yahweh punishing the daughter of Babylon is spoken of as if he were trampling and threshing grain on a threshing floor. Alternate translation: “It is time to punish her” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

the time of harvest will come to her

The harvest is a metaphor for the result of the actions that the people did before. Babylon will experience the result of its people’s sins. Alternate translation: “God will punish her for her sins” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 51:34

General Information:

General Information:

The speaker speaks as if he were a woman. The woman is a metaphor for the city of Jerusalem, which in turn is a metonym for the people of Jerusalem. (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

he has driven me into confusion

This could mean: (1) "he has caused me to be unable to think clearly" or (2) "he has crushed me."

has made me an empty pot

Babylon has taken everything from Israel. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Like a monster

Here Babylon is compared to a monster. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

he has swallowed me

Jerusalem compares its destruction to being swallowed. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

he has filled his stomach with my delicious foods

This continues to speak of Babylon as if it were a monster. This states in another way the previous idea that Babylon has taken everything from Israel. Here "foods" represents all the good things that were there before. (See: [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#) and [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#)) (See: **Metaphor (p.1498)**)

he has spit me out

Nebuchadnezzar took what he wanted and spit out what he did not want. Alternate translation: "he has vomited me up" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 51:35

The one who lives in Zion

Alternate translation: "She who lives in Zion"

The one & to me and my flesh & my blood

All of these phrases refer to a woman.

inhabitants of Chaldea

Alternate translation: "people who live in Chaldea"

Jeremiah 51:36

General Information:

General Information:

This begins Yahweh's reply to Jerusalem's request in verses 34 and 35.

I am about to plead your case and bring about vengeance

Yahweh defending his people is spoken of as if he were a lawyer pleading their case in court. Alternate translation: "I will be like your lawyer to defend you and I will bring about vengeance" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 51:37

heaps of rubble

buildings that have become piles of rock

den of jackals

home for wild dogs

a horror

something that terrifies everyone who looks at it

hissing

a sound people make to show that they dislike something very much

there are no inhabitants

Alternate translation: "no one lives"

Jeremiah 51:38

roar

loud sound made by a lion

growl

a sound animals make to frighten other animals

Jeremiah 51:39

become happy

As a soldier is happy when he defeats a strong enemy. Another possible meaning is “are very drunk” .

Jeremiah 51:40

like lambs & male goats

Lambs and goats do not know before it happens that people are going to slaughter them, and the Babylonians will not know before it happens that Yahweh is going to destroy them. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 51:41

How Babylon has been captured & How Babylon has become a ruined place

The word “how” here shows that something that people thought was impossible has happened. 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: “We never thought that enemies could capture Babylon, but they have captured her ... We never thought that Babylon could become a ruined place, but it has become a ruined place” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

the praise of all the earth is seized

The word “praise” is a metonym for the thing that people praised, and the word “earth” is a metonym for the people living on the earth. This can be translated in active form. Alternate translation: “enemies have seized Babylon, the nation that everyone on earth praised” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-activepassive\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 51:42

The sea & roaring waves

Babylon's enemies have overcome her. "Waves" represent many people groups overcoming Babylon. The words "sea" and "water" often represent the nations. (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

She is covered with its roaring waves

This can be translated in active form. Alternate translation: "Its roaring waves have covered her" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 51:43

Her cities

Alternate translation: "Babylon's cities"

Jeremiah 51:44

I will punish Bel

Bel was the main god of the Babylonians and represents the whole country and the people that worshiped it. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

out from his mouth what he swallowed

Yahweh compares all the sacrifices and offerings to Bel to things he ate. (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

the nations will no longer flow

The many nations that come to Babylon to sacrifice to Bel is spoken of as a river that moves along. Alternate translation: "the people of other nations will no longer come in large groups" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 51:45

(There are no notes for this verse.)

Jeremiah 51:46

the news that is heard in 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: “when you hear the news that is in the land” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Ruler will be against ruler

The ruler is a metonym for the nations under his control. Alternate translation: “Nations will fight against other nations” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 51:47

see

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

days are coming & when I will punish

Future time is spoken of as if the “days are coming.” See how you translated this metaphor in [Jeremiah 7:32](#).

Alternate translation: “in the future ... I will punish” or “there will be a time ... when I will punish” (See: **Metaphor (p. 1498)**) (See: **Metaphor (p.1498)**)

I will punish the carved idols of Babylon

Removing the idols of Babylon is spoken of as if Yahweh would punish the idols. Alternate translation: “I will remove the carved idols of Babylon” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Babylon & her land & her slaughtered ones & her midst

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman.

Alternate translation: “the people of Babylon ... their land ... their slaughtered ones ... their midst” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Jeremiah 51:48

over Babylon & come for her

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: “over the Babylonians ... come for them ... the Babylonians have made ... their land” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

the heavens and the earth

Heaven and earth are viewed as if they were people. (See: **Personification (p.1518)**) (See: **Personification (p.1518)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

Jeremiah 51:49

Babylon has made & her land

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: “the people of Babylon ... their land ... their slaughtered ones ... their midst ... over the Babylonians ... come for them ... the Babylonians have made ... their land” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

the killed of all her land

Alternate translation: “those whom the Babylonians’ enemies have killed in the land”

Jeremiah 51:50

General Information:

General Information:

Jeremiah speaks to the Israelite people in verse 50.

Survivors of the sword

The sword is a metonym for war, in which soldiers use swords. Alternate translation: “You who have survived the war” (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Call Yahweh to mind from far away; let Jerusalem come to mind

The phrases “Call ... to mind” and “come to mind” are idioms that mean to think about or remember. Alternate translation: “Though you are far away, think about Yahweh; think about Jerusalem” (See: **Idiom (p.1487)**) (See: **Idiom (p.1487)**)

Jeremiah 51:51

insults

words that one person uses to offend another

reproach has covered our faces

The speakers' reaction to people expressing disapproval of them is spoken of as if it were a cover placed over the speakers' faces. Alternate translation: "our faces show that we are hurt because others disapprove of us" or "we cover our faces in shame because others disapprove of us" (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 51:52

see

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

days are coming & when I will punish

Future time is spoken of as if the “days are coming.” See how you translated this metaphor in [Jeremiah 7:32](#).

Alternate translation: “in the future ... I will punish” or “there will be a time ... when I will punish” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8](#). Alternate translation: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: **First, Second or Third Person (p.1467)**) (See: **First, Second or Third Person (p.1467)**)

I will punish her carved idols

Removing or destroying idols is spoken of as if Yahweh would punish the idols. Alternate translation: “I will destroy her carved idols” or “I will remove her carved idols” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

her carved idols & her land

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: “their carved idols ... their land ... the Babylonians ... their highest fortresses ... to them” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

groan

to cry out because of pain or sadness

Jeremiah 51:53

her highest fortresses & to her

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: “their highest fortresses ... to them” (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

if Babylon went up & or fortified & destroyers would come from me

This is a hypothetical situation that Yahweh does not expect to happen. Alternate translation: “Babylon will not go up ... or fortify ... destroyers will surely come from me” (See: **Hypothetical Situations (p.1484)**) (See: **Hypothetical Situations (p.1484)**)

Jeremiah 51:54

A shout of distress came from Babylon, a great collapse from the land of the Chaldeans

The same thought is expressed in two different ways for emphasis. (See: **Parallelism (p.1515)**) (See: **Parallelism (p.1515)**)

Jeremiah 51:55

destroying Babylon & her loud voice

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: “destroying the people of Babylon ... their loud voices” (See: [\[\[rc://ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc://ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

Their enemies & their noise

Alternate translation: “The enemies of the people of Babylon ... the noise of the enemies”

enemies roar like the waves of many waters

The waves of the ocean and of flooding rivers make a loud sound, and the enemies will make a very loud sound as they come. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

Jeremiah 51:56

against her—against Babylon!—and her warriors

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: “against the people of Babylon—yes, against Babylon!—and their warriors” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

her warriors have been captured

This phrase can be changed to have an active verb. Alternate translation: “her enemies have captured her warriors” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 51:57

her princes, her sages, her officials, and her soldiers

The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: “their princes, their sages, their officials, and their soldiers ... their high gates ... their aid ... for them” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

they will sleep in an unending sleep and never wake up

They will be dead. See how you translated this in [Jeremiah 51:39](#). (See: **Euphemism (p.1461)**) (See: **Euphemism (p.1461)**)

Jeremiah 51:58

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in [Jeremiah 6:6](#).

The thick walls of Babylon will be completely demolished

This can be translated in active form. Alternate translation: “The invaders will completely demolish the thick walls of Babylon” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

her high gates & her aid & for her

The city of Babylon is spoken of as if it were a woman. Alternate translation: “their high gates ... their aid ... for them” (See: [\[\[rc:///ta/man/translate/figs-metonymy\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#)) (See: **Metonymy (p.1504)**)

her high gates will be burned

This can be translated in active form. Alternate translation: “they will burn her high gates” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

everything & will be burned up

This can be translated in active form. Alternate translation: “they will burn up everything that the nations try to do for her” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 51:59

Seraiah & Neriah & Mahseiah

These are the names of men. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

in the fourth year of his reign

“after he had been king for three years.” This “fourth” is the ordinal number for four. (See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

Jeremiah 51:60

that were written about Babylon

This can be translated in active form. Alternate translation: “that he had written about Babylon”

Jeremiah 51:61

(There are no notes for this verse.)

Jeremiah 51:62

animal

If your language has a word for animals that normally live with people, you might want to use it here, because [Jeremiah 51:37](#) states that Babylon will be inhabited by wild animals.

Jeremiah 51:63

(There are no notes for this verse.)

Jeremiah 51:64

Babylon will sink like this

The stone and scroll will disappear in the water, the water will destroy the scroll, and Babylon will no longer look like a city or have buildings for people to live in. (See: **Simile (p.1537)**) (See: **Simile (p.1537)**)

will not arise

Alternate translation: "will never again be a city"

they will fall

This means the Babylonians will fall because they are exhausted. Many translations do not include these words.

Jeremiah 52

Jeremiah 52 General Notes

Structure and formatting

The chapter returns to a previous sequence of events and records Babylon's conquering of Judah. It also records the destruction of the temple in Jerusalem. (See: **temple, house, house of God (p.1573)**)

Jeremiah 52:1

General Information:

General Information:

Because of the words "Jeremiah's words end here" in [Jeremiah 51:64](#) and because the words here appear in other books of the Bible, many scholars believe that this chapter was written by someone other than Jeremiah and attached to the scroll that Jeremiah and Baruch wrote.

Hamutal

This is the name of a woman. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Libnah

This is the name of a place. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah

This refers to another man named Jeremiah, not the prophet Jeremiah who wrote this book. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 52:2

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: “what was evil in Yahweh's judgment” or “what Yahweh considers to be evil” (See: **Metaphor (p.1498)**) (See: **Metaphor (p.1498)**)

Jeremiah 52:3

(There are no notes for this verse.)

Jeremiah 52:4

It happened

This phrase is used here to mark the beginning of a new part of the story.

in the ninth year of the reign of King Zedekiah, in the tenth month, and on the tenth day of the month

after Zedekiah had been king for eight years, in the tenth calendar month, on the tenth day of the month (See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

in the ninth year

“in year nine” (See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

in the tenth month, and on the tenth day of the month

This is the tenth month of the Hebrew calendar. The tenth day is near the beginning of January on Western calendars. (See: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1470)**)

They camped opposite it

Alternate translation: “Nebuchadnezzar’s army camped opposite Jerusalem”

Jeremiah 52:5

until the eleventh year of King Zedekiah's reign

until Zedekiah had been king for more than ten years (See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

eleventh year

"year eleven" (See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

So the city was besieged

This can be translated in active form. Alternate translation: "So they besieged the city" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 52:6

By the ninth day of the fourth month

This is the fourth month of the Hebrew calendar. It is during the dry season. The ninth day is near the beginning of July on Western calendars. Zedekiah had been king for ten years, three months, and eight days. (See: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1470)**)

city

This refers to Jerusalem.

Jeremiah 52:7

the city was broken into

This can be translated in active form. Alternate translation: "the Babylonians broke through the wall around the city" (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

the two walls

the wall of the king's garden and the wall of the city

Jeremiah 52:8

plains

flat land

All his army was scattered

This can be translated in active form. This could mean: (1) “the Chaldeans scattered his entire army” or (2) “all of his soldiers ran away in different directions.” (See: **Active or Passive (p.1434)**) (See: **Active or Passive (p.1434)**)

Jeremiah 52:9

at Riblah in the land of Hamath

Riblah was a town in the territory of Hamath. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

passed sentence on him

Alternate translation: “decided how to punish him”

Jeremiah 52:10

slaughtered Zedekiah's sons before his own eyes

The eyes are a synecdoche for the whole person. The reader should also understand that others probably helped the king of Babylon kill Zedekiah's sons. Alternate translation: "forced Zedekiah to watch as the king of Babylon slaughtered Zedekiah's sons" (See: **Synecdoche (p.1542)**) (See: **Synecdoche (p.1542)**)

Jeremiah 52:11

he put out Zedekiah's eyes

"the king's men made Zedekiah blind." Use the common words for making a person blind. It is not clear that the king of Babylon took Zedekiah's eyes out of his head. The reader should also understand that others probably helped the king of Babylon make Zedekiah blind.

the day of his death

the day of Zedekiah's death

Jeremiah 52:12

in the fifth month, on the tenth day of the month, which was the nineteenth year of the reign of King Nebuchadnezzar

Nebuchadnezzar had been king for eighteen years, four months, and nine days. This is the fifth month of the Hebrew calendar. It is during the dry season. The tenth day is near the beginning of August on Western calendars. (See: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1470)**)

the nineteenth year

“during year nineteen” (See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

Nebuzaradan

This is the name of a man. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

bodyguards

people whose job is to protect someone

Jeremiah 52:13

(There are no notes for this verse.)

Jeremiah 52:14

(There are no notes for this verse.)

Jeremiah 52:15

Nebuzaradan

This is the name of a man. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 52:16

the poorest of the land

Alternate translation: "the poorest people who lived on the land"

Jeremiah 52:17

The Sea

This is a basin of water used in the worship of Yahweh.

Jeremiah 52:18

(There are no notes for this verse.)

Jeremiah 52:19

(There are no notes for this verse.)

Jeremiah 52:20

(There are no notes for this verse.)

Jeremiah 52:21

eighteen cubits & twelve cubits

A cubit was about 46 centimeters long. Alternate translation: “18 cubits ... 12 cubits” or “about 8.3 meters ... about 5.5 meters” (See: **Biblical Distance (p.1446)**) (See: **Biblical Distance (p.1446)**)

hollow

The pillars had empty space inside them.

Jeremiah 52:22

capital

This is the top part of each pillar.

five cubits

A cubit was about 46 centimeters long. Alternate translation: “5 cubits” or “about 2.3 meters” (See: **Biblical Distance (p.1446)**) (See: **Biblical Distance (p.1446)**)

Jeremiah 52:23

(There are no notes for this verse.)

Jeremiah 52:24

Seraiah

See how you translated this man's name in [Jeremiah 36:26](#).

gatekeepers

people who guard the gate of a city

Jeremiah 52:25

drafting men into the army

Alternate translation: "forcing men to fight in the army"

Jeremiah 52:26

Nebuzaradan

See how you translated this man's name in [Jeremiah 39:9](#). (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Riblah

This is the name of a city. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 52:27

(There are no notes for this verse.)

Jeremiah 52:28

seventh

(See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

3,023

“three thousand and twenty-three” (See: **Numbers (p.1509)**) (See: **Numbers (p.1509)**)

Jeremiah 52:29

eighteenth

(See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

832

“teight hundred and thirty-two” (See: **Numbers (p.1509)**) (See: **Numbers (p.1509)**)

Jeremiah 52:30

twenty-third

(See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

Nebuzaradan

See how you translated this man's name in [Jeremiah 39:9](#).

745 & 4,600

"seven hundred and forty-five ... four thousand six hundred" (See: **Numbers (p.1509)**) (See: **Numbers (p.1509)**)

Jeremiah 52:31

in the thirty-seventh year of the exile of Jehoiachin

after Jehoiachin had been an exile for more than 36 years (See: **Ordinal Numbers (p.1512)**) (See: **Ordinal Numbers (p.1512)**)

in the twelfth month, on the twenty-fifth day of the month

This is the twelfth and last month of the Hebrew calendar. The twenty-fifth day is near the middle of March on Western calendars. (See: [\[\[rc:///ta/man/translate/translate-hebrewmonths\]\]](#) and [\[\[rc:///ta/man/translate/translate-ordinal\]\]](#)) (See: **Hebrew Months (p.1470)**)

It happened

This phrase is used here to mark the beginning of a new part of the story.

Awel-Marduk

He became the king of Babylon after Nebuchadnezzar. (See: **How to Translate Names (p.1476)**) (See: **How to Translate Names (p.1476)**)

Jeremiah 52:32

He spoke kindly to him

Alternate translation: "Awel-Marduk spoke kindly to Jehoiachin"

a seat more honorable

Alternate translation: "a seat at the table that was closer to where Awel-Marduk sat"

Jeremiah 52:33

removed Jehoiachin's prison clothes

The reader should understand that removing his prison clothes represents making him a free man. (See: **Metonymy (p.1504)**) (See: **Metonymy (p.1504)**)

Jeremiah 52:34

(There are no notes for this verse.)



unfoldingWord® Translation Academy

Version 78

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: [Jeremiah 2:2](#); [Jeremiah 5:6](#); [Jeremiah 6:13](#); [Jeremiah 7:5](#); [Jeremiah 7:19](#); [Jeremiah 7:28](#); [Jeremiah 7:34](#); [Jeremiah 8:5](#); [Jeremiah 8:6](#); [Jeremiah 8:7](#); [Jeremiah 8:10](#); [Jeremiah 11:20](#); [Jeremiah 14:14](#); [Jeremiah 16:5](#); [Jeremiah 18:16](#); [Jeremiah 18:23](#); [Jeremiah 19:8](#); [Jeremiah 19:10](#); [Jeremiah 21:12](#); [Jeremiah 22:3](#); [Jeremiah 23:5](#); [Jeremiah 23:6](#); [Jeremiah 23:25](#); [Jeremiah 25:9](#); [Jeremiah 25:11](#); [Jeremiah 25:12](#); [Jeremiah 25:38](#); [Jeremiah 30:10](#); [Jeremiah 30:24](#); [Jeremiah 31:3](#); [Jeremiah 31:14](#); [Jeremiah 32:18](#); [Jeremiah 32:19](#); [Jeremiah 32:24](#); [Jeremiah 32:31](#); [Jeremiah 33:9](#); [Jeremiah 36:32](#); [Jeremiah 38:27](#); [Jeremiah 42:2](#); [Jeremiah 43:3](#); [Jeremiah 43:9](#); [Jeremiah 44:7](#); [Jeremiah 44:8](#); [Jeremiah 44:22](#); [Jeremiah 45:3](#); [Jeremiah 46:5](#); [Jeremiah 46:28](#); [Jeremiah 47:5](#); [Jeremiah 48:5](#); [Jeremiah 48:7](#); [Jeremiah 48:30](#); [Jeremiah 48:33](#); [Jeremiah 48:38](#); [Jeremiah 48:39](#); [Jeremiah 49:5](#); [Jeremiah 49:13](#); [Jeremiah 49:16](#); [Jeremiah 49:17](#); [Jeremiah 49:24](#); [Jeremiah 50:3](#); [Jeremiah 50:13](#); [Jeremiah 50:28](#); [Jeremiah 51:24](#); [Jeremiah 51:26](#)

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.

Next we recommend you learn about:

[Abstract Nouns \(UTA PDF\)](#)

[Word Order \(UTA PDF\)](#)

Referenced in: Jeremiah 1:3; Jeremiah 2:2; Jeremiah 2:15; Jeremiah 2:34; Jeremiah 2:37; Jeremiah 3:3; Jeremiah 3:21; Jeremiah 4:5; Jeremiah 4:11; Jeremiah 4:13; Jeremiah 4:15; Jeremiah 4:20; Jeremiah 5:17; Jeremiah 5:20; Jeremiah 5:26; Jeremiah 6:7; Jeremiah 6:11; Jeremiah 6:12; Jeremiah 6:29; Jeremiah 6:30; Jeremiah 7:28; Jeremiah 7:32; Jeremiah 8:2; Jeremiah 8:16; Jeremiah 8:20; Jeremiah 9:1; Jeremiah 9:10; Jeremiah 9:12; Jeremiah 9:19; Jeremiah 10:2; Jeremiah 10:5; Jeremiah 10:9; Jeremiah 10:14; Jeremiah 10:20; Jeremiah 10:21; Jeremiah 11:3; Jeremiah 11:9; Jeremiah 11:10; Jeremiah 11:12; Jeremiah 11:16; Jeremiah 11:19; Jeremiah 11:23; Jeremiah 12:4; Jeremiah 12:11; Jeremiah 13:12; Jeremiah 13:17; Jeremiah 13:19; Jeremiah 14:9; Jeremiah 14:16; Jeremiah 14:18; Jeremiah 15:13; Jeremiah 15:16; Jeremiah 16:4; Jeremiah 16:6; Jeremiah 16:14; Jeremiah 16:17; Jeremiah 17:1; Jeremiah 17:5; Jeremiah 17:13; Jeremiah 17:14; Jeremiah 17:16; Jeremiah 17:18; Jeremiah 17:25; Jeremiah 17:27; Jeremiah 18:4; Jeremiah 18:22; Jeremiah 18:23; Jeremiah 19:6; Jeremiah 19:9; Jeremiah 19:11; Jeremiah 20:6; Jeremiah 20:7; Jeremiah 20:10; Jeremiah 20:11; Jeremiah 20:14; Jeremiah 20:15; Jeremiah 21:10; Jeremiah 22:23; Jeremiah 22:25; Jeremiah 23:6; Jeremiah 23:40; Jeremiah 24:2; Jeremiah 24:3; Jeremiah 25:13; Jeremiah 25:33; Jeremiah 25:37; Jeremiah 27:16; Jeremiah 27:22; Jeremiah 28:4; Jeremiah 28:9; Jeremiah 28:11; Jeremiah 29:14; Jeremiah 29:22; Jeremiah 30:18; Jeremiah 30:19; Jeremiah 30:20; Jeremiah 31:4; Jeremiah 31:7; Jeremiah 31:15; Jeremiah 31:37; Jeremiah 31:38; Jeremiah 31:40; Jeremiah 32:2; Jeremiah 32:11; Jeremiah 32:15; Jeremiah 32:25; Jeremiah 32:34; Jeremiah 32:43; Jeremiah 33:4; Jeremiah 33:16; Jeremiah 34:3; Jeremiah 34:15; Jeremiah 35:14; Jeremiah 36:30; Jeremiah 36:32; Jeremiah 37:4; Jeremiah 37:16; Jeremiah 37:21; Jeremiah 38:2; Jeremiah 38:17; Jeremiah 38:18; Jeremiah 38:19; Jeremiah 38:22; Jeremiah 38:23; Jeremiah 38:28; Jeremiah 40:1; Jeremiah 40:7; Jeremiah 40:12; Jeremiah 40:15; Jeremiah 41:3; Jeremiah 41:16; Jeremiah 43:5; Jeremiah 43:11; Jeremiah 44:8; Jeremiah 44:17; Jeremiah 44:26; Jeremiah 46:23; Jeremiah 46:26; Jeremiah 48:4; Jeremiah 48:7; Jeremiah 48:15; Jeremiah 48:17; Jeremiah 48:20; Jeremiah 48:21; Jeremiah 48:25; Jeremiah 48:41; Jeremiah 48:42; Jeremiah 48:46; Jeremiah 49:3; Jeremiah 49:14; Jeremiah 49:15; Jeremiah 49:19; Jeremiah 49:21; Jeremiah 49:29; Jeremiah 50:5; Jeremiah 50:9; Jeremiah 50:15; Jeremiah 50:17; Jeremiah 50:20; Jeremiah 50:24; Jeremiah 50:30; Jeremiah 50:33; Jeremiah 50:37; Jeremiah 50:39; Jeremiah 50:44; Jeremiah 51:4; Jeremiah 51:8; Jeremiah 51:9; Jeremiah 51:13; Jeremiah 51:17; Jeremiah 51:31; Jeremiah 51:32; Jeremiah 51:41; Jeremiah 51:42; Jeremiah 51:46; Jeremiah 51:56; Jeremiah 51:58; Jeremiah 52:5; Jeremiah 52:7; Jeremiah 52:8

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: [Jeremiah 6:19](#); [Jeremiah 12:9](#); [Jeremiah 15:10](#); [Jeremiah 22:29](#); [Jeremiah 31:7](#); [Jeremiah 31:23](#); [Jeremiah 47:5](#); [Jeremiah 49:31](#); [Jeremiah 49:32](#); [Jeremiah 51:11](#); [Jeremiah 51:25](#)

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: [Jeremiah 1:3](#); [Jeremiah 2:6](#); [Jeremiah 2:25](#); [Jeremiah 2:27](#); [Jeremiah 2:34](#); [Jeremiah 2:36](#); [Jeremiah 3:23](#); [Jeremiah 4:22](#); [Jeremiah 4:30](#); [Jeremiah 5:10](#); [Jeremiah 5:13](#); [Jeremiah 5:19](#); [Jeremiah 5:22](#); [Jeremiah 5:24](#); [Jeremiah 5:30](#); [Jeremiah 5:31](#); [Jeremiah 6:1](#); [Jeremiah 6:3](#); [Jeremiah 6:4](#); [Jeremiah 6:5](#); [Jeremiah 6:16](#); [Jeremiah 6:19](#); [Jeremiah 6:22](#); [Jeremiah 6:23](#); [Jeremiah 6:29](#); [Jeremiah 7:4](#); [Jeremiah 7:18](#); [Jeremiah 8:6](#); [Jeremiah 8:7](#); [Jeremiah 9:18](#); [Jeremiah 9:24](#); [Jeremiah 10:13](#); [Jeremiah 12:9](#); [Jeremiah 13 General Notes](#); [Jeremiah 13:19](#); [Jeremiah 13:20](#); [Jeremiah 14:5](#); [Jeremiah 14:8](#); [Jeremiah 14:14](#); [Jeremiah 14:18](#); [Jeremiah 15 General Notes](#); [Jeremiah 15:1](#); [Jeremiah 15:4](#); [Jeremiah 15:8](#); [Jeremiah 15:10](#); [Jeremiah 15:15](#); [Jeremiah 18:18](#); [Jeremiah 22:2](#); [Jeremiah 22:30](#); [Jeremiah 23:8](#); [Jeremiah 23:21](#); [Jeremiah 23:25](#); [Jeremiah 25:6](#); [Jeremiah 25:7](#); [Jeremiah 26:1](#); [Jeremiah 27:7](#); [Jeremiah 29:5](#); [Jeremiah 29:12](#); [Jeremiah 29:28](#); [Jeremiah 31:23](#); [Jeremiah 33:11](#); [Jeremiah 33:13](#); [Jeremiah 34 General Notes](#); [Jeremiah 37:9](#); [Jeremiah 39:13](#); [Jeremiah 39:14](#); [Jeremiah 41:8](#); [Jeremiah 41:18](#); [Jeremiah 42:22](#); [Jeremiah 43 General Notes](#); [Jeremiah 44:17](#); [Jeremiah 44:23](#); [Jeremiah 46:2](#); [Jeremiah 46:9](#); [Jeremiah 48:8](#); [Jeremiah 48:11](#); [Jeremiah 48:33](#);

[Jeremiah 48:46](#); [Jeremiah 49:15](#); [Jeremiah 49:16](#); [Jeremiah 50 General Notes](#); [Jeremiah 50:14](#); [Jeremiah 50:20](#);
[Jeremiah 50:21](#); [Jeremiah 50:27](#); [Jeremiah 50:31](#); [Jeremiah 50:41](#)

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: [Jeremiah 24:1](#); [Jeremiah 32:17](#); [Jeremiah 34:8](#); [Jeremiah 34:9](#); [Jeremiah 34:18](#); [Jeremiah 34:19](#); [Jeremiah 37:4](#); [Jeremiah 38:7](#); [Jeremiah 39:15](#); [Jeremiah 41:9](#); [Jeremiah 41:16](#); [Jeremiah 49:28](#)

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 handspace was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong," which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

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.

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)

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: [Jeremiah 52:21](#); [Jeremiah 52:22](#)

Biblical Money

Description

This page answers the question: *How can I translate the values of money in the Bible?*

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see [Biblical Weight](#). The strategies below are for translating the value of money in the New Testament.

- (1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See [Copy or Borrow Words](#).)
- (2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
- (3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.
- (4) Use the biblical term and give the equivalent amount in the text or a footnote.
- (5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

1 The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

Use the Bible term and spell it in a way that is similar to the way it sounds. (See [Copy or Borrow Words.](#))

1 "The one owed **500 denali**, and the other, **50.**"

Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

1 "The one owed **500 silver coins**, and the other, **50.**"

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

1 "The one owed **500 days' wages**, and the other, **50.**"

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

1 "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

1 [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

1 "The one owed **500 denarii**,¹ and the other, **50.**" (Luke 7:41 ULT)

[1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

[Copy or Borrow Words \(UTA PDF\)](#)

[Translate Unknowns \(UTA PDF\)](#)

Referenced in: [Jeremiah 32:9](#)

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "I do not know at what time I will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that he did not know at what time he would arrive.

This page answers the question: *What are direct and indirect quotations?*

In order to understand this topic, it would be good to read:

[Pronouns \(UTA PDF\)](#)

[Verbs \(UTA PDF\)](#)

[Quotations and Quote Margins \(UTA PDF\)](#)

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."
(Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming**,
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

- (1) If a direct quote would not work well in your language, change it to an indirect quote.
- (2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

- (1) If a direct quote would not work well in your language, change it to an indirect quote.

And he commanded him to tell no one, but, **“Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”** (Luke 5:14 ULT)

He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them.**

- (2) If an indirect quote would not work well in your language, change it to a direct quote.

And he commanded him **to tell no one**, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

He commanded him, **“Tell no one.** But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them.”

You may also want to watch the video at https://ufw.io/figs_quotations.

Next we recommend you learn about:

Quotes within Quotes ([UTA PDF](#))

Referenced in: [Jeremiah 32:7](#)

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of “not.” Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

This page answers the question: *What are double negatives?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

Description

Negative words are words that have in them the meaning “not.” Examples in English are “no,” “not,” “none,” “no one,” “nothing,” “nowhere,” “never,” “nor,” “neither,” and “without.” Also, some words have prefixes or suffixes that mean “not,” such as the bolded parts of these words: “**un**happy,” “**im**possible,” and “**useless**.” Some other kinds of words also have a negative meaning, such as “lack” or “reject,” or even “fight” or “evil.”

A double negative occurs when a clause has two words that each have a negative meaning.

We did this **not** because we have **no** authority ... (2 Thessalonians 3:9a ULT)

And this was **not** done **without** an oath! (Hebrews 7:20a ULT)

Be sure of this—the wicked person will **not** go **unpunished**. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, “No vi a nadie,” literally says “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” The two negatives are seen as in agreement with each other, and the sentence means, “I did not see anyone.”
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, “He is not unintelligent” can mean “He is very intelligent.” In this case, the double negative is actually the figure of speech called [litotes](#).

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

χωρίς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν
Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

- (1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
- (2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
- (3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

- (1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)

"For we have a high priest who can feel sympathy for our weaknesses."

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

"... so that they may be fruitful."

- (2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν
Without me **not** you can do **nothing** (John 15:5)

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

...ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)

...iota one or one serif **not not** may pass away from the law

...**not even** one iota or one serif may pass away from the law

or:

...**certainly no** iota or serif may pass away from the law

Next we recommend you learn about:

Verbs ([UTA PDF](#))

Referenced in: [Jeremiah 30:11](#); [Jeremiah 46:28](#); [Jeremiah 49:36](#)

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: [Jeremiah 1:10](#); [Jeremiah 4:6](#); [Jeremiah 4:11](#); [Jeremiah 5:15](#); [Jeremiah 7:20](#); [Jeremiah 7:24](#); [Jeremiah 7:29](#); [Jeremiah 7:34](#); [Jeremiah 8:6](#); [Jeremiah 10:8](#); [Jeremiah 14:3](#); [Jeremiah 15:9](#); [Jeremiah 15:10](#); [Jeremiah 15:11](#); [Jeremiah 15:13](#); [Jeremiah 15:20](#); [Jeremiah 17:3](#); [Jeremiah 17:6](#); [Jeremiah 17:23](#); [Jeremiah 18:7](#); [Jeremiah 18:9](#); [Jeremiah 18:11](#); [Jeremiah 20:8](#); [Jeremiah 20:18](#); [Jeremiah 21:5](#); [Jeremiah 21:7](#); [Jeremiah 22:9](#); [Jeremiah 22:13](#); [Jeremiah 22:15](#); [Jeremiah 23:2](#); [Jeremiah 23:3](#); [Jeremiah 23:4](#); [Jeremiah 23:8](#); [Jeremiah 23:26](#); [Jeremiah 24:9](#); [Jeremiah 25:5](#); [Jeremiah 25:14](#); [Jeremiah 26:13](#); [Jeremiah 26:14](#); [Jeremiah 26:15](#); [Jeremiah 31:19](#); [Jeremiah 32:37](#); [Jeremiah 32:41](#); [Jeremiah 33:5](#); [Jeremiah 33:15](#); [Jeremiah 42:5](#); [Jeremiah 42:11](#); [Jeremiah 42:18](#); [Jeremiah 44:6](#); [Jeremiah 46:6](#); [Jeremiah 47:3](#); [Jeremiah 48:3](#); [Jeremiah 50:4](#); [Jeremiah 50:11](#); [Jeremiah 50:12](#); [Jeremiah 50:16](#); [Jeremiah 50:20](#); [Jeremiah 50:27](#); [Jeremiah 50:29](#); [Jeremiah 50:31](#); [Jeremiah 50:39](#); [Jeremiah 50:40](#)

Ellipsis

Description

An ellipsis¹ occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous.**
(Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

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)

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](#))

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight.**” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

“Lord, **I want you to heal me so** that I might receive my sight.”

To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

So the wicked will not stand in the judgment, nor **sinner in the assembly** of the righteous. (Psalm 1:5 ULT)

So the wicked will not stand in the judgment, and **sinner will not stand in the assembly** of the righteous.

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight.**” (Luke 18:40b-41 ULT)

Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, **I want you to heal me** that I might receive my sight.”

He makes Lebanon skip like a calf **and Sirion like a young ox.** (Psalm 29:6 ULT)

He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence. ↩

"

Referenced in: [Jeremiah 2:32](#); [Jeremiah 2:36](#); [Jeremiah 3:22](#); [Jeremiah 4:20](#); [Jeremiah 6:11](#); [Jeremiah 6:12](#); [Jeremiah 6:21](#); [Jeremiah 9:16](#); [Jeremiah 9:20](#); [Jeremiah 9:23](#); [Jeremiah 12:5](#); [Jeremiah 13:14](#); [Jeremiah 14:19](#); [Jeremiah 17:19](#); [Jeremiah 18:18](#); [Jeremiah 18:21](#); [Jeremiah 19:7](#); [Jeremiah 19:13](#); [Jeremiah 22:4](#); [Jeremiah 22:18](#); [Jeremiah 36:19](#); [Jeremiah 45:1](#); [Jeremiah 46:9](#); [Jeremiah 49:14](#)

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: [Jeremiah 13:22](#); [Jeremiah 14:12](#); [Jeremiah 16:4](#); [Jeremiah 29:22](#); [Jeremiah 30:11](#); [Jeremiah 34:20](#); [Jeremiah 39:18](#); [Jeremiah 47:5](#); [Jeremiah 51:57](#)

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: [Jeremiah 3:19](#); [Jeremiah 48:39](#)

Exclusive and Inclusive 'We'

Description

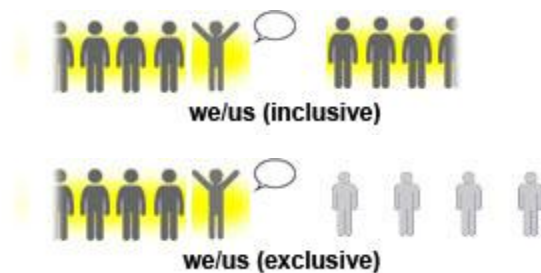
Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also 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: [Jeremiah 9:18](#)

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: [Jeremiah 1:8](#); [Jeremiah 1:19](#); [Jeremiah 2:3](#); [Jeremiah 2:11](#); [Jeremiah 2:12](#); [Jeremiah 2:14](#); [Jeremiah 2:22](#); [Jeremiah 2:29](#); [Jeremiah 3:1](#); [Jeremiah 3:10](#); [Jeremiah 3:13](#); [Jeremiah 3:16](#); [Jeremiah 3:20](#); [Jeremiah 4:2](#); [Jeremiah 5:9](#); [Jeremiah 5:11](#); [Jeremiah 5:29](#); [Jeremiah 6:12](#); [Jeremiah 7:11](#); [Jeremiah 7:32](#); [Jeremiah 8:3](#); [Jeremiah 8:13](#); [Jeremiah 8:17](#); [Jeremiah 9:6](#); [Jeremiah 9:9](#); [Jeremiah 9:22](#); [Jeremiah 9:24](#); [Jeremiah 12:17](#); [Jeremiah 13:11](#); [Jeremiah 13:14](#); [Jeremiah 15:6](#); [Jeremiah 15:9](#); [Jeremiah 16:5](#); [Jeremiah 16:16](#); [Jeremiah 18:6](#); [Jeremiah 21:10](#); [Jeremiah 22:16](#); [Jeremiah 23:1](#); [Jeremiah 23:4](#); [Jeremiah 23:23](#); [Jeremiah 23:28](#); [Jeremiah 23:33](#); [Jeremiah 25:31](#); [Jeremiah 27:18](#); [Jeremiah 27:22](#); [Jeremiah 28:16](#); [Jeremiah 29:9](#); [Jeremiah 29:19](#); [Jeremiah 29:23](#); [Jeremiah 29:32](#); [Jeremiah 30:3](#); [Jeremiah 30:9](#); [Jeremiah 30:10](#); [Jeremiah 30:17](#); [Jeremiah 30:21](#); [Jeremiah 31:14](#); [Jeremiah 31:16](#); [Jeremiah 31:20](#); [Jeremiah 31:27](#); [Jeremiah 31:31](#); [Jeremiah 31:33](#); [Jeremiah 31:36](#); [Jeremiah 31:37](#); [Jeremiah 31:38](#); [Jeremiah 32:2](#); [Jeremiah 32:3](#); [Jeremiah 32:5](#); [Jeremiah 32:6](#); [Jeremiah 32:26](#); [Jeremiah 32:30](#); [Jeremiah 32:44](#); [Jeremiah 33:1](#); [Jeremiah 33:14](#); [Jeremiah 33:19](#); [Jeremiah 33:20](#); [Jeremiah 33:23](#); [Jeremiah 34:1](#); [Jeremiah 34:5](#); [Jeremiah 34:17](#); [Jeremiah 35:1](#); [Jeremiah 35:12](#); [Jeremiah 35:13](#); [Jeremiah 35:18](#); [Jeremiah 36:1](#); [Jeremiah 36:4](#); [Jeremiah 36:5](#); [Jeremiah 36:10](#); [Jeremiah 36:26](#); [Jeremiah 36:27](#); [Jeremiah 36:32](#); [Jeremiah 44:10](#); [Jeremiah 46:10](#); [Jeremiah 46:18](#); [Jeremiah 46:23](#); [Jeremiah 48:12](#); [Jeremiah 48:15](#); [Jeremiah 48:25](#); [Jeremiah 48:35](#); [Jeremiah 48:38](#); [Jeremiah 48:43](#); [Jeremiah 48:47](#); [Jeremiah 49:2](#); [Jeremiah 49:8](#); [Jeremiah 49:13](#); [Jeremiah 49:16](#); [Jeremiah 49:26](#); [Jeremiah 49:30](#); [Jeremiah 49:32](#); [Jeremiah 50:4](#); [Jeremiah 50:10](#); [Jeremiah 50:30](#); [Jeremiah 50:35](#); [Jeremiah 51:24](#); [Jeremiah 51:25](#); [Jeremiah 51:48](#); [Jeremiah 51:52](#)

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. For help with translating these, we suggest you read:

- [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 or she 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](#)

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for “you.” People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of “you” if your language does make any of these distinctions.

”

Referenced in: [Jeremiah 16:9](#); [Jeremiah 22:23](#); [Jeremiah 23:33](#); [Jeremiah 23:37](#); [Jeremiah 23:38](#); [Jeremiah 23:39](#); [Jeremiah 23:40](#); [Jeremiah 27:12](#); [Jeremiah 31:16](#); [Jeremiah 31:17](#); [Jeremiah 32:5](#); [Jeremiah 32:36](#); [Jeremiah 32:43](#); [Jeremiah 36:19](#); [Jeremiah 37:7](#); [Jeremiah 38:20](#); [Jeremiah 49:12](#)

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: [Jeremiah 1:3](#); [Jeremiah 28:1](#); [Jeremiah 28:17](#); [Jeremiah 36:9](#); [Jeremiah 36:22](#); [Jeremiah 39:1](#); [Jeremiah 39:2](#); [Jeremiah 41:1](#); [Jeremiah 52:4](#); [Jeremiah 52:6](#); [Jeremiah 52:12](#); [Jeremiah 52:31](#)

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Parts of Speech ([UTA PDF](#))

... his own **kingdom and glory**. (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

while we look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

If you are willing and obedient ... (Isaiah 1:19a ULT)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Substitute the describing noun with an adjective that means the same thing.
- (2) Substitute the describing noun with a phrase that means the same thing.
- (3) Substitute the describing adjective with an adverb that means the same thing.
- (4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the

other.

(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

For I will give you **wise words** ...

Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

for I will give you **words of wisdom**.

You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

If you are willing and obedient ... (Isaiah 1:19a ULT)

If you are **willingly obedient** ...

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

If you are willing and obedient ... (Isaiah 1:19a ULT)

The adjective "obedient" can be substituted with the verb "obey."

if you **obey willingly** ...

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

We look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun "glory" can be changed to the adjective "glorious" to make it clear that Jesus' appearing is what we hope for. Also, "Jesus Christ" can be moved to the front of the phrase and "great God and Savior" put into a relative clause that describes the one person, Jesus Christ.

We look forward to receiving **what we are longing for, the blessed and glorious appearing of Jesus Christ, who is our great God and Savior**.

Next we recommend you learn about:

Doublet ([UTA PDF](#))

Referenced in: [Jeremiah 2:19](#); [Jeremiah 7:13](#); [Jeremiah 33:9](#)

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 Jeremiah; Jeremiah 1:1; Jeremiah 1:2; Jeremiah 2:10; Jeremiah 2:16; Jeremiah 2:18; Jeremiah 3:2; Jeremiah 6:1; Jeremiah 7:31; Jeremiah 10:9; Jeremiah 11:21; Jeremiah 20:1; Jeremiah 20:3; Jeremiah 21:1; Jeremiah 22:11; Jeremiah 22:20; Jeremiah 25:3; Jeremiah 25:20; Jeremiah 25:23; Jeremiah 25:25; Jeremiah 26:18; Jeremiah 26:22; Jeremiah 26:24; Jeremiah 28:1; Jeremiah 29:3; Jeremiah 29:21; Jeremiah 29:24; Jeremiah 29:25; Jeremiah 29:26; Jeremiah 31:38; Jeremiah 31:39; Jeremiah 31:40; Jeremiah 32:7; Jeremiah 32:12; Jeremiah 34:7; Jeremiah 35:2; Jeremiah 35:3; Jeremiah 35:4; Jeremiah 35:6; Jeremiah 35:14; Jeremiah 36:10; Jeremiah 36:11; Jeremiah 36:12; Jeremiah 36:14; Jeremiah 36:26; Jeremiah 37:3; Jeremiah 37:13; Jeremiah 37:14; Jeremiah 38:1; Jeremiah 38:7; Jeremiah 39:3; Jeremiah 39:5; Jeremiah 39:9; Jeremiah 39:13; Jeremiah 39:14; Jeremiah 40:1; Jeremiah 40:8; Jeremiah 40:13; Jeremiah 40:14; Jeremiah 40:15; Jeremiah 41:1; Jeremiah 41:2; Jeremiah 41:10; Jeremiah 41:17; Jeremiah 42:1; Jeremiah 43:2; Jeremiah 43:6; Jeremiah 43:7; Jeremiah 43:13; Jeremiah 44:1; Jeremiah 44:30; Jeremiah 46:2; Jeremiah 46:9; Jeremiah 46:14; Jeremiah 46:18; Jeremiah 46:25; Jeremiah 47:4; Jeremiah 48:1; Jeremiah 48:2; Jeremiah 48:3; Jeremiah 48:5; Jeremiah 48:7; Jeremiah 48:13; Jeremiah 48:18; Jeremiah 48:19; Jeremiah 48:21; Jeremiah 48:24; Jeremiah 48:31; Jeremiah 48:32; Jeremiah 48:34; Jeremiah 48:36; Jeremiah 48:41; Jeremiah 48:45; Jeremiah 49:3; Jeremiah 49:7; Jeremiah 49:8; Jeremiah 49:13; Jeremiah 49:22; Jeremiah 49:23; Jeremiah 49:27; Jeremiah 49:28; Jeremiah 50:2; Jeremiah 50:21; Jeremiah 51:1; Jeremiah 51:27; Jeremiah 51:59; Jeremiah 52:1; Jeremiah 52:9; Jeremiah 52:12; Jeremiah 52:15; Jeremiah 52:26; Jeremiah 52:31

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.

"

Referenced in: [Jeremiah 1:6](#); [Jeremiah 1:15](#); [Jeremiah 3:6](#); [Jeremiah 3:13](#); [Jeremiah 7:25](#); [Jeremiah 8 General Notes](#); [Jeremiah 8:16](#); [Jeremiah 8:18](#); [Jeremiah 15:8](#); [Jeremiah 23:10](#); [Jeremiah 23:17](#); [Jeremiah 31:12](#); [Jeremiah 38:6](#); [Jeremiah 39:9](#); [Jeremiah 39:10](#); [Jeremiah 40:15](#); [Jeremiah 42:1](#); [Jeremiah 42:8](#); [Jeremiah 43:4](#); [Jeremiah 44:27](#)

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.

"

Referenced in: [Jeremiah 22:24](#); [Jeremiah 23:22](#); [Jeremiah 27:18](#); [Jeremiah 31:36](#); [Jeremiah 31:37](#); [Jeremiah 33:20](#); [Jeremiah 33:21](#); [Jeremiah 33:25](#); [Jeremiah 33:26](#); [Jeremiah 51:53](#)

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**

"

Referenced in: [Jeremiah 1:2](#); [Jeremiah 1:3](#); [Jeremiah 1:4](#); [Jeremiah 1:11](#); [Jeremiah 1:13](#); [Jeremiah 2:1](#); [Jeremiah 2:24](#); [Jeremiah 2:26](#); [Jeremiah 4:2](#); [Jeremiah 4:7](#); [Jeremiah 5:2](#); [Jeremiah 5:12](#); [Jeremiah 6:1](#); [Jeremiah 6:7](#); [Jeremiah 6:10](#); [Jeremiah 6:11](#); [Jeremiah 7:1](#); [Jeremiah 7:11](#); [Jeremiah 7:12](#); [Jeremiah 7:20](#); [Jeremiah 7:26](#); [Jeremiah 8:14](#); [Jeremiah 8:16](#); [Jeremiah 9:4](#); [Jeremiah 9:7](#); [Jeremiah 9:13](#); [Jeremiah 9:15](#); [Jeremiah 9:17](#); [Jeremiah 9:19](#); [Jeremiah 9:25](#); [Jeremiah 10:18](#); [Jeremiah 10:25](#); [Jeremiah 11:1](#); [Jeremiah 11:6](#); [Jeremiah 11:8](#); [Jeremiah 11:19](#); [Jeremiah 11:23](#); [Jeremiah 12:11](#); [Jeremiah 12:16](#); [Jeremiah 13:3](#); [Jeremiah 13:8](#); [Jeremiah 13:10](#); [Jeremiah 13:20](#); [Jeremiah 14:1](#); [Jeremiah 14:2](#); [Jeremiah 14:10](#); [Jeremiah 15:8](#); [Jeremiah 15:9](#); [Jeremiah 15:17](#); [Jeremiah 16:1](#); [Jeremiah 16:5](#); [Jeremiah 16:9](#); [Jeremiah 16:14](#); [Jeremiah 16:18](#); [Jeremiah 16:19](#); [Jeremiah 17:11](#); [Jeremiah 18:1](#); [Jeremiah 18:5](#); [Jeremiah 18:12](#); [Jeremiah 18:21](#); [Jeremiah 19:3](#); [Jeremiah 19:7](#); [Jeremiah 20:4](#); [Jeremiah 21:1](#); [Jeremiah 21:5](#); [Jeremiah 21:10](#); [Jeremiah 22:3](#); [Jeremiah 22:17](#); [Jeremiah 22:20](#); [Jeremiah 23:5](#); [Jeremiah 23:7](#); [Jeremiah 23:9](#); [Jeremiah 23:14](#); [Jeremiah 23:22](#); [Jeremiah 24:4](#); [Jeremiah 24:5](#); [Jeremiah 25 General Notes](#); [Jeremiah 25:1](#); [Jeremiah 25:6](#); [Jeremiah 25:7](#); [Jeremiah 25:9](#); [Jeremiah 25:26](#); [Jeremiah 25:31](#); [Jeremiah 26:1](#); [Jeremiah 27:5](#); [Jeremiah 28:12](#); [Jeremiah 29:30](#); [Jeremiah 30:1](#); [Jeremiah 31:2](#); [Jeremiah 31:19](#); [Jeremiah 31:22](#); [Jeremiah 32:1](#); [Jeremiah 32:6](#); [Jeremiah 32:26](#); [Jeremiah 33:1](#);

Jeremiah 33:19; Jeremiah 33:23; Jeremiah 34:1; Jeremiah 34:8; Jeremiah 34:12; Jeremiah 34:13; Jeremiah 35:1;
Jeremiah 35:12; Jeremiah 36:27; Jeremiah 37:4; Jeremiah 37:6; Jeremiah 38:7; Jeremiah 38:16; Jeremiah 39:15;
Jeremiah 40:1; Jeremiah 42:4; Jeremiah 42:7; Jeremiah 42:19; Jeremiah 42:20; Jeremiah 43:8; Jeremiah 44:1; Jeremiah
44:11; Jeremiah 44:12; Jeremiah 44:26; Jeremiah 44:29; Jeremiah 46:1; Jeremiah 46:9; Jeremiah 46:17; Jeremiah
46:21; Jeremiah 47:1; Jeremiah 47:6; Jeremiah 48:28; Jeremiah 48:43; Jeremiah 49:34; Jeremiah 49:36; Jeremiah 50:1;
Jeremiah 50:5; Jeremiah 50:26; Jeremiah 50:32; Jeremiah 51:2; Jeremiah 51:50

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

This page answers the question: *What other uses are there for imperative sentences in the Bible?*

In order to understand this topic, it would be good to read:

Sentence Types ([UTA PDF](#))

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

Now Yahweh appeared to him and said, “**Do not go down** to Egypt; **live** in the land that I tell you to live in.” (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command “Be clean” means to “be healed” so that others around would know that it was safe to touch the man again.)

“I am willing. **Be clean.**” Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like “light must be.”

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

God blessed them and said to them, “**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.” (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

Do not abandon wisdom and she will watch over you; **love** her and she will keep you safe.
(Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translation Strategies

- (1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
- (2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.
- (3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Examples of Translation Strategies Applied

- (1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

Be clean. (Matthew 8:3b ULT)

“You are now clean.” “I now cleanse you.”

God said, “**Let there be light**,” and there was light. (Genesis 1:3 ULT)

God said, “**There is now light**” and there was light.

God blessed them and said to them, “**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.” (Genesis 1:28 ULT)

God blessed them and said to them, “**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.”

- (2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.

God said, “**Let there be light**,” and there was light. (Genesis 1:3 ULT)

God said, ‘Let there be light,’ **so** there was light. God said, “Light must be;” **as a result**, there was light.

- (3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

"If you teach a child the way he should go, **then** when he is old he will not turn away from that instruction."

"

Referenced in: [Jeremiah 48:26](#)

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 "the righteous," 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? **You know, for you were born then, and the number of your days is many!** (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 the irony in a way that shows that the speaker is saying what someone else believes.
- (2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of the irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.)

Examples of Translation Strategies Applied

- (1) Translate it in a way that shows that the speaker is saying what someone else believes.

How well you reject the commandment of God so 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!

or:

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 people who know that they are 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. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** 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? **You know, for you were born then, and the number of your days is many!** (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: [Jeremiah 2:28](#); [Jeremiah 2:33](#); [Jeremiah 7:21](#); [Jeremiah 8:9](#); [Jeremiah 9:3](#); [Jeremiah 13:23](#); [Jeremiah 25:34](#); [Jeremiah 34:17](#); [Jeremiah 44:25](#); [Jeremiah 46:11](#)

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: [Jeremiah 6:13](#); [Jeremiah 8:10](#); [Jeremiah 9:1](#); [Jeremiah 14:17](#); [Jeremiah 16:6](#); [Jeremiah 16:13](#); [Jeremiah 25:33](#); [Jeremiah 31:34](#); [Jeremiah 31:37](#); [Jeremiah 42:1](#); [Jeremiah 42:6](#); [Jeremiah 42:8](#); [Jeremiah 44:12](#)

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](#).

"

Referenced in: Jeremiah 1:9; Jeremiah 1:10; Jeremiah 1:12; Jeremiah 1:14; Jeremiah 1:15; Jeremiah 1:17; Jeremiah 1:18; Jeremiah 2 General Notes; Jeremiah 2:2; Jeremiah 2:3; Jeremiah 2:5; Jeremiah 2:6; Jeremiah 2:7; Jeremiah 2:8; Jeremiah 2:13; Jeremiah 2:14; Jeremiah 2:15; Jeremiah 2:18; Jeremiah 2:20; Jeremiah 2:21; Jeremiah 2:23; Jeremiah 2:24; Jeremiah 2:25; Jeremiah 2:27; Jeremiah 2:30; Jeremiah 2:31; Jeremiah 2:33; Jeremiah 3:1; Jeremiah 3:2; Jeremiah 3:6; Jeremiah 3:7; Jeremiah 3:9; Jeremiah 3:13; Jeremiah 3:14; Jeremiah 3:15; Jeremiah 3:16; Jeremiah 3:17; Jeremiah 3:18; Jeremiah 3:19; Jeremiah 3:21; Jeremiah 3:22; Jeremiah 3:25; Jeremiah 4:1; Jeremiah 4:3; Jeremiah 4:4; Jeremiah 4:6; Jeremiah 4:7; Jeremiah 4:8; Jeremiah 4:11; Jeremiah 4:12; Jeremiah 4:14; Jeremiah 4:18; Jeremiah 4:28; Jeremiah 4:30; Jeremiah 4:31; Jeremiah 5:3; Jeremiah 5:5; Jeremiah 5:6; Jeremiah 5:7; Jeremiah 5:8; Jeremiah 5:10; Jeremiah 5:12; Jeremiah 5:14; Jeremiah 5:17; Jeremiah 5:19; Jeremiah 5:22; Jeremiah 5:23; Jeremiah 5:24; Jeremiah 5:25; Jeremiah 5:26; Jeremiah 5:27; Jeremiah 5:28; Jeremiah 6:3; Jeremiah 6:4; Jeremiah 6:6; Jeremiah 6:9; Jeremiah 6:10; Jeremiah 6:11; Jeremiah 6:14; Jeremiah 6:15; Jeremiah 6:16; Jeremiah 6:17; Jeremiah 6:19; Jeremiah 6:21; Jeremiah 6:22; Jeremiah 6:24; Jeremiah 6:26; Jeremiah 6:27; Jeremiah 6:28; Jeremiah 6:29; Jeremiah 7:23; Jeremiah 7:24; Jeremiah 7:32; Jeremiah 8:2; Jeremiah 8:5; Jeremiah 8:11; Jeremiah 8:12; Jeremiah 8:14; Jeremiah 8:19; Jeremiah 9 General Notes; Jeremiah 9:1; Jeremiah 9:3; Jeremiah 9:6; Jeremiah 9:7; Jeremiah 9:8; Jeremiah 9:13; Jeremiah 9:25; Jeremiah 10:11; Jeremiah 10:12; Jeremiah 10:13; Jeremiah 10:16; Jeremiah 10:18; Jeremiah 10:19; Jeremiah 10:20; Jeremiah 10:21; Jeremiah 10:22; Jeremiah 10:25; Jeremiah 11:4; Jeremiah 11:5; Jeremiah 11:15; Jeremiah 11:16; Jeremiah 11:17; Jeremiah 11:18; Jeremiah 11:19; Jeremiah 11:21; Jeremiah 12:2; Jeremiah 12:3; Jeremiah 12:7; Jeremiah 12:9; Jeremiah 12:10; Jeremiah 12:12; Jeremiah 12:14; Jeremiah 12:15; Jeremiah 12:16; Jeremiah 13:16; Jeremiah 13:17; Jeremiah 13:20; Jeremiah 13:26; Jeremiah 13:27; Jeremiah 14:10; Jeremiah 14:13; Jeremiah 14:14; Jeremiah 14:16; Jeremiah 15:2; Jeremiah 15:7; Jeremiah 15:9; Jeremiah 15:14; Jeremiah 15:16; Jeremiah 15:17; Jeremiah 15:20; Jeremiah 16:5; Jeremiah 16:12; Jeremiah 16:13; Jeremiah 16:16; Jeremiah 16:18; Jeremiah 16:19; Jeremiah 17:1; Jeremiah 17:4; Jeremiah 17:10; Jeremiah 17:12; Jeremiah 17:13; Jeremiah 17:16; Jeremiah 17:17; Jeremiah 17:18; Jeremiah 17:23; Jeremiah 18:11; Jeremiah 18:15; Jeremiah 18:17; Jeremiah 18:18; Jeremiah 18:20; Jeremiah 19:13; Jeremiah 20:10; Jeremiah 20:11; Jeremiah 20:17; Jeremiah 21:12; Jeremiah 21:14; Jeremiah 22:6; Jeremiah 22:7; Jeremiah 22:19; Jeremiah 22:22; Jeremiah 22:23; Jeremiah 22:25; Jeremiah 22:28; Jeremiah 23:1; Jeremiah 23:3; Jeremiah 23:5; Jeremiah 23:10; Jeremiah 23:11; Jeremiah 23:12; Jeremiah 23:13; Jeremiah 23:15; Jeremiah 23:17; Jeremiah 23:19; Jeremiah 23:33; Jeremiah 23:39; Jeremiah 24:6; Jeremiah 25:5; Jeremiah 25:6; Jeremiah 25:14; Jeremiah 25:15; Jeremiah 25:16; Jeremiah 25:17; Jeremiah 25:19; Jeremiah 25:22; Jeremiah 25:24; Jeremiah 25:27; Jeremiah 25:30; Jeremiah 25:32; Jeremiah 25:34; Jeremiah 25:36; Jeremiah 25:37; Jeremiah 25:38; Jeremiah 26:2; Jeremiah 26:3; Jeremiah 26:18; Jeremiah 27:8; Jeremiah 27:11; Jeremiah 28:2; Jeremiah 28:11; Jeremiah 28:14; Jeremiah 30:3; Jeremiah 30:8; Jeremiah 30:12; Jeremiah 30:13; Jeremiah 30:14; Jeremiah 30:16; Jeremiah 30:23; Jeremiah 31:9; Jeremiah 31:12; Jeremiah 31:21; Jeremiah 31:22; Jeremiah 31:27; Jeremiah 31:28; Jeremiah 31:31; Jeremiah 31:32; Jeremiah 31:38; Jeremiah 31:40; Jeremiah 32:3; Jeremiah 32:22; Jeremiah 32:24; Jeremiah 32:30; Jeremiah 32:40; Jeremiah 32:41; Jeremiah 33:14; Jeremiah 33:15; Jeremiah 33:16; Jeremiah 34:17; Jeremiah 35:15; Jeremiah 36:3; Jeremiah 36:7; Jeremiah 38:16; Jeremiah 38:22; Jeremiah 42:10; Jeremiah 42:17; Jeremiah 42:18; Jeremiah 44:2; Jeremiah 44:5; Jeremiah 44:6; Jeremiah 44:7; Jeremiah 44:10; Jeremiah 44:11; Jeremiah 45:5; Jeremiah 46:10; Jeremiah 46:11; Jeremiah 46:12; Jeremiah 46:20; Jeremiah 46:21; Jeremiah 46:23; Jeremiah 46:24; Jeremiah 47 General Notes; Jeremiah 47:2; Jeremiah 47:4; Jeremiah 47:6; Jeremiah 48:9; Jeremiah 48:12; Jeremiah 48:15; Jeremiah 48:16; Jeremiah 48:18; Jeremiah 48:26; Jeremiah 48:32; Jeremiah 49:2; Jeremiah 49:3; Jeremiah 49:4; Jeremiah 49:10; Jeremiah 49:20; Jeremiah 49:21; Jeremiah 49:23; Jeremiah 49:26; Jeremiah 49:32; Jeremiah 49:36; Jeremiah 49:37; Jeremiah 50:4; Jeremiah 50:6; Jeremiah 50:7; Jeremiah 50:17; Jeremiah 50:19; Jeremiah 50:23; Jeremiah 50:24; Jeremiah 50:26; Jeremiah 50:27; Jeremiah 50:29; Jeremiah 50:32; Jeremiah 50:34; Jeremiah 50:41; Jeremiah 50:43; Jeremiah 50:45; Jeremiah 50:46; Jeremiah 51:2; Jeremiah 51:5; Jeremiah 51:6; Jeremiah 51:7; Jeremiah 51:9; Jeremiah 51:13; Jeremiah 51:16; Jeremiah 51:19; Jeremiah 51:20; Jeremiah 51:22; Jeremiah 51:25; Jeremiah 51:30; Jeremiah 51:33; Jeremiah 51:34; Jeremiah 51:36; Jeremiah 51:42; Jeremiah 51:44; Jeremiah 51:47; Jeremiah 51:51; Jeremiah 51:52; Jeremiah 52:2

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](#).

“

Referenced in: [Jeremiah 1:13](#); [Jeremiah 1:15](#); [Jeremiah 1:18](#); [Jeremiah 2:4](#); [Jeremiah 2:11](#); [Jeremiah 2:14](#); [Jeremiah 2:15](#); [Jeremiah 2:26](#); [Jeremiah 2:27](#); [Jeremiah 2:35](#); [Jeremiah 3:2](#); [Jeremiah 3:3](#); [Jeremiah 3:9](#); [Jeremiah 3:12](#); [Jeremiah 3:15](#); [Jeremiah 3:16](#); [Jeremiah 3:17](#); [Jeremiah 3:18](#); [Jeremiah 3:20](#); [Jeremiah 3:23](#); [Jeremiah 3:25](#); [Jeremiah 4:1](#); [Jeremiah 4:2](#); [Jeremiah 4:6](#); [Jeremiah 4:7](#); [Jeremiah 4:9](#); [Jeremiah 4:19](#); [Jeremiah 4:29](#); [Jeremiah 4:30](#); [Jeremiah 5:3](#); [Jeremiah 5:11](#); [Jeremiah 5:13](#); [Jeremiah 5:16](#); [Jeremiah 5:20](#); [Jeremiah 5:21](#); [Jeremiah 6:1](#); [Jeremiah 6:3](#); [Jeremiah 6:4](#); [Jeremiah 6:8](#); [Jeremiah 6:18](#); [Jeremiah 6:25](#); [Jeremiah 7:6](#); [Jeremiah 7:9](#); [Jeremiah 7:10](#); [Jeremiah 7:14](#); [Jeremiah 7:23](#); [Jeremiah 7:28](#); [Jeremiah 7:30](#); [Jeremiah 7:31](#); [Jeremiah 7:34](#); [Jeremiah 8:8](#); [Jeremiah 9:8](#); [Jeremiah 9:13](#); [Jeremiah 9:14](#); [Jeremiah 9:16](#); [Jeremiah 9:17](#); [Jeremiah 9:26](#); [Jeremiah 10:1](#); [Jeremiah 10:6](#); [Jeremiah 10:13](#); [Jeremiah 10:16](#); [Jeremiah 11:4](#); [Jeremiah 11:7](#); [Jeremiah 11:10](#); [Jeremiah 11:12](#); [Jeremiah 11:17](#); [Jeremiah 11:20](#); [Jeremiah 11:22](#); [Jeremiah 12:2](#); [Jeremiah 12:3](#); [Jeremiah 12:7](#); [Jeremiah 12:10](#); [Jeremiah 12:14](#); [Jeremiah 13:9](#); [Jeremiah 13:11](#); [Jeremiah 13:13](#); [Jeremiah 13:19](#); [Jeremiah 14:2](#); [Jeremiah 14:7](#); [Jeremiah 14:12](#); [Jeremiah 14:13](#); [Jeremiah 14:14](#); [Jeremiah 14:15](#); [Jeremiah 14:16](#); [Jeremiah 14:18](#); [Jeremiah 14:21](#); [Jeremiah 15:2](#); [Jeremiah 15:3](#); [Jeremiah 15:5](#); [Jeremiah 15:6](#); [Jeremiah 15:9](#); [Jeremiah 15:16](#); [Jeremiah 15:21](#); [Jeremiah 16:7](#); [Jeremiah 16:19](#); [Jeremiah 16:21](#); [Jeremiah 17:5](#); [Jeremiah 17:9](#); [Jeremiah 17:10](#); [Jeremiah 17:25](#); [Jeremiah 18:4](#); [Jeremiah 18:6](#); [Jeremiah 18:10](#); [Jeremiah 18:12](#); [Jeremiah 18:20](#); [Jeremiah 18:21](#); [Jeremiah 19:4](#); [Jeremiah 19:5](#); [Jeremiah 20:2](#); [Jeremiah 20:4](#); [Jeremiah 20:5](#); [Jeremiah 20:8](#); [Jeremiah 20:9](#); [Jeremiah 20:12](#); [Jeremiah 20:13](#); [Jeremiah 21:4](#); [Jeremiah 21:7](#); [Jeremiah 21:9](#); [Jeremiah 21:10](#); [Jeremiah 21:11](#); [Jeremiah 21:12](#); [Jeremiah 22:3](#); [Jeremiah 22:4](#); [Jeremiah 22:6](#); [Jeremiah 22:13](#); [Jeremiah 22:17](#); [Jeremiah 22:21](#); [Jeremiah 22:24](#); [Jeremiah 22:25](#); [Jeremiah 22:30](#); [Jeremiah 23:5](#); [Jeremiah 23:6](#); [Jeremiah 23:8](#); [Jeremiah 23:9](#); [Jeremiah 23:16](#); [Jeremiah 23:20](#); [Jeremiah 23:25](#); [Jeremiah 23:27](#); [Jeremiah 23:31](#); [Jeremiah 23:34](#); [Jeremiah 24:6](#); [Jeremiah 24:10](#); [Jeremiah 25:15](#); [Jeremiah 25:16](#); [Jeremiah 25:17](#); [Jeremiah 25:19](#); [Jeremiah 25:26](#); [Jeremiah 25:27](#); [Jeremiah 25:29](#); [Jeremiah 25:30](#); [Jeremiah 25:31](#); [Jeremiah 26:6](#); [Jeremiah 26:15](#); [Jeremiah 26:16](#); [Jeremiah 26:19](#); [Jeremiah 26:20](#); [Jeremiah 26:24](#); [Jeremiah 27:6](#); [Jeremiah 27:7](#); [Jeremiah 27:8](#); [Jeremiah 27:15](#); [Jeremiah 28:11](#); [Jeremiah 29:7](#); [Jeremiah 29:12](#); [Jeremiah 29:13](#); [Jeremiah 29:16](#); [Jeremiah 29:17](#); [Jeremiah 29:21](#); [Jeremiah 29:25](#); [Jeremiah 30:7](#); [Jeremiah 30:9](#); [Jeremiah 30:10](#); [Jeremiah 30:17](#); [Jeremiah 30:18](#); [Jeremiah 31:2](#); [Jeremiah 31:3](#); [Jeremiah 31:14](#); [Jeremiah 31:15](#); [Jeremiah 31:18](#); [Jeremiah 31:24](#); [Jeremiah 31:27](#); [Jeremiah 31:31](#); [Jeremiah 31:33](#); [Jeremiah 32:3](#); [Jeremiah 32:4](#); [Jeremiah 32:17](#); [Jeremiah 32:18](#); [Jeremiah 32:19](#); [Jeremiah 32:20](#); [Jeremiah 32:21](#); [Jeremiah 32:23](#); [Jeremiah 32:24](#); [Jeremiah 32:28](#); [Jeremiah 32:30](#); [Jeremiah 32:31](#); [Jeremiah 32:35](#); [Jeremiah 32:36](#); [Jeremiah 32:39](#); [Jeremiah 32:43](#); [Jeremiah 33:4](#); [Jeremiah 33:9](#); [Jeremiah 33:11](#);

[Jeremiah 33:14](#); [Jeremiah 33:15](#); [Jeremiah 33:16](#); [Jeremiah 33:17](#); [Jeremiah 33:21](#); [Jeremiah 33:24](#); [Jeremiah 34:1](#);
[Jeremiah 34:2](#); [Jeremiah 34:3](#); [Jeremiah 34:4](#); [Jeremiah 34:14](#); [Jeremiah 34:15](#); [Jeremiah 34:16](#); [Jeremiah 34:17](#);
[Jeremiah 34:20](#); [Jeremiah 35:8](#); [Jeremiah 36:3](#); [Jeremiah 36:30](#); [Jeremiah 37:17](#); [Jeremiah 38:3](#); [Jeremiah 38:4](#);
[Jeremiah 38:5](#); [Jeremiah 38:16](#); [Jeremiah 38:17](#); [Jeremiah 38:18](#); [Jeremiah 38:23](#); [Jeremiah 39:17](#); [Jeremiah 40:4](#);
[Jeremiah 40:5](#); [Jeremiah 41:2](#); [Jeremiah 41:5](#); [Jeremiah 41:9](#); [Jeremiah 41:18](#); [Jeremiah 42:6](#); [Jeremiah 42:11](#); [Jeremiah](#)
[42:13](#); [Jeremiah 42:14](#); [Jeremiah 42:16](#); [Jeremiah 42:21](#); [Jeremiah 42:22](#); [Jeremiah 43:3](#); [Jeremiah 43:4](#); [Jeremiah](#)
[43:10](#); [Jeremiah 43:11](#); [Jeremiah 43:12](#); [Jeremiah 44:8](#); [Jeremiah 44:13](#); [Jeremiah 44:16](#); [Jeremiah 44:18](#); [Jeremiah](#)
[44:23](#); [Jeremiah 44:24](#); [Jeremiah 44:26](#); [Jeremiah 44:28](#); [Jeremiah 44:30](#); [Jeremiah 46:2](#); [Jeremiah 46:8](#); [Jeremiah 46:9](#);
[Jeremiah 46:12](#); [Jeremiah 46:13](#); [Jeremiah 46:14](#); [Jeremiah 46:16](#); [Jeremiah 46:24](#); [Jeremiah 46:25](#); [Jeremiah 46:26](#);
[Jeremiah 47:1](#); [Jeremiah 48:1](#); [Jeremiah 48:2](#); [Jeremiah 48:4](#); [Jeremiah 48:8](#); [Jeremiah 48:10](#); [Jeremiah 48:13](#); [Jeremiah](#)
[48:17](#); [Jeremiah 48:20](#); [Jeremiah 48:27](#); [Jeremiah 48:29](#); [Jeremiah 48:30](#); [Jeremiah 48:39](#); [Jeremiah 48:41](#); [Jeremiah](#)
[48:45](#); [Jeremiah 49:1](#); [Jeremiah 49:2](#); [Jeremiah 49:8](#); [Jeremiah 49:10](#); [Jeremiah 49:12](#); [Jeremiah 49:16](#); [Jeremiah 49:19](#);
[Jeremiah 49:22](#); [Jeremiah 49:23](#); [Jeremiah 49:24](#); [Jeremiah 49:27](#); [Jeremiah 49:28](#); [Jeremiah 49:31](#); [Jeremiah 49:37](#);
[Jeremiah 49:38](#); [Jeremiah 50:15](#); [Jeremiah 50:16](#); [Jeremiah 50:17](#); [Jeremiah 50:18](#); [Jeremiah 50:19](#); [Jeremiah 50:21](#);
[Jeremiah 50:22](#); [Jeremiah 50:25](#); [Jeremiah 50:34](#); [Jeremiah 50:35](#); [Jeremiah 50:36](#); [Jeremiah 50:37](#); [Jeremiah 50:42](#);
[Jeremiah 51:5](#); [Jeremiah 51:9](#); [Jeremiah 51:19](#); [Jeremiah 51:25](#); [Jeremiah 51:27](#); [Jeremiah 51:29](#); [Jeremiah 51:33](#);
[Jeremiah 51:41](#); [Jeremiah 51:44](#); [Jeremiah 51:46](#); [Jeremiah 51:47](#); [Jeremiah 51:48](#); [Jeremiah 51:49](#); [Jeremiah 51:50](#);
[Jeremiah 51:52](#); [Jeremiah 51:53](#); [Jeremiah 51:55](#); [Jeremiah 51:56](#); [Jeremiah 51:57](#); [Jeremiah 51:58](#); [Jeremiah 52:33](#)

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**.

"

Referenced in: [Jeremiah 6:13](#); [Jeremiah 8:10](#); [Jeremiah 12:1](#); [Jeremiah 15:21](#); [Jeremiah 29:32](#); [Jeremiah 41:9](#)

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: [Jeremiah 29:10](#); [Jeremiah 37:15](#); [Jeremiah 38:10](#); [Jeremiah 41:5](#); [Jeremiah 52:28](#); [Jeremiah 52:29](#); [Jeremiah 52:30](#)

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: [Jeremiah 1:2](#); [Jeremiah 1:3](#); [Jeremiah 25:1](#); [Jeremiah 36:1](#); [Jeremiah 39:1](#); [Jeremiah 39:2](#); [Jeremiah 41:4](#); [Jeremiah 45:1](#); [Jeremiah 46:2](#); [Jeremiah 51:59](#); [Jeremiah 52:4](#); [Jeremiah 52:5](#); [Jeremiah 52:12](#); [Jeremiah 52:28](#); [Jeremiah 52:29](#); [Jeremiah 52:30](#); [Jeremiah 52:31](#)

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: [Jeremiah 2:4](#); [Jeremiah 2:7](#); [Jeremiah 3:25](#); [Jeremiah 4:4](#); [Jeremiah 4:5](#); [Jeremiah 4:29](#); [Jeremiah 5:12](#); [Jeremiah 5:15](#); [Jeremiah 7:16](#); [Jeremiah 7:27](#); [Jeremiah 8:2](#); [Jeremiah 8:19](#); [Jeremiah 8:21](#); [Jeremiah 9:1](#); [Jeremiah 9:10](#); [Jeremiah 9:17](#); [Jeremiah 9:20](#); [Jeremiah 9:22](#); [Jeremiah 9:24](#); [Jeremiah 10:23](#); [Jeremiah 10:25](#); [Jeremiah 12:7](#); [Jeremiah 14:5](#); [Jeremiah 14:8](#); [Jeremiah 15:1](#); [Jeremiah 15:6](#); [Jeremiah 15:21](#); [Jeremiah 16:7](#); [Jeremiah 16:11](#); [Jeremiah 16:19](#); [Jeremiah 17:18](#); [Jeremiah 18:22](#); [Jeremiah 18:23](#); [Jeremiah 19:15](#); [Jeremiah 20:5](#); [Jeremiah 20:7](#); [Jeremiah 21:7](#); [Jeremiah 22:18](#); [Jeremiah 24:6](#); [Jeremiah 31:11](#); [Jeremiah 31:18](#); [Jeremiah 31:33](#); [Jeremiah 33:10](#); [Jeremiah 42:14](#); [Jeremiah 42:18](#); [Jeremiah 44:21](#); [Jeremiah 46:6](#); [Jeremiah 46:10](#); [Jeremiah 46:27](#); [Jeremiah 47:2](#); [Jeremiah 47:3](#); [Jeremiah 48:16](#); [Jeremiah 48:25](#); [Jeremiah 48:31](#); [Jeremiah 48:45](#); [Jeremiah 49:7](#); [Jeremiah 49:18](#); [Jeremiah 49:33](#); [Jeremiah 50:2](#); [Jeremiah 50:20](#); [Jeremiah 50:45](#); [Jeremiah 51:27](#); [Jeremiah 51:54](#)

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: [Jeremiah 2:19](#); [Jeremiah 2:35](#); [Jeremiah 4:10](#); [Jeremiah 4:17](#); [Jeremiah 4:18](#); [Jeremiah 4:28](#); [Jeremiah 5:7](#); [Jeremiah 6:2](#); [Jeremiah 6:6](#); [Jeremiah 9:21](#); [Jeremiah 10:10](#); [Jeremiah 10:15](#); [Jeremiah 12:7](#); [Jeremiah 12:8](#); [Jeremiah 14:7](#); [Jeremiah 15:18](#); [Jeremiah 17:8](#); [Jeremiah 17:11](#); [Jeremiah 18:13](#); [Jeremiah 23:20](#); [Jeremiah 24:10](#); [Jeremiah 25:32](#); [Jeremiah 31:4](#); [Jeremiah 31:16](#); [Jeremiah 32:31](#); [Jeremiah 42:16](#); [Jeremiah 44:29](#); [Jeremiah 47:6](#); [Jeremiah 47:7](#); [Jeremiah 48:11](#); [Jeremiah 48:12](#); [Jeremiah 50:14](#); [Jeremiah 50:15](#); [Jeremiah 51:18](#); [Jeremiah 51:44](#); [Jeremiah 51:48](#)

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

This page answers the question: *What is poetry and how do I translate it into my language?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Writing Styles ([UTA PDF](#))

In poetry we commonly find:

- many figures of speech such as [Apostrophe](#)
- arrangements of clauses into particular patterns such as:
 - parallel lines (See [Parallelism](#))
 - acrostics (beginning lines with successive letters of the alphabet)
 - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

You should not give what is holy to the dogs,
and should not throw your pearls in front of the pigs.
Otherwise they will trample them under their feet,
and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

Listen to my call to you,
Yahweh; think about my groanings.
Listen to the sound of my call, my King and my God,
for it is to you that I pray. (Psalm 5:1-2 ULT)

- the same sound used at the end or at the beginning of two or more lines:

"Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

- the same sound repeated many times:

"Peter, Peter, pumpkin eater" (from an English rhyme)

- The same root word used as both a verb and as a noun:

Your old men will **dream dreams** (Joel 2:28 ULT)
Yahweh,...**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

- old words and expressions
- dramatic imagery
- different use of grammar — including:
 - incomplete sentences
 - lack of connective words

Some places to look for poetry in your language

Songs, particularly old songs or songs used in children's games

Religious ceremony or chants of priests or witch doctors

Prayers, blessings, and curses

Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

... for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of [Parallelism](#) has two lines that mean the same thing.

Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See [Parallelism](#).)

Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See [Personification](#).)

Oh, give thanks to Yahweh; for he is good,
for his covenant faithfulness endures forever.

Oh, give thanks to the God of gods,

for his covenant faithfulness endures forever.
Oh, give thanks to the Lord of lords,
for his covenant faithfulness endures forever.
(Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

- (1) Translate the poetry using one of your styles of poetry.
- (2) Translate the poetry using your style of elegant speech.
- (3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

- (1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

“Happy is the person not encouraged **to sin**, Disrespect for God he will not **begin**, To those who laugh at God he is **no kin**. God is his constant **delight**, He does what God says **is right**, He thinks of it all day **and night**.”

- (2) Translate the poetry using your style of elegant speech.

This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh’s law, and he meditates on it day and night.

- (3) Translate the poetry using your style of ordinary speech.

The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh’s law, and they think about it all the time.

Next we recommend you learn about:

[Symbolic Language \(UTA PDF\)](#)

Referenced in: [Jeremiah 5:1](#); [Jeremiah 17:1](#); [Jeremiah 20:1](#); [Jeremiah 30:4](#); [Jeremiah 31:1](#); [Jeremiah 33:1](#); [Jeremiah 36:1](#); [Jeremiah 46:1](#); [Jeremiah 48:1](#); [Jeremiah 49:1](#); [Jeremiah 50:1](#); [Jeremiah 51:1](#)

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

This page answers the question: *What is the predictive past?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Verbs ([UTA PDF](#))

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

- (1) Use the future tense to refer to future events.
- (2) If it refers to something in the immediate future, use a form that would show that.
- (3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

- (1) Use the future tense to refer to future events.

For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

Yahweh said to Joshua, "See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers."

(3) Some languages may use the present tense to show that something will happen very soon.

Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

Yahweh said to Joshua, "See, I **am delivering** over to you Jericho, its king, and its powerful soldiers."

"

Referenced in: [Jeremiah 51:30](#)

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: [Jeremiah 31:10](#); [Jeremiah 31:21](#); [Jeremiah 50:11](#); [Jeremiah 50:12](#)

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.

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)

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](#))

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: [Jeremiah 31:29](#); [Jeremiah 31:30](#)

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: [Jeremiah 7:4](#); [Jeremiah 15:19](#); [Jeremiah 21:5](#); [Jeremiah 44:2](#); [Jeremiah 44:3](#); [Jeremiah 48:30](#); [Jeremiah 49:12](#)

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.

But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

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 express surprise or other emotion? 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!

But you, **why do you judge your brother?** And you also, **why do you despise your brother?** (Romans 14:10 ULT)

Do you think it is good to judge your brother? Do you think it is good to despise your brother?

"

Referenced in: [Jeremiah 2:5](#); [Jeremiah 2:6](#); [Jeremiah 2:8](#); [Jeremiah 2:11](#); [Jeremiah 2:14](#); [Jeremiah 2:17](#); [Jeremiah 2:18](#); [Jeremiah 2:21](#); [Jeremiah 2:23](#); [Jeremiah 2:24](#); [Jeremiah 2:28](#); [Jeremiah 2:31](#); [Jeremiah 2:32](#); [Jeremiah 2:36](#); [Jeremiah 3:1](#); [Jeremiah 3:5](#); [Jeremiah 3:6](#); [Jeremiah 4:14](#); [Jeremiah 4:21](#); [Jeremiah 4:30](#); [Jeremiah 5 General Notes](#); [Jeremiah 5:3](#); [Jeremiah 5:7](#); [Jeremiah 5:9](#); [Jeremiah 5:22](#); [Jeremiah 5:29](#); [Jeremiah 5:31](#); [Jeremiah 6:10](#); [Jeremiah 6:15](#); [Jeremiah 6:20](#); [Jeremiah 7:9](#); [Jeremiah 7:10](#); [Jeremiah 7:11](#); [Jeremiah 7:17](#); [Jeremiah 7:19](#); [Jeremiah 8:4](#); [Jeremiah 8:5](#); [Jeremiah 8:8](#); [Jeremiah 8:9](#); [Jeremiah 8:12](#); [Jeremiah 8:14](#); [Jeremiah 8:19](#); [Jeremiah 8:22](#); [Jeremiah 9:7](#); [Jeremiah 9:9](#); [Jeremiah 9:12](#); [Jeremiah 10:7](#); [Jeremiah 11:15](#); [Jeremiah 12:5](#); [Jeremiah 12:9](#); [Jeremiah 13:20](#); [Jeremiah 13:21](#); [Jeremiah 13:23](#); [Jeremiah 15:5](#); [Jeremiah 15:11](#); [Jeremiah 15:12](#); [Jeremiah 15:18](#); [Jeremiah 16:20](#); [Jeremiah 17:9](#); [Jeremiah 17:15](#); [Jeremiah 18:6](#); [Jeremiah 18:13](#); [Jeremiah 18:14](#); [Jeremiah 18:20](#); [Jeremiah 20:18](#); [Jeremiah 21:13](#); [Jeremiah 22:15](#); [Jeremiah 22:16](#); [Jeremiah 22:28](#); [Jeremiah 23:18](#); [Jeremiah 23:23](#); [Jeremiah 23:24](#); [Jeremiah 23:26](#); [Jeremiah 23:29](#); [Jeremiah 25:29](#); [Jeremiah 26:9](#); [Jeremiah 26:19](#); [Jeremiah 27:13](#); [Jeremiah 27:17](#); [Jeremiah 29:27](#); [Jeremiah 30:15](#); [Jeremiah 31:20](#); [Jeremiah 31:22](#); [Jeremiah 32:3](#); [Jeremiah 32:27](#); [Jeremiah 33:24](#); [Jeremiah 35:13](#); [Jeremiah 36:29](#); [Jeremiah 37:18](#); [Jeremiah 37:19](#); [Jeremiah 38:15](#); [Jeremiah 40:14](#); [Jeremiah 40:15](#); [Jeremiah 44:7](#); [Jeremiah 44:9](#); [Jeremiah 44:19](#); [Jeremiah 44:21](#); [Jeremiah 45:5](#); [Jeremiah 46:5](#); [Jeremiah 46:7](#); [Jeremiah 46:15](#); [Jeremiah 47:5](#); [Jeremiah 47:6](#); [Jeremiah 47:7](#); [Jeremiah 48:14](#); [Jeremiah 48:27](#); [Jeremiah 49 General Notes](#); [Jeremiah 49:1](#); [Jeremiah 49:4](#); [Jeremiah 49:7](#); [Jeremiah 49:9](#); [Jeremiah 49:12](#); [Jeremiah 49:19](#); [Jeremiah 49:25](#); [Jeremiah 50:44](#)

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: [Jeremiah 3:1](#); [Jeremiah 3:2](#); [Jeremiah 3:6](#); [Jeremiah 3:19](#); [Jeremiah 3:20](#); [Jeremiah 4:4](#); [Jeremiah 4:13](#); [Jeremiah 4:17](#); [Jeremiah 4:31](#); [Jeremiah 5:14](#); [Jeremiah 5:16](#); [Jeremiah 5:26](#); [Jeremiah 5:27](#); [Jeremiah 6:7](#); [Jeremiah 6:23](#); [Jeremiah 6:24](#); [Jeremiah 6:26](#); [Jeremiah 6:27](#); [Jeremiah 8:2](#); [Jeremiah 8:6](#); [Jeremiah 9:22](#); [Jeremiah 10:5](#); [Jeremiah 11:16](#); [Jeremiah 13:24](#); [Jeremiah 14:6](#); [Jeremiah 14:8](#); [Jeremiah 14:9](#); [Jeremiah 15:19](#); [Jeremiah 15:20](#); [Jeremiah 16:4](#); [Jeremiah 17 General Notes](#); [Jeremiah 17:6](#); [Jeremiah 17:8](#); [Jeremiah 18:6](#); [Jeremiah 20:11](#); [Jeremiah 22:6](#); [Jeremiah 22:23](#); [Jeremiah 23:9](#); [Jeremiah 23:12](#); [Jeremiah 23:14](#); [Jeremiah 24:5](#); [Jeremiah 25:33](#); [Jeremiah 26:6](#); [Jeremiah 29:17](#); [Jeremiah 30:6](#); [Jeremiah 31:10](#); [Jeremiah 31:12](#); [Jeremiah 31:18](#); [Jeremiah 33:22](#); [Jeremiah 43:12](#); [Jeremiah 46:8](#); [Jeremiah 46:18](#); [Jeremiah 46:21](#); [Jeremiah 46:22](#); [Jeremiah 48:6](#); [Jeremiah 48:28](#); [Jeremiah 48:40](#); [Jeremiah 48:41](#); [Jeremiah 49:19](#); [Jeremiah 49:22](#); [Jeremiah 49:23](#); [Jeremiah 50:8](#); [Jeremiah 50:9](#); [Jeremiah 50:11](#); [Jeremiah 50:26](#); [Jeremiah 50:37](#); [Jeremiah 50:42](#); [Jeremiah 50:43](#); [Jeremiah 50:44](#); [Jeremiah 51:14](#); [Jeremiah 51:27](#); [Jeremiah 51:33](#); [Jeremiah 51:34](#); [Jeremiah 51:40](#); [Jeremiah 51:55](#); [Jeremiah 51:64](#)

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.

"

Referenced in: [Jeremiah 2:37](#); [Jeremiah 4:8](#); [Jeremiah 6:26](#); [Jeremiah 7:29](#); [Jeremiah 13:18](#); [Jeremiah 14:3](#); [Jeremiah 14:4](#); [Jeremiah 16:6](#); [Jeremiah 18:17](#); [Jeremiah 21:9](#); [Jeremiah 25:34](#); [Jeremiah 32:33](#); [Jeremiah 36:24](#); [Jeremiah 47:5](#); [Jeremiah 48:27](#); [Jeremiah 48:37](#); [Jeremiah 49:17](#)

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](#))

Metonymy ([UTA PDF](#))

Biblical Imagery — Common Metonymies ([UTA PDF](#))

Next we recommend you learn about:

Metonymy ([UTA PDF](#))

Biblical Imagery — Common Metonymies ([UTA PDF](#))

Referenced in: [Jeremiah 4:7](#); [Jeremiah 4:15](#); [Jeremiah 5:17](#); [Jeremiah 6:22](#); [Jeremiah 8:5](#); [Jeremiah 8:18](#); [Jeremiah 9:5](#); [Jeremiah 9:12](#); [Jeremiah 10:19](#); [Jeremiah 10:20](#); [Jeremiah 11:21](#); [Jeremiah 13:16](#); [Jeremiah 14:2](#); [Jeremiah 14:10](#); [Jeremiah 16:17](#); [Jeremiah 17:1](#); [Jeremiah 17:16](#); [Jeremiah 18:22](#); [Jeremiah 20:4](#); [Jeremiah 20:9](#); [Jeremiah 20:18](#); [Jeremiah 22:8](#); [Jeremiah 23:14](#); [Jeremiah 25:14](#); [Jeremiah 26:13](#); [Jeremiah 26:19](#); [Jeremiah 27:3](#); [Jeremiah 29:3](#); [Jeremiah 32:4](#); [Jeremiah 33:5](#); [Jeremiah 37:2](#); [Jeremiah 39:6](#); [Jeremiah 41:3](#); [Jeremiah 41:9](#); [Jeremiah 41:10](#); [Jeremiah 41:11](#); [Jeremiah 41:12](#); [Jeremiah 41:14](#); [Jeremiah 41:15](#); [Jeremiah 42:17](#); [Jeremiah 44:9](#); [Jeremiah 44:17](#); [Jeremiah 44:25](#); [Jeremiah 48:36](#); [Jeremiah 48:44](#); [Jeremiah 48:45](#); [Jeremiah 50:1](#); [Jeremiah 50:41](#); [Jeremiah 52:10](#)

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

Sentence Structure ([UTA PDF](#))

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

Examples From the Bible

So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

... to him who made **great lights** ... (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

Your sins ... will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

- (1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
- (2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
- (3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
- (4) Use a word that is more general in meaning.
- (5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

- (1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)

Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See [Translating Metaphors](#).)

"We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

We have nothing here except five **loaves of baked grain seeds** and two fish.

- (2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

Your sins ... will be white like **snow**. (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.

Your sins ... will be white like **milk**.

Your sins ... will be white like **the moon**.

- (3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."

Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

"We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) —
People may understand better what bread is if it is used with a phrase that tells what it is made
of (seeds) and how it is prepared (crushed and baked).

We have nothing here except five loaves of **baked crushed seed bread**
and two fish.

(4) Use a word that is more general in meaning.

I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)

I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

"We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

... to him who made **great lights** ... (Psalm 136:7a ULT)

to him who made **the sun and the moon**

Next we recommend you learn about:

Copy or Borrow Words ([UTA PDF](#))

How to Translate Names ([UTA PDF](#))

Referenced in: [Jeremiah 1:11](#); [Jeremiah 6:29](#); [Jeremiah 8:7](#); [Jeremiah 31:4](#)

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

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: [Jeremiah 13:14](#)



unfoldingWord® Translation Words

Version 78

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: [euphemism](#))

(See also: [commit](#), [covenant](#), [sexual immorality](#), sleep with, [faithful](#))

Bible References:

- Exodus 20:14
- Hosea 4:1-2
- Luke 16:18
- Matthew 5:28
- Matthew 12:39
- Revelation 2:22

Examples from the Bible stories:

- **13:6** “Do not commit **adultery**.”
- **28:2** Do not commit **adultery**.
- **34:7** “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, **adulterers**, or even like that tax collector.’”

Word Data:

- Strong’s: H5003, H5004, G34280, G34290, G34300, G34310, G34320

”

Referenced in: [Jeremiah 3 General Notes](#)

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts of those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: [covenant](#), [promise](#))

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26

- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- **4:9** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **5:4** "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- **6:4** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- **7:10** "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- **13:2** God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- **13:4** Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **15:13** Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- **21:5** Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- **21:14** Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- **38:5** 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. Do this to remember me every time you drink it."
- **48:11** But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

"

Referenced in: [Introduction to Jeremiah](#); [Jeremiah 11 General Notes](#)

curse, cursed, cursing

Definition:

The term "curse" means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as "cause bad things to happen to" or "declare that something bad will happen to" or "swear to cause evil things to happen to."
- In the context of God sending curses on his disobedient people, it could be translated as "punish by allowing bad things to happen."
- The term "cursed" when used to describe people could be translated as "(this person) will experience much trouble."
- The phrase "cursed be" could be translated as "May (this person) experience great difficulties."
- The phrase, "Cursed is the ground" could be translated as "The soil will not be very fertile."
- However, if the target language has the phrase "cursed be" and it has the same meaning, then it is good to keep the same phrase.

(See also: [bless](#))

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10
- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- **2:9** God said to the snake, "You are **cursed**!"
- **2:11** "Now the ground is **cursed**, and you will need to work hard to grow food."
- **4:4** "I will bless those who bless you and **curse** those who **curse** you."
- **39:7** Then Peter vowed, saying, "May God **curse** me if I know this man!"
- **50:16** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong's: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

Referenced in: [Jeremiah 49 General Notes](#); [Jeremiah 51 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

"

Referenced in: [Jeremiah 5 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

"

Referenced in: [Jeremiah 26 General Notes](#)

fulfill, fulfilled, carried out

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: [prophet](#), [Christ](#), [minister](#), call)

Bible References:

- 1 Kings 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:3** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- **42:7** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **43:5** “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **43:7** “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- **44:5** “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong’s: H1214, H5487, G10960, G41380

”

Referenced in: [Jeremiah 51 General Notes](#)

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: [God](#), [Asherah](#), [Baal](#), [Molech](#), [demon](#), [image](#), [kingdom](#), [worship](#))

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

"

Referenced in: [Introduction to Jeremiah](#); [Jeremiah 2 General Notes](#); [Jeremiah 10 General Notes](#); [Jeremiah 48 General Notes](#)

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong’s: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

”

Referenced in: [Jeremiah 12 General Notes](#)

just, justice, unjust, injustice, justify, justification

Definition:

“Just” and “justice” refer to treating people fairly according to God’s laws. Human laws that reflect God’s standard of right behavior toward others are also just.

- To be “just” is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God’s eyes.
- To act “justly” means to treat people in a way that is right, good, and proper according to God’s laws.
- To receive “justice” means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term “just” has the broader meaning of “righteous” or “following God’s laws.”

The terms “unjust” and “unjustly” refer to treating people in an unfair and often harmful manner.

- An “injustice” is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being “partial” or “prejudiced” because he is not treating people equally.

The terms “justify” and “justification” refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- “Justification” refers to what God does when he forgives a person’s sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate “just” could include “morally right” or “fair.”
- The term “justice” could be translated as “fair treatment” or “deserved consequences.”
- To “act justly” could be translated as “treat fairly” or “behave in a just way.”
- In some contexts, “just” could be translated as “righteous” or “upright.”
- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: [abstractnouns](#))
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: [forgive](#), [guilt](#), [judge](#), [righteous](#), [righteous](#))

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

"

Referenced in: [Jeremiah 22 General Notes](#)

Promised Land

Facts:

The term "Promised Land" only occurs in the Bible stories, not the Bible text. It is an alternate way of referring to the land of Canaan which God had promised to give to Abraham and his descendants.

- When Abram was living in the city of Ur, God commanded him to go live in the land of Canaan. He and his descendants, the Israelites, lived there for many years.
- When a severe famine caused there to be no food in Canaan, the Israelites moved to Egypt.
- Four hundred years later, God rescued the Israelites from slavery in Egypt and brought them back to Canaan again, the land God had promised to give them.

Translation Suggestions:

- The term "Promised Land" can be translated as the "land that God said he would give to Abraham" or "land that God promised to Abraham" or "land God promised to his people" or "land of Canaan."
- In the Bible text, this term occurs as some form of "the land God promised."

(See also: [Canaan](#), [promise](#))

Bible References:

- Deuteronomy 8:1-2
- Ezekiel 7:26-27

Examples from the Bible stories:

- **12:1** They (Israelites) were no longer slaves, and they were going to the **Promised Land**!
- **14:1** After God had told the Israelites the laws he wanted them to obey as part of his covenant with them, God began leading them from Mount Sinai toward the **Promised Land**, which was also called Canaan.
- **14:2** God had promised Abraham, Isaac, and Jacob that he would give the **Promised Land** to their descendants, but now there were many people groups living there.
- **14:14** Then God led the people to the edge of the **Promised Land** again.
- **15:2** The Israelites had to cross the Jordan River to enter into the **Promised Land**.
- **15:12** After this battle, God gave each tribe of Israel its own section of the **Promised Land**.
- **20:9** This period of time when God's people were forced to leave the **Promised Land** is called the Exile.

Word Data:

- Strong's: H0776, H3068, H3423, H5159, H5414, H7650

"

Referenced in: [Jeremiah 42 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

"

Referenced in: [Jeremiah 16 General Notes](#); [Jeremiah 18 General Notes](#); [Jeremiah 36 General Notes](#); [Jeremiah 45 General Notes](#); [Jeremiah 46 General Notes](#); [Jeremiah 47 General Notes](#); [Jeremiah 48 General Notes](#); [Jeremiah 49 General Notes](#); [Jeremiah 51 General Notes](#)

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: [forgive](#), [sin](#), turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- **16:2** After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- **17:13** David **repented** of his sin and God forgave him.
- **19:18** They (prophets) warned people that God would destroy them if they did not **repent**.
- **24:2** Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”
- **42:8** “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins.”
- **44:5** “So now, **repent** and turn to God so that your sins will be washed away.”

Word Data:

- Strong’s: H5150, H5162, H5164, G02780, G33380, G33400, G33410

”

Referenced in: [Jeremiah 1 General Notes](#); [Jeremiah 3 General Notes](#); [Jeremiah 7 General Notes](#)

restore, restoration

Definition:

The terms "restore" and "restoration" refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been "healed."
- A broken relationship that is restored has been "reconciled." God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been "brought back" or "returned" to that country.

Translation Suggestions:

- Depending on the context, ways to translate "restore" could include "renew" or "repay" or "return" or "heal" or "bring back."
- Other expressions for this term could be "make new" or "make like new again."
- When property is "restored," it has been "repaired" or "replaced" or "given back" to its owner.
- Depending on the context, "restoration" could be translated as "renewal" or "healing" or "reconciliation."

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong's: H7725, H7999, H8421, G06000, G26750

"

Referenced in: [Jeremiah 30 General Notes](#); [Jeremiah 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

"

Referenced in: [Jeremiah 15 General Notes](#); [Jeremiah 31 General Notes](#); [Jeremiah 32 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

"

Referenced in: [Jeremiah 7 General Notes](#); [Jeremiah 52 General Notes](#)

Contributors

unfoldingWord® Translation Notes Contributors

Door43 World Missions Community

Aaron Fenlason

Abner Bauman

Adam Van Goor

Alan Bird

Alan Borkenhagen

Alfred Van Dellen

Alice Wright

Allen Bair

Allyson Presswood Nance

Amanda Adams

Andrew Belcher

Andrew Johnson

Andrew Rice

Angelo Palo

Anita Moreau

April Linton

Aurora Lee

Barbara Summers

Barbara White

Becky Hancock

Beryl Carpenter

Bethany Fenlason

Betty Forbes

Bianca Elliott

Bill Cleveland

Bill Pruett

Bob Britting

Bram van den Heuvel

Brian Metzger

Bruce Bridges

Bruce Collier

Bruce Smith

Caleb Worgess

Carlyle Kilmore

Carol Pace

Carol Heim

Caroline Crawford

Caroline Fleming

Caroline S Wong

Carol Lee

Carol Moyer

Carolyn Lafferty

Catherine C Newton

Charese Jackson

Charlotte Gibson

Charlotte Hobbs

Cheryl A Chojnacki
Cheryl Stieben
Cheryl Warren
Christian Berry
Christine Harrison
Clairmene Pascal
Connie Bryan
Connie Goss
Craig Balden
Craig Lins
Craig Scott
Cynthia J Puckett
Dale Hahs
Dale Masser
Daniel Lauk
Daniel Summers
Darlene M Hopkins
Darlene Silas
David Boerschlein
David F Withee
David Glover
David J Forbes
David Mullen
David N Hanley
David Sandlin
David Shortess
David Smith
David Whisler
Debbie Nispel
Debbie Piper
Deborah Bartow
Deborah Bush
Deborah Miniard
Dennis Jackson
Dianne Forrest
Donna Borkenhagen
Donna Mullis
Douglas Hayes
Drew Curley
Ed Davis
Edgar Navera
Edward Kosky
Edward Quigley
Elaine VanRegenmorter
Elizabeth Nataly Silvestre Herbas
Ellen Lee
Emeline Thermidor
Emily Lee
Esther Roman
Esther Trew
Esther Zirk
Ethel Lynn Baker
Evangeline Puen
Evelyn Wildgust
Fletcher Coleman

Freda Dibble
Gail Spell
Gary Greer
Gary Shogren
Gay Ellen Stulp
Gene Gossman
George Arlyn Briggs
Gerald L. Naughton
Glen Tallent
Grace Balwit
Grace Bird
Greg Stoffregen
Gretchen Stencil
Hallie Miller
Harry Harriss
Heather Hicks
Helen Morse
Hendrik deVries
Henry Bult
Henry Whitney
Hilary O'Sullivan
Ibrahim Audu
Ines Gipson
Irene J Dodson
Jackie Jones
Jacqueline Bartley
James Giddens
James Pedersen
James Pohlig
James Roe
Janet O'Herron
Janice Connor
Jaqueline Rotruck
Jeanette Friesen
Jeff Graf
Jeff Kennedy
Jeff Martin
Jennifer Cunneen
Jenny Thomas
Jerry Lund
Jessica Lauk
Jim Frederick
Jim Lee
Jimmy Warren
Jim Rotruck
Jim Swartzentruber
Jody Garcia
Joe Chater
Joel Bryan
Joey Howell
John Anderson
John Geddis
John D Rogers
John Hutchins
John Luton

John Pace
John P Tornifolio
Jolene Valeu
Jon Haahr
Joseph Fithian
Joseph Greene
Joseph Wharton
Joshua Berkowitz
Joshua Calhoun
Joshua Rister
Josh Wondra
Joy Anderson
Joyce Jacobs
Joyce Pedersen
JT Crowder
Judi Brodeen
Judith Cline
Judith C Yon
Julia N Bult
Patty Li
Julie Susanto
Kahar Barat
Kannah Sellers
Kara Anderson
Karen Davie
Karen Dreesen
Karen Fabean
Karen Riecks
Karen Smith
Karen Turner
Kathleen Glover
Kathryn Hendrix
Kathy Mentink
Katrina Geurink
Kay Myers
Kelly Strong
Ken Haugh
Kim Puterbaugh
Kristin Butts Page
Kristin Rinne
Kwesi Opoku-debrah
Langston Spell
Larry Sallee
Lawrence Lipe
Lee Sipe
Leonard Smith
Lester Harper
Lia Hadley
Linda Buckman
Linda Dale Barton
Linda Havemeier
Linda Homer
Linda Lee Sebastien
Linn Peterson
Liz Dakota

Lloyd Box
Luis Keelin
Madeline Kilmore
Maggie D Paul
Marc Nelson
Mardi Welo
Margo Hoffman
Marilyn Cook
Marjean Swann
Marjorie Francis
Mark Albertini
Mark Chapman
Mark Thomas
Marselene Norton
Mary Jane Davis
Mary Jean Stout
Mary Landon
Mary Scarborough
Megan Kidwell
Melissa Roe
Merton Dibble
Meseret Abraham-Zemedede
Michael Bush
Michael Connor
Michael Francis
Michael Geurink
Mike Tisdell
Mickey White
Miel Horrilleno
Monique Greer
Morgan Mellette
Morris Anderson
Nancy C. Naughton
Nancy Neu
Nancy VanCott
Neal Snook
Nicholas Scovil
Nick Dettman
Nils Friberg
Noah Crabtree
Pamela B Johnston
Pamela Nungesser
Pamela Roberts
Pam Gullifer
Pat Ankney
Pat Giddens
Patricia Brougher
Patricia Carson
Patricia Cleveland
Patricia Foster
Patricia Middlebrooks
Paul Mellema
Paula Carlson
Paula Oestreich
Paul Holloway

Paul Nungesser
Peggy Anderson
Peggyrose Swartzentruber
Peter Polloni
Phillip Harms
Phyllis Mortensen
Priscilla Enggren
Rachel Agheyisi
Rachel Ropp
Raif Turner
Ray Puen
Reina Y Mora
Rene Bahrenfuss
Renee Triplett
Rhonda Bartels
Richard Beatty
Richard Moreau
Richard Rutter
Richard Stevens
Rick Keaton
Robby Little
Robert W Johnson
Rochelle Hook
Rodney White
Rolaine Franz
Ronald D Hook
Rosario Baria
Roxann Carey
Roxanne Pittard
Ruben Michael Garay
Russell Isham
Russ Perry
Ruth Calo
Ruth E Withee
Ruth Montgomery
Ryan Blizek
Sam Todd
Samuel Njuguna
Sandy Anderson
Sandy Blanes
Sara Giesmann
Sara Van Cott (Barnes)
Sharon Johnson
Sharon Peterson
Sharon Shortess
Shelly Harms
Sherie Nelson
Sherman Sebastien
Sherry Mosher
Stacey Swanson
Steve Gibbs
Steve Mercier
Susan Langohr
Susan Quigley
Susan Snook

Suzanne Richards
Sylvia Thomas
Sze Suze Lau
Tabitha Price
Tammy L Enns
Tammy White
Teresa Everett-Leone
Teresa Linn
Terri Collins
Theresa Baker
Thomas Jopling
Thomas Nickell
Thomas Warren
Tim Coleman
Tim Ingram
Tim Linn
Tim Lovestrand
Tim Mentink
Tom Penry
Tom William Warren
Toni Shuma
Tracie Pogue
Tricia Coffman
Vicki Ivester
Victoria G DeKraker
Victor M Prieto
Vivian Kamph
Vivian Richardson
Ward Pyles
Warren Blaisdell
Wayne Homer
Wendy Coleman
Wendy Colon
Wilbur Zirk
Wil Gipson
William Carson
William Cline
William Dickerson
William Smitherman
William Wilder
Yvonne Tallent

unfoldingWord® Literal Text Contributors

Nicholas Alsop
Scott Bayer
Larry T Brooks, M.Div., Assemblies of God Theological Seminary
Matt Carlton
George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages
Dan Dennison
Jamie Duguid
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D.Min. Pittsburgh Theological Seminary
Michael Francis
Laura Glassel, MA in Bible Translation
Jesse Griffin, BA Biblical Studies, MA Biblical Languages

Jesse Harris
 C. Harry Harriss, M.Div.
 Alrick G. Headley, M.Div., Th.M.
 Bram van den Heuvel, M.A.
 John Huffman
 D. Allen Hutchison, MA in Old Testament, MA in New Testament
 Jack Messarra
 Gene Mullen
 Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University
 Timothy Neu, Ph.D. Biblical Studies
 Kristy Nickell
 Tom Nickell
 Elizabeth Oakes, BA in Religious Studies, Linguistics
 Perry Oakes, PhD in Old Testament, MA in Linguistics
 James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
 Ward Pyles, M.Div., Western Baptist Theological Seminary
 Susan Quigley, MA in Linguistics
 Dean Ropp
 Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch
 Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
 Peter Smircich, BA Philosophy
 Doug Smith, M.T.S., M.Div., Th.M., Midwestern Baptist Theological Seminary
 Leonard Smith
 Suzanna Smith
 Tim Span
 Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary
 Maria Tijerina
 David Trombold, M. Div.
 Aaron Valdizan, M.Div., Th.M. in Old Testament, The Masters Seminary
 James Vigen
 Hendrik "Henry" de Vries
 Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary
 Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)
 Henry Whitney, BA Linguistics
 Benjamin Wright, MA Applied Linguistics, Dallas International University
 Grant Ailie, BA Biblical Studies, M.Div.
 Door43 World Missions Community

unfoldingWord® Simplified Text Contributors

Nicholas Alsop
 Larry T Brooks, M.Div., Assemblies of God Theological Seminary
 Matt Carlton
 George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages
 Paul M Fahnestock, M.Div. Reformed Theological Seminary, D. Min. Pittsburgh Theological Seminary
 Michael Francis
 Laura Glassel, MA in Bible Translation
 Kailey Gregory
 Jesse Griffin, BA Biblical Studies, MA Biblical Languages
 C. Harry Harriss, M.Div.
 Alrick G. Headley, M.Div., Th.M.
 Bram van den Heuvel, M.A.
 John Huffman
 D. Allen Hutchison, MA in Old Testament, MA in New Testament
 Robert Hunt

Demsin Lachin
 Jack Messarra
 Gene Mullen
 Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University
 Timothy Neu, Ph.D. Biblical Studies
 Kristy Nickell
 Tom Nickell
 Elizabeth Oakes, BA in Religious Studies, Linguistics
 Perry Oakes, PhD in Old Testament, MA in Linguistics
 James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
 Ward Pyles, M.Div., Western Baptist Theological Seminary
 Susan Quigley, MA in Linguistics
 Dean Ropp
 Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch
 Larry Saltee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
 Peter Smircich, BA Philosophy
 Christopher Smith, M.A.T.S. Gordon-Conwell Theological Seminary, Ph.D. Boston College
 Leonard Smith
 Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary
 David Trombold, M. Div.
 James Vigen
 Hendrik ♦ Henry ♦ de Vries
 Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary
 Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)
 Henry Whitney, BA Linguistics
 Benjamin Wright, MA Applied Linguistics, Dallas International University
 Door43 World Missions Community

unfoldingWord® Translation Academy Contributors

Jesse Griffin, BA in Biblical Studies, MA in Biblical Languages
 Perry Oakes, PhD in Old Testament, MA in Linguistics, MA in Theology, BA in Biblical Studies
 Susan Quigley, MA in Linguistics
 Henry Whitney, BA in Linguistics
 James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
 Ben Jore, BA Biblical Studies, M.Div.
 Joel D. Ruark, PhD in Old Testament, MA in Theology
 Todd L. Price, PhD in New Testament/Linguistics
 Bev Staley
 Carol Brinneman
 Jody Garcia
 Kara Anderson
 Kim Puterbaugh
 Lizz Carlton
 Door43 World Missions Community

unfoldingWord® Translation Words Contributors

Andrew Belcher
 David Book
 Jesse Griffin, BA Biblical Studies, MA Biblical Languages
 Henry Whitney, Bible translator, Papua New Guinea, 1982-2000
 Larry Saltee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
 Lizz Carlton

Jan Zanutto
Matthew Latham
Perry Oakes, PhD in Old Testament, MA in Linguistics
Richard Joki
Door43 World Missions Community

unfoldingWord® Translation Words Links Contributors

Door43 World Missions Community
Jesse Griffin (BA Biblical Studies, Liberty University; MA Biblical Languages, Gordon-Conwell Theological Seminary)
Perry Oakes (BA Biblical Studies, Taylor University; MA Theology, Fuller Seminary; MA Linguistics, University of Texas at Arlington; PhD Old Testament, Southwestern Baptist Theological Seminary)
Larry Sallee (Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary)
Joel D. Ruark (M.A.Th. Gordon-Conwell Theological Seminary; Th.M. Stellenbosch University; Ph.D. Candidate in Old Testament Studies, Stellenbosch University)