



Joshua

translationNotes

v6

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Table of Contents

Copyrights & Licensing	1
translationNotes	18
Introduction to Joshua	18
Joshua 1 General Notes	31
Joshua 1:1-3	32
Joshua 1:4-5	34
Joshua 1:6-7	35
Joshua 1:8-9	36
Joshua 1:10-11	38
Joshua 1:12-13	39
Joshua 1:14-15	40
Joshua 1:16-18	42
Joshua 2 General Notes	43
Joshua 2:1-3	44
Joshua 2:4-5	45
Joshua 2:6-7	46
Joshua 2:8-9	47
Joshua 2:10-11	48
Joshua 2:12-13	50
Joshua 2:14	52
Joshua 2:15-17	53
Joshua 2:18-19	54
Joshua 2:20-21	56
Joshua 2:22	57
Joshua 2:23-24	58
Joshua 3 General Notes	59
Joshua 3:1	60
Joshua 3:2-4	61
Joshua 3:5-6	62
Joshua 3:7-8	63
Joshua 3:9-11	64
Joshua 3:12-13	66
Joshua 3:14-16	67
Joshua 3:17	69
Joshua 4 General Notes	70
Joshua 4:1-3	71
Joshua 4:4-5	73
Joshua 4:6-7	74
Joshua 4:8-9	76
Joshua 4:10-11	78
Joshua 4:12-14	79

Table of Contents

Joshua 4:15-16	81
Joshua 4:17-18	82
Joshua 4:19-21	83
Joshua 4:22-24	85
Joshua 5 General Notes	87
Joshua 5:1	88
Joshua 5:2-3	90
Joshua 5:4-5	91
Joshua 5:6-7	92
Joshua 5:8-9	94
Joshua 5:10-11	95
Joshua 5:12	96
Joshua 5:13	97
Joshua 5:14-15	98
Joshua 6 General Notes	100
Joshua 6:1-2	101
Joshua 6:3-4	102
Joshua 6:5	103
Joshua 6:6-7	104
Joshua 6:8-9	105
Joshua 6:10-11	106
Joshua 6:12-14	107
Joshua 6:15-16	109
Joshua 6:17-19	110
Joshua 6:20-21	112
Joshua 6:22	113
Joshua 6:23-24	114
Joshua 6:25	115
Joshua 6:26-27	116
Joshua 7 General Notes	118
Joshua 7:1	119
Joshua 7:2-3	120
Joshua 7:4-5	121
Joshua 7:6-7	122
Joshua 7:8-9	124
Joshua 7:10-12	126
Joshua 7:13	128
Joshua 7:14-15	129
Joshua 7:16-18	131
Joshua 7:19-21	133
Joshua 7:22-23	135
Joshua 7:24	136
Joshua 7:25-26	137

Joshua 8 General Notes	139
Joshua 8:1-2	140
Joshua 8:3-4	142
Joshua 8:5-7	143
Joshua 8:8-9	144
Joshua 8:10-12	145
Joshua 8:13-14	146
Joshua 8:15-17	147
Joshua 8:18-19	149
Joshua 8:20-21	150
Joshua 8:22-23	151
Joshua 8:24-26	152
Joshua 8:27-28	154
Joshua 8:29	155
Joshua 8:30-32	156
Joshua 8:33	158
Joshua 8:34-35	159
Joshua 9 General Notes	160
Joshua 9:1-2	161
Joshua 9:3-5	163
Joshua 9:6-8	164
Joshua 9:9-10	165
Joshua 9:11-13	166
Joshua 9:14-15	167
Joshua 9:16-17	168
Joshua 9:18-19	169
Joshua 9:20-21	170
Joshua 9:22-23	171
Joshua 9:24-25	172
Joshua 9:26-27	173
Joshua 10 General Notes	174
Joshua 10:1-2	175
Joshua 10:3-4	176
Joshua 10:5	177
Joshua 10:6-7	178
Joshua 10:8	179
Joshua 10:9-10	180
Joshua 10:11	181
Joshua 10:12	182
Joshua 10:13-14	183
Joshua 10:15-17	185
Joshua 10:18-19	186
Joshua 10:20-21	187

Table of Contents

Joshua 10:22-23	188
Joshua 10:24-25	189
Joshua 10:26-27	190
Joshua 10:28	191
Joshua 10:29-30	192
Joshua 10:31-32	193
Joshua 10:33	194
Joshua 10:34-35	195
Joshua 10:36-37	196
Joshua 10:38-39	197
Joshua 10:40-41	198
Joshua 10:42-43	200
Joshua 11 General Notes	201
Joshua 11:1-3	202
Joshua 11:4-5	204
Joshua 11:6-7	205
Joshua 11:8-9	206
Joshua 11:10-11	208
Joshua 11:12-13	209
Joshua 11:14-15	210
Joshua 11:16-17	211
Joshua 11:18-20	212
Joshua 11:21-22	213
Joshua 11:23	214
Joshua 12 General Notes	215
Joshua 12:1-2	216
Joshua 12:3-5	218
Joshua 12:6	220
Joshua 12:7-8	221
Joshua 12:9-12	223
Joshua 12:13-16	224
Joshua 12:17-20	225
Joshua 12:21-24	226
Joshua 13 General Notes	227
Joshua 13:1	228
Joshua 13:2-3	229
Joshua 13:4-5	231
Joshua 13:6-7	232
Joshua 13:8-9	233
Joshua 13:10-12	234
Joshua 13:13	236
Joshua 13:14	237
Joshua 13:15-16	238

Joshua 13:17-19	239
Joshua 13:20-21	240
Joshua 13:22-23	241
Joshua 13:24-26	242
Joshua 13:27-28	243
Joshua 13:29-31	244
Joshua 13:32-33	246
Joshua 14 General Notes	247
Joshua 14:1	248
Joshua 14:2-5	249
Joshua 14:6-7	251
Joshua 14:8-9	253
Joshua 14:10-11	255
Joshua 14:12	256
Joshua 14:13-15	257
Joshua 15 General Notes	259
Joshua 15:1-2	260
Joshua 15:3-4	261
Joshua 15:5-6	262
Joshua 15:7-8	263
Joshua 15:9-10	264
Joshua 15:11-12	265
Joshua 15:13-15	266
Joshua 15:16-17	268
Joshua 15:18	269
Joshua 15:19	270
Joshua 15:20	271
Joshua 15:21-24	272
Joshua 15:25-28	273
Joshua 15:29-32	274
Joshua 15:33-36	275
Joshua 15:37-39	276
Joshua 15:40-41	277
Joshua 15:42-44	278
Joshua 15:45-47	279
Joshua 15:48-51	280
Joshua 15:52-54	281
Joshua 15:55-57	282
Joshua 15:58-59	283
Joshua 15:60-62	284
Joshua 15:63	285
Joshua 16 General Notes	286
Joshua 16:1-2	287

Table of Contents

Joshua 16:3-4	288
Joshua 16:5-7	289
Joshua 16:8-9	290
Joshua 16:10	291
Joshua 17 General Notes	292
Joshua 17:1-2	293
Joshua 17:3-4	295
Joshua 17:5-6	297
Joshua 17:7-8	298
Joshua 17:9-10	299
Joshua 17:11-12	301
Joshua 17:13	302
Joshua 17:14-15	303
Joshua 17:16-18	305
Joshua 18 General Notes	306
Joshua 18:1-2	307
Joshua 18:3-4	308
Joshua 18:5-6	310
Joshua 18:7	311
Joshua 18:8-9	313
Joshua 18:10	314
Joshua 18:11-12	315
Joshua 18:13-14	317
Joshua 18:15-16	318
Joshua 18:17-18	319
Joshua 18:19-20	320
Joshua 18:21-24	321
Joshua 18:25-28	322
Joshua 19 General Notes	323
Joshua 19:1	324
Joshua 19:2-4	325
Joshua 19:5-7	326
Joshua 19:8-9	327
Joshua 19:10-11	329
Joshua 19:12-13	330
Joshua 19:14-16	331
Joshua 19:17-19	332
Joshua 19:20-22	333
Joshua 19:23	334
Joshua 19:24-26	335
Joshua 19:27-28	336
Joshua 19:29-30	337
Joshua 19:31	338

Joshua 19:32-34	339
Joshua 19:35-37	341
Joshua 19:38-39	342
Joshua 19:40-42	343
Joshua 19:43-46	344
Joshua 19:47-48	345
Joshua 19:49-50	346
Joshua 19:51	347
Joshua 20 General Notes	348
Joshua 20:1-3	349
Joshua 20:4	350
Joshua 20:5-6	351
Joshua 20:7-8	353
Joshua 20:9	355
Joshua 21 General Notes	356
Joshua 21:1-2	357
Joshua 21:3	359
Joshua 21:4-5	360
Joshua 21:6-7	362
Joshua 21:8-10	363
Joshua 21:11-12	365
Joshua 21:13-16	366
Joshua 21:17-19	367
Joshua 21:20-22	368
Joshua 21:23-24	370
Joshua 21:25-26	371
Joshua 21:27	372
Joshua 21:28-31	373
Joshua 21:32-33	374
Joshua 21:34-35	375
Joshua 21:36-38	376
Joshua 21:39-40	378
Joshua 21:41-42	379
Joshua 21:43-45	380
Joshua 22 General Notes	381
Joshua 22:1-3	382
Joshua 22:4-6	383
Joshua 22:7-8	385
Joshua 22:9	387
Joshua 22:10-11	388
Joshua 22:12	389
Joshua 22:13-14	390
Joshua 22:15-16	391

Table of Contents

Joshua 22:17-18	392
Joshua 22:19-20	393
Joshua 22:21-23	395
Joshua 22:24	396
Joshua 22:25	397
Joshua 22:26-27	398
Joshua 22:28-29	399
Joshua 22:30-31	401
Joshua 22:32-33	402
Joshua 22:34	403
Joshua 23 General Notes	404
Joshua 23:1-3	405
Joshua 23:4-5	406
Joshua 23:6-8	407
Joshua 23:9-11	409
Joshua 23:12-13	410
Joshua 23:14-15	411
Joshua 23:16	412
Joshua 24 General Notes	413
Joshua 24:1-2	414
Joshua 24:3-4	416
Joshua 24:5-6	417
Joshua 24:7	418
Joshua 24:8	419
Joshua 24:9-10	420
Joshua 24:11-12	421
Joshua 24:13	423
Joshua 24:14-15	424
Joshua 24:16-18	426
Joshua 24:19-20	428
Joshua 24:21-23	430
Joshua 24:24-26	432
Joshua 24:27-28	434
Joshua 24:29-30	435
Joshua 24:31	436
Joshua 24:32-33	437
translationQuestions	439
Joshua 1	439
Joshua 2	441
Joshua 3	443
Joshua 4	444
Joshua 5	445
Joshua 6	447

Joshua 7	449
Joshua 8	451
Joshua 9	453
Joshua 10	455
Joshua 11	457
Joshua 12	459
Joshua 13	460
Joshua 14	461
Joshua 15	462
Joshua 16	463
Joshua 17	464
Joshua 18	465
Joshua 19	466
Joshua 20	468
Joshua 21	469
Joshua 22	470
Joshua 23	472
Joshua 24	473
translationWords	475
twelve tribes of Israel	475
Aaron	476
Abraham, Abram	477
adversary, enemy	478
afflict, affliction	479
Ai	480
altar	481
amen, truly	482
Ammon, Ammonites, Ammonitess	483
Amorite	484
angry, anger	485
appoint, appointed	486
Arabah	487
ark of the covenant, ark of the covenant decrees, ark of Yahweh	488
Ashdod, Azotus	489
Asher	490
Ashkelon	491
assembly, assemble	492
assign, assigned	493
authority	494
avenge, revenge, vengeance	495
Baal	496
Babylon, Babylonian	497
Balaam	498

Table of Contents

Bashan	499
Beersheba	500
Benjamin	501
Bethel	502
Bethlehem, Ephrathah	503
Beth Shemesh	504
biblical time: day	505
bles, blessed, blessing	506
blood	508
bow and arrow	509
bread	510
bronze	511
brother	512
burnt offering, offering by fire	513
Caleb	514
Canaan, Canaanite	515
Carmel, Mount Carmel	516
cast out, drive out, throw out	517
chariot	518
children, child	519
circumcise, circumcision	520
clan	521
command, to command, commandment	522
commander, command	523
confess, confession	524
consecrate	525
consume	526
covenant	527
creature	529
Translation Suggestions	530
curse, cursed	531
Dan	532
darkness	533
death, die, dead	534
deceive, deceit, deception, deceptive	536
decree	537
defile, be defiled	538
descendant, descended from	539
desert, wilderness	540
disgrace, disgraceful	541
disobey, disobedient, disobedience	542
divination, diviner, soothsaying, soothsayer	543
donkey, mule	544

Edom, Edomite, Idumea	545
Egypt, Egyptian	546
Ekron	547
elder	548
Ephraim	549
Esau	550
Euphrates River	551
evil, wicked, wickedness	552
face	554
faith	556
faithful, faithfulness	558
false god, foreign god, god, goddess	559
family	560
ancestor, father, forefather	561
fear, afraid, fear of Yahweh	562
firstborn	563
foreigner, foreign, alien	564
forever	565
forgive, forgiveness	566
forsake, forsaken, forsook	567
foundation, founded	568
fountain, spring	569
fruit, fruitful	570
Gad	572
Galilee, Galilean	573
gate, gate bar	574
Gath	575
Gaza	576
Geshur	577
Gibeon, Gibeonite	578
Gilead	579
Gilgal	580
Girgashites	581
God	582
gold	584
good, goodness	585
Goshen	587
grain offering	588
Hamath, Lebo Hamath, Hamathites	589
Hamor	590
hand, right hand, to hand over	591
hang	593
harvest	594

Table of Contents

heal, cure	595
heart	596
heaven, sky, heavens, heavenly	597
Hebron	598
high priest	599
Hittite	601
Hivite	602
holy, holiness	603
honey, honeycomb	604
horsemen	605
house	606
household	607
inherit, inheritance, heritage, heir	608
iniquity	610
instruct, instruction	611
integrity	612
Isaac	613
Israel, Israelites, nation of Israel	614
Issachar	615
Jacob, Israel	616
jealous, jealousy	617
Jebusites, Jebus	618
Jericho	619
Jerusalem	620
Jezreel	622
Joppa	623
Jordan River	624
Joseph (OT)	625
Joshua	626
Judah	627
judge, judgment	628
judge	630
Kadesh, Kadesh-Barnea, Meribah Kadesh	631
Kedesh	632
kingdom	633
king	635
labor, laborer	636
law, principle	637
law, law of Moses, God's law, law of Yahweh	638
Lebanon	640
Levite, Levi	641
life, live, living, alive	642
livestock	644

lord, master, sir	645
Lord	646
lots, casting lots	647
love	648
Manasseh	650
manna	651
meditate	652
the sea, the Great Sea, the western sea, Mediterranean Sea	653
memorial, memorial offering	654
mercy, merciful	655
messenger	657
Midian, Midianites	658
miracle, wonder, sign	659
Mizpah	661
Moab, Moabite, Moabites	662
Moses	663
Mount Hermon	664
Nahor	665
name	666
Naphtali	667
nation	668
Negev	669
neighbor	670
oak	671
oath, swear, swear by	672
obey, obedient, obedience	673
olive	674
ox, oxen	675
Passover	676
peace, peaceful	677
peace offering	678
people group, peoples, the people, a people	679
perish, perishing, perishable	681
Perizzite	682
Philistines	683
Phinehas	684
plague	685
possess, possession	686
power, powers	687
priest, priesthood	688
prince, princess	690
Promised Land	691
promise	692

Table of Contents

prostitute, harlot, whore	693
Rabbah	694
Rahab	695
Ramah	696
rebel, rebellious, rebellion	697
receive	698
Sea of Reeds, Red Sea	699
refuge, shelter	700
reign	701
remnant	702
repent, repentance	703
report	704
rest	705
Reuben	706
royal	707
ruin, ruins	708
ruler, rulers, rule	709
sacrifice, offering	710
Salt Sea, Dead Sea	712
sanctuary	713
sandal	714
save, safe	715
scroll	717
send, send out, sent	718
servant, slave, slavery	719
set apart	721
Shechem	722
sheep, ram, ewe	723
Shiloh	724
Sidon, Sidonians	725
sign, proof, reminder	726
silver	728
Simeon	729
sin, sinful, sinner, sinning	730
sister	732
slaughter	733
son, son of	734
soul	736
spear	737
spirit, spiritual	738
stone, stoning	740
Succoth	741
sword	742

tabernacle	743
tent	744
tent of meeting	745
testimony, testify	746
transgress, transgression	747
tribe	748
trouble, troubles, troubled	749
trumpet	750
turn, turn away, turn back	751
Tyre, Tyrians	752
unfaithful, unfaithfulness	753
ungodly, godless, ungodliness, godlessness	754
unleavened bread, Festival of Unleavened Bread	755
vineyard	756
voice	757
vow	758
walk	759
water, waters	760
wine, wineskin, new wine	761
witness, eyewitness	762
word of God, word of Yahweh, word of the Lord, scripture	764
worship	766
wrath, fury	767
written	768
Yahweh	769
Zebulun	771
translationAcademy	772
Abstract Nouns	772
Active or Passive	775
Double Negatives	778
Doublet	781
Ellipsis	783
Euphemism	785
Order of Events	787
Assumed Knowledge and Implicit Information	790
Hyperbole	792
Hypothetical Situations	795
Idiom	798
Imperatives - Other Uses	800
Litotes	802
Metaphor	804
Metonymy	809
Parallelism	811

Table of Contents

Predictive Past	813
Personification	815
Pronouns	817
Direct and Indirect Quotations	819
Quotes within Quotes	821
Reflexive Pronouns	824
Rhetorical Question	827
Simile	830
Synecdoche	833
Forms of 'You' - Dual/Plural	835
Forms of You	837
Forms of 'You' - Singular	838
Biblical Distance	840
Biblical Money	843
Biblical Weight	845
Hebrew Months	847
How to Translate Names	850
Numbers	854
Ordinal Numbers	857
Symbolic Action	860
Translate Unknowns	863
Background Information	866

translationNotes

Introduction to Joshua

Part 1: General Introduction

Outline of the Book of Joshua

1. Conquest of the land of Canaan (1–12)
 - a) Preparation for conquest; spies, and crossing the Jordan River (1:1–5:1)
 - b) Ceremonies at Gilgal; conquest of Jericho and Ai (5:2–8:29)
 - c) Covenant affirmation at Shechem (8:30–35)
 - d) Southern and Central campaigns, Northern campaigns (9:1–12:24)
2. Settlement in Promised Land; Divisions of the land (13:1–22:34)
3. Joshua's Final Days (23–24)

What is the Book of Joshua about?

The Book of Joshua is about how God fulfilled his promise that the Israelites would enter the Promised Land and occupy it. This was done as they united in obedience to God and as they fought battles under his direction through Joshua, the leader who took the place of Moses. This book also tells how the twelve tribes received their various portions of the land when it was shared out to them. (See: [Promised Land](#))

How should the title of this book be translated?

It is suggested that translators create a short title such as, “The Book about the Things that Happened when Joshua Led Israel” or “The Book about When Joshua Led Israel.” Translators should avoid a title that points to Joshua as the writer of the book.

Who wrote the Book of Joshua?

There is no indication in the book about who wrote it, although there are several references in it to Joshua writing some things down. It became traditional in Judaism, however, to think that Joshua wrote most of the book.

Part 2: Important Religious and Cultural Concepts

What concept of history begins to be presented in the Book of Joshua?

It was common in the ancient Near East to assume that, although human beings made some choices that affected historical outcomes, it was mostly up to the gods to determine the world events that would occur. The Book of Joshua has some similarities with this view, but there are important

differences as well. In Joshua, historical events occur because of Yahweh's promises to his people of Israel. They also occur in the context of Israel's response of trust and obedience to Yahweh. Israel's trust in Yahweh was all the more remarkable because it was normally assumed in the Ancient Near East that gods had no power outside of the territories that they controlled.

Part 3: Important Translation Issues

What is the meaning of the phrase "to this day"?

This phrase was used by the narrator to refer to the time when he was writing. The translator should be aware that "to this day" refers to a time which has already passed. He must avoid giving the impression that the present day of the translation's readers is meant. The translator might decide to say, "to this day, at the time when this is being written," or, "to this day, at the time of writing." This Hebrew phrase occurs in Josh. 4:9; 6:25; 7:26; 8:28, 29; 10:27; 13:13; 14:14; 15:63; 16:10.

What does the phrase "all Israel" mean?

This phrase appears many times in the Book of Joshua, but it does not always mean the entire Israelite nation, that is, literally all Israelites. At times it means the Israelite army; at other times it means the representatives of the twelve tribes of Israel. In still other passages it probably means many people throughout the nation of Israel.

When should Joshua be translated

The Book of Joshua should probably not be translated before Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are translated. This is because the overall historical context of Judges will not be understood without the context provided by these previous books.

List of translationAcademy Topics in Joshua

- * **Abstract Nouns** is found in: 02:08, 07:19
- * **Active or Passive** is found in: 01:16, 04:06, 06:17, 07:14, 07:16, 07:19, 08:15, 10:15, 13:02, 13:14, 13:22, 13:29, 14:01, 14:02, 15:20, 16:05, 16:08, 16:10, 17:01, 17:05, 17:09, 18:10, 18:11, 18:19, 19:01, 19:08, 19:14, 19:23, 19:24, 19:31, 19:32, 19:38, 19:47, 21:17, 21:20, 21:23, 21:25, 21:27, 21:28, 21:32, 21:34, 21:36, 21:39, 21:41
- * **Double Negatives** is found in: 08:34, 23:14
- * **Doublet** is found in: 01:04, 01:08, 02:10, 02:23, 09:24, 10:34, 17:14, 23:12, 23:14
- * **Ellipsis** is found in: 07:06, 14:02, 17:09
- * **Euphemism** is found in: 02:12, 02:18, 23:14
- * **Order of Events** is found in: 06:10, 18:01

- * Assumed Knowledge and Implicit Information is found in: 01:10, 01:12, 02:22, 02:23, 03:17, 04:01, 04:04, 04:08, 04:12, 04:19, 05:02, 06:08, 13:02, 13:13, 15:13, 16:01, 17:14, 18:11
- * Hyperbole is found in: 01:08, 08:15, 11:04
- * Hypothetical Situations is found in: 02:15, 02:18, 22:21, 22:24, 22:25, 22:26, 22:28
- * Idiom is found in: 01:01, 01:10, 01:14, 02:08, 02:14, 02:23, 03:09, 03:17, 04:01, 04:10, 07:14, 07:16, 10:22, 14:06, 14:10, 15:18, 18:03, 18:08, 20:05, 22:28, 22:30, 22:32, 24:16, 24:31
- * Imperatives - Other Uses is found in: 01:06, 01:08
- * Litotes is found in: 10:06, 11:14, 21:43, 22:01, 22:17
- * Metaphor is found in: 02:08, 02:18, 02:23, 03:09, 05:06, 05:08, 05:13, 06:17, 06:26, 07:01, 07:10, 07:14, 07:19, 07:25, 11:06, 11:08, 11:10, 11:18, 11:23, 13:06, 13:14, 13:22, 13:27, 13:29, 13:32, 14:01, 14:02, 14:08, 14:13, 15:05, 15:20, 16:03, 16:08, 17:03, 17:05, 18:01, 18:03, 18:07, 18:17, 18:19, 18:25, 19:01, 19:02, 19:08, 19:14, 19:23, 19:31, 19:38, 19:40, 19:47, 19:49, 19:51, 22:04, 22:10, 22:26, 22:28, 22:34, 23:06, 23:12, 23:16, 24:01, 24:19, 24:21, 24:24
- * Metonymy is found in: 03:02, 03:07, 03:14, 04:10, 04:22, 05:01, 05:06, 06:01, 06:08, 06:10, 06:20, 06:25, 07:04, 07:06, 07:08, 07:10, 07:13, 08:01, 08:05, 08:15, 08:18, 08:24, 08:34, 09:01, 09:06, 09:14, 09:22, 09:26, 10:08, 10:13, 10:18, 10:20, 10:24, 10:29, 10:31, 10:36, 10:38, 10:40, 11:10, 13:10, 17:16, 18:05, 20:01, 20:05, 20:09, 21:01, 21:08, 21:43, 22:01, 22:09, 22:30, 23:09, 24:08, 24:09, 24:14, 24:24
- * Parallelism is found in: 01:16, 02:12, 05:01, 07:04, 08:01, 08:24, 09:14, 10:12, 10:28, 10:36, 10:40, 11:10, 11:14, 23:16
- * Predictive Past is found in: 08:01
- * Personification is found in: 08:01, 10:12, 11:23, 14:13, 24:27
- * Pronouns is found in: 04:01
- * Direct and Indirect Quotations is found in: 15:18
- * Quotes within Quotes is found in: 01:10, 04:01
- * Reflexive Pronouns is found in: 11:14, 17:01
- * Rhetorical Question is found in: 01:08, 07:08, 07:10, 07:25, 09:06, 10:13, 17:14, 18:03, 22:17, 22:19, 22:24
- * Synecdoche is found in: 02:18, 09:11, 10:06, 10:09, 11:08, 14:02, 14:08, 22:04, 22:30
- * Forms of 'You' - Dual/Plural is found in: 01:01, 01:04, 02:08, 02:12, 06:15, 24:05, 24:07, 24:08, 24:09, 24:11, 24:16
- * Forms of 'You' - Singular is found in: 02:20
- * Biblical Distance is found in: 03:02
- * Biblical Weight is found in: 07:19
- * Hebrew Months is found in: 04:19, 05:10

- * **How to Translate Names** is found in: 01:12, 02:01, 02:10, 02:23, 05:02, 06:06, 07:01, 07:16, 07:24, 08:30, 09:01, 09:06, 09:09, 09:16, 10:01, 10:03, 10:05, 10:09, 10:12, 10:15, 10:20, 10:22, 10:29, 10:31, 10:33, 10:34, 10:36, 10:38, 11:01, 11:04, 11:06, 11:08, 11:16, 11:21, 12:01, 12:03, 12:07, 12:09, 12:13, 12:17, 12:21, 13:02, 13:04, 13:06, 13:08, 13:10, 13:13, 13:15, 13:17, 13:20, 13:24, 13:27, 13:29, 14:06, 14:12, 14:13, 15:01, 15:03, 15:05, 15:07, 15:09, 15:11, 15:13, 15:16, 15:21, 15:25, 15:29, 15:33, 15:37, 15:40, 15:42, 15:45, 15:48, 15:52, 15:55, 15:58, 15:60, 16:01, 16:03, 16:05, 16:08, 17:01, 17:03, 17:07, 17:09, 17:11, 17:14, 17:16, 18:11, 18:13, 18:15, 18:17, 18:19, 18:21, 18:25, 19:02, 19:05, 19:10, 19:12, 19:14, 19:17, 19:20, 19:24, 19:27, 19:29, 19:32, 19:35, 19:38, 19:40, 19:43, 19:47, 19:49, 20:07, 21:01, 21:04, 21:06, 21:08, 21:11, 21:13, 21:17, 21:20, 21:23, 21:25, 21:27, 21:28, 21:32, 21:34, 21:36, 21:39, 22:01, 22:13, 22:17, 22:19, 24:01, 24:03, 24:09, 24:29, 24:32
- * **Numbers** is found in: 07:04, 08:03, 08:10, 08:24, 09:16, 12:21, 21:04, 21:13, 21:17, 21:20, 21:23, 21:25, 21:27, 21:28, 21:32, 21:34, 21:36, 21:39, 21:41, 23:09, 24:29, 24:32
- * **Ordinal Numbers** is found in: 19:01, 19:10, 19:17, 19:24, 19:32, 19:40
- * **Symbolic Action** is found in: 05:14, 07:06
- * **Background Information** is found in: 02:06, 03:14, 12:01, 21:11

List of translationWords in Joshua

- * **twelve tribes of Israel** is found in: 03:12, 04:04
- * **Aaron** is found in: 21:04, 21:08, 21:13, 24:05, 24:32
- * **Abraham, Abram** is found in: 24:01
- * **adversary, enemy** is found in: 05:13
- * **afflict, affliction** is found in: 24:05
- * **Ai** is found in: 07:02, 07:04, 08:01, 08:03, 08:08, 08:10, 08:13, 08:15, 08:18, 08:20, 08:22, 08:24, 08:27, 08:29, 09:03, 10:01, 12:09
- * **altar** is found in: 08:30, 09:26, 22:10, 22:19, 22:28
- * **amen, truly** is found in: 02:23, 07:19
- * **Ammon, Ammonites, Ammonitess** is found in: 12:01, 13:10, 13:24
- * **Amorite** is found in: 02:10, 03:09, 05:01, 07:06, 09:01, 09:09, 10:05, 10:06, 10:12, 11:01, 12:01, 12:07, 13:04, 13:10, 13:20, 24:08, 24:11, 24:14, 24:16
- * **angry, anger** is found in: 22:17, 23:16
- * **Arabah** is found in: 18:17
- * **ark of the covenant, ark of the covenant decrees, ark of Yahweh** is found in: 03:02, 03:05, 03:07, 03:09, 03:12, 03:17, 04:04, 04:06, 04:08, 04:10, 04:15, 04:17, 06:03, 06:06, 06:08, 06:10, 06:12, 07:06, 08:33
- * **Ashdod, Azotus** is found in: 11:21, 13:02, 15:45

- * Asher is found in: 17:07, 17:09, 19:24, 19:31, 19:32, 21:06, 21:28
- * Ashkelon is found in: 13:02
- * assembly, assemble is found in: 08:34, 18:01, 22:12
- * assign, assigned is found in: 13:06, 14:01, 14:02, 15:01, 15:13, 16:01, 17:01, 18:01, 18:10
- * authority is found in: 20:05
- * avenge, revenge, vengeance is found in: 10:13, 20:01, 20:05
- * Baal is found in: 13:17, 18:13
- * Babylon, Babylonian is found in: 07:19
- * Balaam is found in: 13:22, 24:09
- * Bashan is found in: 09:09, 12:03, 13:10, 17:01, 17:05, 20:07, 21:06, 21:27, 22:07
- * Beersheba is found in: 15:25, 19:02
- * Benjamin is found in: 18:11, 18:19, 18:21, 18:25, 21:04, 21:17
- * Bethel is found in: 07:02, 08:08, 08:10, 08:15, 12:09, 12:13, 16:01, 18:13, 18:21
- * Bethlehem, Ephrathah is found in: 19:14
- * Beth Shemesh is found in: 15:09, 19:20, 19:38, 21:13
- * biblical time: day is found in: 04:19, 05:10
- * bless, blessed, blessing is found in: 08:33, 08:34, 14:13, 17:14, 22:04, 22:32, 24:09
- * blood is found in: 02:18, 20:01, 20:05
- * bow and arrow is found in: 24:11
- * bread is found in: 09:03, 09:11
- * bronze is found in: 06:23, 22:07
- * brother is found in: 01:14, 02:12, 02:18, 14:08, 17:03, 22:04, 22:07
- * burnt offering, offering by fire is found in: 08:30, 22:21
- * Caleb is found in: 14:06, 14:13, 15:13, 15:16, 21:11
- * Canaan, Canaanite is found in: 03:09, 05:01, 05:12, 07:08, 09:01, 11:01, 12:07, 13:02, 14:01, 16:10, 17:11, 21:01, 22:09, 22:10, 22:32, 24:03, 24:11
- * Carmel, Mount Carmel is found in: 12:21, 15:55, 19:24
- * cast out, drive out, throw out is found in: 13:06, 13:13, 14:12, 15:63, 17:13, 17:16
- * chariot is found in: 11:04, 11:06, 17:16, 24:05
- * children, child is found in: 04:06, 04:22, 08:34, 14:08, 22:24, 22:25
- * circumcise, circumcision is found in: 05:02, 05:04, 05:08

- * **clan** is found in: 07:14, 07:16, 13:15, 13:22, 15:01, 15:11, 15:20, 16:05, 17:01, 18:11, 18:19, 18:21, 18:25, 19:01, 19:08, 19:10, 19:31, 19:32, 19:38, 21:01, 21:04, 21:27, 21:36, 22:13
- * **command, to command, commandment** is found in: 01:06, 01:08, 01:10, 01:12, 01:16, 03:07, 04:01, 04:08, 04:15, 04:17, 06:10, 06:26, 07:10, 08:03, 08:08, 08:27, 08:29, 08:30, 08:33, 08:34, 09:01, 09:24, 10:40, 11:12, 11:14, 13:06, 14:02, 15:13, 17:03, 18:08, 21:01, 21:03, 22:01
- * **commander, command** is found in: 05:14, 10:24
- * **confess, confession** is found in: 07:19
- * **consecrate** is found in: 03:05, 07:13
- * **consume** is found in: 24:19
- * **covenant** is found in: 07:10, 07:14, 09:06, 23:16, 24:24
- * **creature** is found in: 10:28, 10:29, 10:31, 10:36, 10:38, 11:10, 11:14
- * **curse, cursed** is found in: 06:26, 08:34, 09:22, 24:09
- * **Dan** is found in: 19:40, 19:47, 21:04, 21:23
- * **darkness** is found in: 24:07
- * **death, die, dead** is found in: 01:01, 02:12, 02:14, 05:06, 11:06, 20:05
- * **deceive, deceit, deception, deceptive** is found in: 09:22
- * **decree** is found in: 24:24
- * **defile, be defiled** is found in: 22:19
- * **descendant, descended from** is found in: 04:19, 15:13, 17:01, 17:14, 18:11, 21:04, 21:17, 22:09, 22:28, 24:03
- * **desert, wilderness** is found in: 01:04, 05:04, 08:15, 08:20, 08:24, 14:10, 15:01, 15:60, 16:01, 18:11, 20:07, 24:07
- * **disgrace, disgraceful** is found in: 07:14
- * **disobey, disobedient, disobedience** is found in: 01:16
- * **divination, diviner, soothsaying, soothsayer** is found in: 13:22
- * **donkey, mule** is found in: 06:20, 07:24, 09:03, 15:18
- * **Edom, Edomite, Idumea** is found in: 11:16, 12:07, 15:01, 15:21
- * **Egypt, Egyptian** is found in: 02:10, 05:04, 05:06, 09:09, 13:02, 15:03, 24:03, 24:05, 24:07, 24:14, 24:16, 24:32
- * **Ekron** is found in: 13:02, 15:11, 15:45, 19:43
- * **elder** is found in: 07:06, 08:10, 08:33, 09:11, 20:04, 23:01, 24:01
- * **Ephraim** is found in: 14:02, 16:03, 16:05, 16:10, 17:09, 19:49, 20:07, 21:04, 21:20, 24:29, 24:32
- * **Esau** is found in: 24:03

- * Euphrates River is found in: 01:04, 24:01, 24:14
- * face is found in: 08:20
- * faith is found in: 22:21, 22:30
- * faithful, faithfulness is found in: 02:14, 24:14
- * false god, foreign god, god, goddess is found in: 23:06, 24:01, 24:14, 24:21
- * family is found in: 02:12, 13:29, 14:01, 21:20, 22:13
- * ancestor, father, forefather is found in: 02:12, 02:18, 04:19, 06:23, 06:25, 17:03, 24:03
- * fear, afraid, fear of Yahweh is found in: 02:08, 07:04, 11:06, 14:08
- * firstborn is found in: 06:26, 17:01
- * foreigner, foreign, alien is found in: 08:34, 20:09, 24:19
- * forever is found in: 04:06, 04:22, 08:27, 14:08
- * forgive, forgiveness is found in: 24:19
- * forsake, forsaken, forsook is found in: 24:16, 24:19
- * foundation, founded is found in: 06:26
- * fountain, spring is found in: 15:07, 15:19, 16:01, 18:15
- * fruit, fruitful is found in: 24:13
- * Gad is found in: 01:12, 04:12, 13:08, 13:24, 18:07, 20:07, 21:06, 21:36, 22:09, 22:25
- * Galilee, Galilean is found in: 20:07, 21:32
- * gate, gate bar is found in: 02:04, 02:06, 06:26, 07:04, 08:29, 20:04
- * Gath is found in: 11:21, 13:02
- * Gaza is found in: 10:40, 11:21, 13:02, 15:45
- * Geshur is found in: 12:03, 13:02, 13:10, 13:13
- * Gibeon, Gibeonite is found in: 09:03, 09:16, 09:20, 09:26, 10:01, 10:03, 10:05, 10:06, 10:09, 10:12, 10:40, 11:18, 18:25, 21:17
- * Gilead is found in: 12:01, 12:03, 13:10, 13:24, 17:01, 17:05, 21:36, 22:09, 22:13, 22:32
- * Gilgal is found in: 04:19, 05:08, 05:10, 09:06, 10:06, 10:09, 10:15, 10:42, 12:21, 14:06, 15:07
- * Girschites is found in: 03:09, 24:11
- * God is found in: 01:10, 01:12, 02:10, 03:02, 03:09, 04:04, 04:22, 07:13, 07:19, 08:05, 08:30, 09:18, 09:24, 10:40, 13:14, 13:32, 14:13, 18:03, 22:04, 22:21, 22:34, 23:04, 23:09, 24:01, 24:16, 24:19, 24:21, 24:24, 24:27
- * gold is found in: 06:17, 06:23, 07:19, 22:07
- * good, goodness is found in: 23:12

- * Goshen is found in: 10:40, 11:16, 15:48
- * grain offering is found in: 22:21
- * Hamath, Lebo Hamath, Hamathites is found in: 13:04
- * Hamor is found in: 24:32
- * hand, right hand, to hand over is found in: 08:01, 14:02, 21:08, 21:43, 22:30
- * hang is found in: 08:29
- * harvest is found in: 03:14
- * heal, cure is found in: 05:08
- * heart is found in: 02:10, 07:04, 14:06, 14:08, 22:04, 23:14, 24:21
- * heaven, sky, heavens, heavenly is found in: 02:10, 10:11
- * Hebron is found in: 10:03, 10:05, 10:22, 10:36, 10:38, 11:21, 14:13, 15:13, 15:52, 20:07, 21:11, 21:13
- * high priest is found in: 20:05
- * Hittite is found in: 01:04, 03:09, 09:01, 11:01, 12:07, 24:11
- * Hivite is found in: 03:09, 09:01, 09:06, 11:01, 11:18, 12:07, 24:11
- * holy, holiness is found in: 05:14, 24:19
- * honey, honeycomb is found in: 05:06
- * horsemen is found in: 24:05
- * house is found in: 02:01, 02:15, 02:18, 06:17, 06:22, 06:23, 09:11, 18:05, 24:14
- * household is found in: 02:18, 06:25, 07:14, 07:16
- * inherit, inheritance, heritage, heir is found in: 01:06, 11:23, 13:06, 13:14, 13:22, 14:01, 14:02, 14:08, 14:13, 15:20, 16:03, 17:03, 17:14, 18:01, 18:07, 18:19, 18:25, 19:01, 19:08, 19:23, 19:31, 19:40, 19:49, 21:03, 22:07, 23:04, 24:27, 24:29
- * iniquity is found in: 22:19
- * instruct, instruction is found in: 11:18
- * integrity is found in: 24:14
- * Isaac is found in: 24:03
- * Israel, Israelites, nation of Israel is found in: 01:01, 02:01, 03:01, 03:07, 03:09, 03:17, 04:06, 04:08, 04:12, 04:19, 04:22, 05:01, 05:02, 05:06, 05:10, 05:12, 06:01, 06:17, 06:23, 06:25, 07:01, 07:06, 07:08, 07:10, 07:13, 07:14, 07:16, 07:19, 07:22, 07:24, 07:25, 08:10, 08:13, 08:15, 08:20, 08:22, 08:24, 08:27, 08:30, 08:33, 08:34, 09:01, 09:06, 09:14, 09:16, 09:18, 09:20, 09:26, 10:09, 10:11, 10:12, 10:13, 10:15, 10:20, 10:24, 10:29, 10:31, 10:34, 10:36, 10:38, 10:40, 10:42, 11:04, 11:08, 11:12, 11:14, 11:16, 11:18, 11:21, 12:01, 12:06, 12:07, 13:06, 13:13, 13:14, 13:22, 14:01, 14:02, 17:13, 18:01, 19:49, 20:01, 21:01, 21:03, 21:08, 21:41, 21:43, 22:09, 22:10, 22:17, 23:01, 24:01, 24:21, 24:31, 24:32
- * Issachar is found in: 17:09, 19:17, 21:06, 21:28

- * Jacob, Israel is found in: 24:03, 24:32
- * jealous, jealousy is found in: 24:19
- * Jebusites, Jebus is found in: 03:09, 09:01, 11:01, 12:07, 15:07, 15:63, 18:15, 24:11
- * Jericho is found in: 02:01, 03:14, 04:12, 04:19, 05:10, 05:13, 06:01, 06:25, 06:26, 07:02, 08:01, 09:03, 10:01, 10:28, 10:29, 12:09, 13:32, 16:01, 16:05, 18:11, 18:21, 20:07, 24:11
- * Jerusalem is found in: 10:01, 10:03, 10:05, 10:22, 12:09, 15:07, 15:63, 18:25
- * Jezreel is found in: 15:55, 19:17
- * Joppa is found in: 19:43
- * Jordan River is found in: 01:01, 01:10, 01:14, 02:06, 03:01, 03:07, 03:09, 03:12, 03:14, 03:17, 04:08, 04:10, 04:17, 04:19, 04:22, 05:01, 07:06, 08:13, 09:01, 11:01, 11:16, 12:01, 13:08, 13:22, 14:02, 15:05, 16:01, 16:05, 17:05, 18:07, 18:19, 19:20, 19:32, 20:07, 22:10, 24:08, 24:11
- * Joseph (OT) is found in: 14:02, 16:01, 16:03, 17:01, 17:14, 18:05, 18:11, 24:32
- * Joshua is found in: 01:01, 01:12, 01:16, 02:01, 02:23, 03:01, 03:07, 03:09, 04:01, 04:04, 04:08, 04:15, 04:17, 04:19, 05:02, 05:04, 05:08, 05:13, 05:14, 06:01, 06:06, 06:08, 06:10, 06:12, 06:15, 06:22, 06:25, 06:26, 07:02, 07:06, 07:10, 07:16, 07:19, 07:22, 07:24, 07:25, 08:01, 08:03, 08:10, 08:13, 08:15, 08:18, 08:20, 08:22, 08:24, 08:27, 08:29, 08:30, 08:34, 09:01, 09:03, 09:06, 09:14, 09:22, 09:24, 09:26, 10:01, 10:03, 10:06, 10:08, 10:09, 10:12, 10:15, 10:18, 10:20, 10:22, 10:24, 10:26, 10:28, 10:29, 10:31, 10:33, 10:34, 10:36, 10:38, 10:40, 10:42, 11:06, 11:08, 11:10, 11:12, 11:16, 11:18, 11:21, 11:23, 12:07, 13:01, 14:01, 15:13, 18:03, 19:49, 20:01, 21:01, 22:01, 22:07, 23:01, 24:01, 24:19, 24:21, 24:24, 24:27, 24:29, 24:31
- * Judah is found in: 07:01, 07:16, 11:21, 14:06, 15:01, 15:11, 15:13, 15:20, 15:63, 18:05, 18:11, 19:01, 19:32, 20:07, 21:04, 21:08
- * judge, judgment is found in: 20:05
- * judge is found in: 08:33, 23:01, 24:01
- * Kadesh, Kadesh-Barnea, Meribah Kadesh is found in: 10:40, 14:06, 15:03
- * Kedesh is found in: 12:21, 19:35, 20:07, 21:32
- * king is found in: 02:01, 05:01, 06:01, 08:01, 08:13, 08:22, 08:29, 09:01, 09:09, 10:01, 10:03, 10:05, 10:06, 10:15, 10:22, 10:24, 10:26, 10:28, 10:29, 10:33, 10:36, 10:38, 10:40, 10:42, 11:01, 11:04, 11:10, 11:12, 11:16, 11:18, 12:01, 12:07, 12:09, 12:13, 12:17, 12:21, 13:27, 24:09
- * kingdom is found in: 11:10, 13:10, 13:20, 13:27
- * labor, laborer is found in: 16:10, 17:13
- * law, principle is found in: 24:24
- * law, law of Moses, God's law, law of Yahweh is found in: 01:06, 01:08, 08:30, 08:34, 23:06
- * Lebanon is found in: 01:04, 09:01, 11:16, 12:07, 13:04
- * Levite, Levi is found in: 03:02, 08:33, 13:14, 13:32, 14:02, 18:07, 21:01, 21:03, 21:04, 21:27, 21:34, 21:39

- * life, live, living, alive is found in: 02:14, 03:09, 08:22
- * livestock is found in: 01:14, 08:27, 11:14, 14:02, 22:07
- * lord, master, sir is found in: 05:14
- * Lord is found in: 03:09, 03:12, 07:06, 07:08
- * lots, casting lots is found in: 14:02, 18:05, 18:08
- * love is found in: 23:09
- * Manasseh is found in: 01:12, 04:12, 13:06, 13:08, 14:02, 16:03, 17:01, 17:05, 17:09, 18:07, 20:07, 21:04, 21:06, 21:25, 21:27, 22:01, 22:07, 22:09
- * manna is found in: 05:12
- * meditate is found in: 01:08
- * the sea, the Great Sea, the western sea, Mediterranean Sea is found in: 01:04, 05:01, 09:01, 15:03, 15:11, 15:45, 16:03, 16:05, 17:09, 23:04
- * memorial, memorial offering is found in: 04:06, 04:08
- * mercy, merciful is found in: 02:14
- * messenger is found in: 07:22, 22:13
- * Midian, Midianites is found in: 13:20
- * miracle, wonder, sign is found in: 03:05, 04:06
- * Mizpah is found in: 11:01, 11:08
- * Moab, Moabite, Moabites is found in: 13:32, 24:09
- * Moses is found in: 01:01, 01:06, 01:12, 01:14, 03:07, 04:10, 08:30, 08:34, 09:24, 11:12, 11:14, 11:18, 11:23, 12:06, 13:08, 13:10, 13:14, 13:24, 13:29, 14:02, 14:06, 14:08, 17:03, 18:07, 20:01, 21:01, 21:08, 22:01, 22:09, 24:05
- * Mount Hermon is found in: 11:16, 12:01
- * Nahor is found in: 24:01
- * name is found in: 23:06
- * Naphtali is found in: 19:32, 19:38, 20:07, 21:06, 21:32
- * nation is found in: 23:01, 23:06, 23:09, 24:16
- * Negev is found in: 03:14, 10:40, 11:16, 12:07, 15:19, 19:08
- * neighbor is found in: 09:16
- * oak is found in: 19:32
- * oath, swear, swear by is found in: 02:12, 02:15, 02:20, 05:06, 06:22, 06:26, 09:20, 23:06
- * obey, obedient, obedience is found in: 01:06, 01:08, 01:16, 05:06, 08:08, 22:01, 22:09
- * olive is found in: 24:13

- * ox, oxen is found in: 06:20, 07:24
- * **Passover** is found in: 05:10
- * peace, peaceful is found in: 09:14
- * peace offering is found in: 08:30, 22:21
- * people group, peoples, the people, a people is found in: 03:02, 03:05, 03:14, 04:01, 04:08, 04:19, 04:22, 06:08, 06:10, 08:01, 09:14, 10:06, 17:13, 17:14, 21:01, 24:16
- * perish, perishing, perishable is found in: 22:19, 23:12
- * Perizzite is found in: 03:09, 09:01, 11:01, 12:07, 17:14, 24:11
- * Philistines is found in: 13:02
- * Phinehas is found in: 22:13, 22:30, 24:32
- * plague is found in: 24:05
- * possess, possession is found in: 01:10, 01:14, 12:01, 12:06, 17:11, 19:47, 21:11, 21:43, 22:09, 22:19, 23:04, 24:03, 24:08
- * power, powers is found in: 09:24, 17:16
- * priest, priesthood is found in: 03:02, 03:05, 03:07, 03:12, 03:14, 03:17, 04:01, 04:08, 04:10, 04:15, 04:17, 06:03, 06:06, 06:08, 06:12, 06:15, 08:33, 14:01, 17:03, 18:07, 19:51, 21:01, 21:04, 21:17, 22:13, 22:30
- * prince, princess is found in: 13:20
- * promise is found in: 01:01, 02:15, 02:20, 09:14, 14:12, 22:04, 23:04, 23:14
- * prostitute, harlot, whore is found in: 02:01, 06:17, 06:22, 06:25
- * Rabbah is found in: 13:24
- * Rahab is found in: 02:01, 02:20, 06:17, 06:23, 06:25
- * Ramah is found in: 18:25, 19:08, 19:29, 19:35
- * rebel, rebellious, rebellion is found in: 22:15, 22:19
- * receive is found in: 13:08, 14:01, 16:03, 18:07
- * Sea of Reeds, Red Sea is found in: 02:10, 04:22, 24:05
- * reign is found in: 13:10
- * remnant is found in: 12:03, 13:10
- * report is found in: 14:06
- * rest is found in: 01:12
- * Reuben is found in: 04:12, 13:08, 13:15, 13:20, 15:05, 18:07, 18:17, 20:07, 21:06, 21:36, 22:09, 22:25
- * royal is found in: 13:29
- * ruin, ruins is found in: 08:27

- * ruler, rulers, rule is found in: 13:02
- * sacrifice, offering is found in: 08:30, 13:14, 22:26
- * Salt Sea, Dead Sea is found in: 03:14, 12:03, 15:01, 15:05, 18:19
- * sanctuary is found in: 24:24
- * sandal is found in: 05:14, 09:03, 09:11
- * save, safe is found in: 02:12
- * scroll is found in: 18:08
- * send, send out, sent is found in: 18:03
- * servant, slave, slavery is found in: 01:01, 01:12, 01:14, 05:14, 08:30, 09:06, 09:09, 09:11, 09:24, 10:06, 11:12, 12:06, 14:06, 18:07, 22:01, 24:16, 24:29
- * set apart is found in: 06:17
- * Shechem is found in: 17:07, 20:07, 21:20, 24:01, 24:24, 24:32
- * sheep, ram, ewe is found in: 06:03, 06:05, 06:06, 06:12, 06:20, 07:24
- * Shiloh is found in: 18:01, 18:08, 19:51, 21:01, 22:09, 22:12
- * Sidon, Sidonians is found in: 11:08, 13:04, 19:27
- * sign, proof, reminder is found in: 02:12, 24:16
- * silver is found in: 06:17, 06:23, 07:19, 22:07
- * Simeon is found in: 19:01, 19:08, 21:04, 21:08
- * sin, sinful, sinner, sinning is found in: 07:10, 07:19, 22:17, 24:19
- * sister is found in: 02:12
- * slaughter is found in: 10:20
- * son, son of is found in: 07:01, 07:19
- * soul is found in: 22:04, 23:14
- * spear is found in: 08:18, 08:24
- * spirit, spiritual is found in: 05:01
- * stone, stoning is found in: 07:25, 10:11
- * Succoth is found in: 13:27
- * sword is found in: 05:13, 06:20, 08:24, 10:11, 10:28, 10:29, 10:31, 10:34, 10:36, 10:38, 10:40, 11:08, 11:10, 11:12, 11:14, 13:10, 13:22, 19:47, 24:11
- * tabernacle is found in: 22:19, 22:28
- * tent is found in: 07:19, 07:22, 07:24, 22:04, 22:07
- * tent of meeting is found in: 18:01, 19:51

- * **testimony, testify** is found in: 24:27
- * **transgress, transgression** is found in: 24:19
- * **tribe** is found in: 01:12, 04:01, 04:04, 07:01, 07:14, 07:16, 13:06, 13:08, 13:14, 13:22, 14:01, 14:02, 14:06, 15:01, 15:11, 15:13, 15:20, 15:63, 16:01, 16:03, 17:01, 18:01, 18:07, 18:11, 18:21, 19:08, 19:31, 19:32, 19:38, 19:40, 20:07, 21:04, 21:25, 21:27, 21:36, 22:07, 22:21, 23:04, 24:01
- * **trouble, troubles, troubled** is found in: 07:25
- * **trumpet** is found in: 06:03, 06:05, 06:06, 06:08, 06:12, 06:15, 06:20
- * **turn, turn away, turn back** is found in: 01:06, 24:19
- * **Tyre, Tyrians** is found in: 19:29
- * **unfaithful, unfaithfulness** is found in: 07:01, 22:15
- * **unleavened bread, Festival of Unleavened Bread** is found in: 05:10
- * **vineyard** is found in: 24:13
- * **voice** is found in: 05:06, 24:24
- * **vow** is found in: 09:14
- * **walk** is found in: 14:10
- * **water, waters** is found in: 03:07, 03:12, 04:17, 05:01, 18:15
- * **wine, wineskin, new wine** is found in: 09:03, 09:11
- * **witness, eyewitness** is found in: 22:26, 22:34, 24:21, 24:27
- * **word of God, word of Yahweh, word of the Lord, scripture** is found in: 08:08
- * **worship** is found in: 05:14, 22:04, 22:25, 23:06, 23:16, 24:01, 24:14, 24:16, 24:21, 24:24, 24:31
- * **wrath, fury** is found in: 09:20, 22:19
- * **written** is found in: 01:08, 08:30, 23:06
- * **Yahweh** is found in: 01:01, 01:08, 01:10, 01:12, 01:14, 02:08, 02:12, 02:14, 02:23, 03:02, 03:05, 03:07, 03:09, 03:12, 03:17, 04:01, 04:06, 04:08, 04:10, 04:12, 04:15, 04:17, 04:22, 05:01, 05:02, 05:06, 05:08, 05:14, 06:01, 06:06, 06:12, 06:15, 06:17, 06:23, 06:26, 07:01, 07:06, 07:10, 07:13, 07:14, 07:19, 07:22, 07:25, 08:01, 08:05, 08:18, 08:27, 08:30, 08:33, 09:09, 09:14, 09:18, 09:24, 09:26, 10:08, 10:09, 10:11, 10:12, 10:13, 10:18, 10:24, 10:29, 10:31, 10:40, 10:42, 11:06, 11:08, 11:12, 11:14, 11:18, 11:23, 12:06, 13:01, 13:14, 13:32, 14:02, 14:10, 15:13, 18:03, 18:07, 19:49, 20:01, 21:01, 21:03, 21:08, 21:43, 22:01, 22:15, 22:17, 22:19, 22:21, 22:34, 23:01, 23:04, 24:07, 24:14, 24:16, 24:19, 24:21, 24:24, 24:27, 24:29, 24:31
- * **Zebulun** is found in: 19:10, 19:27, 19:32, 21:06, 21:34

Joshua 1 General Notes

Structure and formatting

This chapter appears to be a natural continuation of the book of Deuteronomy.

Special concepts in this chapter

Be strong and Courageous

Everyone tells Joshua, “Be strong and courageous.” This repeated encouragement is purposeful and may foreshadow the future needs of Joshua.

Links:

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

Joshua 1:1-3

UDB:

¹ After Moses the servant of Yahweh, died, Yahweh said this to Nun's son Joshua, who had been Moses' servant leader: ² "You know that my servant Moses is now dead. So now get ready to cross over the Jordan River, you and all these people. Enter the land that I will soon give to the people of Israel. ³ Everywhere you walk in this land, I will give to you, as I promised Moses.

ULB:

¹ Now it came about after the death of Moses the servant of Yahweh, that Yahweh spoke to Joshua the son of Nun, Moses' chief assistant, saying, ² "Moses, my servant, is dead. Now therefore, arise, cross over this Jordan, you and all this people, into the land that I am giving to them—to the people of Israel. ³ I have given you every place where the sole of your foot will walk. I have given it to you, just as I promised to Moses.

translationWords:

- death, die, dead
- Moses
- servant, slave, slavery
- Yahweh
- Joshua
- Jordan River
- Israel, Israelites, nation of Israel
- promise

translationNotes:

- **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.
- **Nun** - Joshua's father (See [How to Translate Names](#))
- **cross over this Jordan** - To "cross over" means "go to the opposite bank of the river." AT: "travel from this side to the opposite side of the Jordan" (See: [Idiom](#))
- **you and all this people** - The word "you" here refers to Joshua. (See: [Forms of You](#))
- **I have given you every place** - God giving the land to the Israelites in the future is spoken of as if he gave it to them in the past. This emphasizes that he will certainly give it to them. AT: "I will give to you every place" (See: [Predictive Past](#))
- **I have given you** - The word "you" refers to both Joshua and the nation of Israel. (See: [Forms of You](#))

- **every place where the sole of your foot will walk** - This refers to all the places Joshua and the Israelites will travel when they cross the Jordan River. AT: “everywhere you go in this land” (See: [Idiom](#))

Links:

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

Joshua 1:4-5

UDB:

⁴ That land will extend from the wilderness in the south to the Lebanon mountains in the northwest, to the Euphrates River, and to the Mediterranean Sea on the west. It will include all the land where the Hittites live. ⁵ No group will be able to defeat you as long as you live. I will help you as I helped Moses. I promise that I will not abandon you and I will never leave you.

ULB:

⁴ From the wilderness and Lebanon, as far as the great river, the Euphrates, all the land of the Hittites, and to the Great Sea, where the sun goes down, will be your land. ⁵ No one will be able to stand before you all the days of your life. I will be with you as I was with Moses. I will not abandon you or leave you.

translationWords:

- [desert, wilderness](#)
- [Lebanon](#)
- [Euphrates River](#)
- [Hittite](#)
- [the sea, the Great Sea, the western sea, Mediterranean Sea](#)

translationNotes:

- **General Information:** - Yahweh continues speaking to Joshua.
- **your land** - The word “your” refers to the tribes of Israel and not only Joshua. (See: [Forms of ‘You’ - Dual/Plural](#))
- **to stand before you** - In verse 5 the words “you” and “your” refer to Joshua. (See: [Forms of ‘You’ - Dual/Plural](#))
- **I will not abandon you or leave you** - The words “abandon” and “leave” mean basically the same thing. Yahweh combines them to emphasize that he will not do these things. AT: “I will certainly stay with you always” (See: [Doublet](#) and [Double Negatives](#))

Links:

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

Joshua 1:6-7

UDB:

⁶ Be strong and brave, because you will lead these people so they can take this land as their own, the land that I promised to give to their ancestors. ⁷ Just be strong and very brave. Be sure to obey all the laws that my servant Moses taught you; carry out each one of them. If you do so, you will be successful wherever you go.

ULB:

⁶ Be strong and courageous. You will cause this people to inherit the land that I promised their ancestors I would give to them. ⁷ Be strong and very courageous. Be careful to obey all the law my servant Moses commanded you. Do not turn from it to the right or to the left, so that you may be successful wherever you go.

translationWords:

- inherit, inheritance, heritage, heir
- obey, obedient, obedience
- law, law of Moses, God's law, law of Yahweh
- Moses
- command, to command, commandment
- turn, turn away, turn back

translationNotes:

- **General Information:** - Yahweh gives Joshua a series of commands. (See: [Imperatives - Other Uses](#))
- **Be strong and courageous** - Yahweh commands Joshua to overcome his fears with courage. (See: [Imperatives - Other Uses](#))
- **Do not turn from it to the right or to the left** - This can be stated as a positive command. AT: "Follow it exactly" or "Follow them exactly" (See: [Imperatives - Other Uses](#))
- **be successful** - "achieve your goal" or "reach your goal"

Links:

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

Joshua 1:8-9

UDB:

⁸ Talk with each other about the book of the law that Moses taught you. Think about those laws during the day and during the night. Follow the laws and do what they tell you to do, and they teach you to live so you may gain wealth and be successful. ⁹ Do not forget that I have commanded you to be strong and brave. Do not be afraid and do not be discouraged. I, Yahweh your God, will be with you wherever you go.”

ULB:

⁸ You will always speak about this book of the law. You will meditate on it day and night so that you can obey all that is written in it. Then you will be prosperous and successful. ⁹ Have I not commanded you? Be strong and courageous! Do not be afraid. Do not be discouraged. Yahweh your God is with you wherever you go.”

translationWords:

- law, law of Moses, God’s law, law of Yahweh
- meditate
- obey, obedient, obedience
- written
- command, to command, commandment
- Yahweh

translationNotes:

- **General Information:** - Yahweh continues speaking to Joshua.
- **You will always speak** - This means that Joshua should speak of the book of the law often. The word “always” adds emphasis or intensity. (See: [Hyperbole](#))
- **prosperous and successful** - These two words mean basically the same thing and emphasize great prosperity. (See: [Doublet](#))
- **Have I not commanded you?** - This refers to Yahweh commanding Joshua. AT: “I have commanded you!” (See: [Rhetorical Question](#))
- **Be strong and courageous!** - Yahweh is commanding Joshua. (See: [Imperatives - Other Uses](#))

Links:

- [Introduction to Joshua](#)

- Joshua 01 General Notes
- Joshua 01 Translation Questions

Joshua 1:10-11

UDB:

¹⁰ Then Joshua commanded the leaders of the people of Israel, ¹¹ “Go throughout the camp and give these orders to the people: ‘Prepare all the food that you will take with you. In three days you will go across the Jordan River in front of you, and you will go in and capture the land that Yahweh, your God, is about to give to you.’”

ULB:

¹⁰ Then Joshua commanded the leaders of the people, ¹¹ “Go through the camp and command the people, ‘Prepare provisions for yourselves. In three days you will cross over this Jordan and go in and possess the land that Yahweh your God is giving you to possess.’”

translationWords:

- [command, to command, commandment](#)
- [Jordan River](#)
- [possess, possession](#)
- [Yahweh](#)
- [God](#)

translationNotes:

- **Go through the camp and command the people, ‘Prepare ... possess.’** - Embedded quotes can be expressed as indirect quotes. AT: “Go through the camp and command the people to prepare provisions for themselves. In three days they will cross over this Jordan and go in and possess the land that Yahweh their God is giving them to possess.” (See: [Quotes within Quotes](#))
- **the people** - “the people of Israel” (See: [Assumed Knowledge and Implicit Information](#))
- **In three days** - Here Joshua was counting his present day as day one. AT: “Two days from now” or “On the day after tomorrow”
- **cross over this Jordan** - “cross over” refers to going to the opposite side of the river. AT: “travel to the other side of the Jordan River” (See: [Idiom](#))

Links:

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

Joshua 1:12-13

UDB:

¹² Then Joshua spoke to the families of the descendants of Reuben and Gad, and to the half of the tribe of Manasseh that was going to settle on the east side of the Jordan River: ¹³ "Keep in mind the orders that Moses the servant of Yahweh, gave you. Moses said, 'Yahweh, your God, has promised to give you a place where you can settle down permanently—this place will be the land where you will live.

ULB:

¹² To the Reubenites, the Gadites and the half tribe of Manasseh, Joshua said, ¹³ "Call to mind the word that Moses the servant of Yahweh, commanded you when he said, 'Yahweh your God is giving you rest, and he is giving you this land.'

translationWords:

- Gad
- tribe
- Manasseh
- Joshua
- Moses
- servant, slave, slavery
- Yahweh
- command, to command, commandment
- God
- rest

translationNotes:

- **General Information:** - The tribes of Reuben, Gad and half of the tribe of Manasseh chose to settle east of the Jordan River. (See: [Assumed Knowledge and Implicit Information](#))
- **Reubenites** - These were the descendants of Reuben. (See: [How to Translate Names](#))
- **Gadites** - These were the descendants of Gad. (See: [How to Translate Names](#))

Links:

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

Joshua 1:14-15

UDB:

¹⁴ Your wives, your little children, and your livestock may stay here in this land on the east side of the Jordan River, but all your soldiers and your fellow tribesmen must cross the river, ahead of your other fellow Israelites, in order to help them. ¹⁵ You must help them in battle until Yahweh has enabled your fellow Israelites to permanently settle in the land there, the land that they will capture, the land that Yahweh your God is giving to them. Then each of you will come back to the land that you will settle in, and you will live there—I mean the land that Moses, Yahweh’s servant, gave you here on the east side of the Jordan River.”

ULB:

¹⁴ Your wives, your little ones, and your livestock will stay in the land that Moses gave you beyond the Jordan. But your fighting men will go over with your brothers and help them ¹⁵ until Yahweh has given your brothers rest just as he has given it to you. Then they also will take possession of the land Yahweh your God gives them. Then you will return to your own land and possess it, the land that Moses the servant of Yahweh gave you beyond the Jordan, where the sun rises.”

translationWords:

- livestock
- Moses
- brother
- Yahweh
- possess, possession
- servant, slave, slavery
- Jordan River

translationNotes:

- **General Information:** - Joshua continues speaking to the Reubenites, Gadites, and the half tribe of Manasseh.
- **your little ones** - “your little children”
- **beyond the Jordan** - This refers to the east side of the Jordan River. Later most of the Israelites would live west of the Jordan, so they called the east side “beyond the Jordan.” But at this time they were all still on the east side. AT: “east of the Jordan River” (See: **Idiom**)
- **given your brothers rest** - This refers to Israel defeating all their enemies residing in Canaan that they were to conquer. (See: **Idiom**)
- **you will ... possess it** - This refers to living out their life on the land in peace.

- **beyond the Jordan, where the sun rises** - This refers to the east side of the Jordan river.
(See: [Idiom](#))

Links:

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

Joshua 1:16-18

UDB:

¹⁶ The people answered Joshua, "We will obey every order you have given us, and we will go wherever you tell us to go. ¹⁷ We will obey you just as we obeyed Moses. We pray that Yahweh will be with you as he was with Moses. ¹⁸ We will put to death anyone who rebels and refuses to follow your orders. Just remember, Joshua, to be strong and brave!"

ULB:

¹⁶ Then they answered Joshua, saying, "All that you have commanded us we will do, and wherever you send us we will go. ¹⁷ We will obey you just as we obeyed Moses. Only may Yahweh your God be with you, as he was with Moses. ¹⁸ Whoever rebels against your commands and disobeys your words will be put to death. Only be strong and courageous."

translationWords:

- [Joshua](#)
- [command, to command, commandment](#)
- [obey, obedient, obedience](#)
- [disobey, disobedient, disobedience](#)

translationNotes:

- **General Information:** - These Isrelites were specifically the Reubenites, Gadites, and the half tribe of Manasseh that replied to Joshua.
- **rebels against your commands and disobeys your words** - These two phrases mean basically the same thing and emphasize that any form of disobedience will be punished. (See: [Parallelism](#))
- **will be put to death** - This can be stated in active form. AT: "we will put to death" (See: [Active or Passive](#))
- **be strong and courageous** - Israel and God considered both traits important for Joshua to pursue as their leader. (See: [Parallelism](#))

Links:

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

Joshua 2 General Notes

Structure and formatting

This chapter begins the story of the conquest of the Promised Land. (See: [Promised Land](#))

Special concepts in this chapter

Rahab's faith

Rahab expressed her faith in Yahweh. The statement “for Yahweh your God, he is God in heaven above and on the earth below” is a recognition of her faith. (See: [faith](#) and [heaven, sky, heavens, heavenly](#))

Important figures of speech in this chapter

Metaphor

The enemies of Israel were not to remain alive, they are compared to melting snow: “melt away before you.” The destruction of the evil Canaanites must be complete. (See: [Metaphor](#) and [evil, wicked, wickedness](#))

Links:

- [Joshua 02:01 Notes](#)

Joshua 2:1-3

UDB:

¹ Then Joshua chose two men from their camp at Acacia. He told them, “Go find out all that you can about the land, especially about Jericho.” They left the camp, and they came to Jericho, to the house of a prostitute whose name was Rahab. They stayed there. ² Someone told the king of Jericho, “Look! Some Israelite men have come here tonight to look at our land!” ³ So the king sent a messenger to tell Rahab, “Bring out the men who came to you and entered your house, because they have come here to look at our land!”

ULB:

² ¹ Then Joshua son of Nun secretly sent two men out from Shittim as spies. He said, “Go, look over the land, especially Jericho.” They went away and came to the house of a prostitute whose name was Rahab, and they lodged there. ² It was told to the king of Jericho, “Look, men of Israel have come here to spy on the land.” ³ The king of Jericho sent word to Rahab and said, “Bring out the men who have come to you who entered your house, for they have come to spy on the whole land.”

translationWords:

- [Joshua](#)
- [Jericho](#)
- [house](#)
- [prostitute, harlot, whore](#)
- [Rahab](#)
- [king](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **Nun** - This is Joshua’s father. (See [How to Translate Names](#))
- **Shittim** - This is the name of a place on the east side of the Jordan River. It means “Acacia Trees.” (See: [How to Translate Names](#))
- **as spies** - These men were to visit the land to gain information on how Israel should conquer the land.

Links:

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

Joshua 2:4-5

UDB:

⁴ Now the woman had taken the men and hidden them in her house. So she said to the king's men, "Yes, it is true that those men came to me, but I did not know where they had come from. ⁵ They left when it was dark, about the time that the guards close the city gates. I do not know where they were going. If you hurry, you might catch up with them."

ULB:

⁴ But the woman had taken the two men and hidden them. She replied, "Yes, the men came to me, but I did not know where they were from. ⁵ They left when it was dusk, when it was time for the city gate to shut. I do not know where they went. You will probably catch them if you hurry after them."

translationWords:

- [gate, gate bar](#)

translationNotes:

- **General Information:** - Rahab the prostitute protects the two Israelite spies from harm.
- **But the woman had taken the two men and hidden them** - This happened before the king's messenger spoke to her.
- **the woman** - This refers to Rahab, the prostitute.
- **dusk** - This is the time that day begins to change to the darkness of night.

Links:

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

Joshua 2:6-7

UDB:

⁶ But in reality, the woman had taken the two men up on to the flat roof of her house and hidden them under bundles of flax that were drying on her roof. ⁷ The king's men went out of the city to search for them on the road that leads to the fords across the Jordan River. The guards shut the city gates as the king's men went out.

ULB:

⁶ But she had taken them up to the roof and hidden them with the stalks of flax that she had laid out on the roof. ⁷ So the men pursued them on the road that leads to the fords of the Jordan. The gate was shut as soon as the pursuers went out.

translationWords:

- [Jordan River](#)
- [gate, gate bar](#)

translationNotes:

- **But she had taken them ... on the roof** - This is background information and explains how she had hidden the men in [2:4](#). (See: [Background Information](#))
- **the roof** - The roof was flat and strong, so people could walk around on it.
- **flax** - a plant that is grown for its fibers, which is used in making cloth
- **the men pursued them** - The men pursued the spies because of what Rahab had told them in [2:5](#).
- **fords** - places where a river or other body of water is shallow enough for people to get to the other side by walking through it

Links:

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

Joshua 2:8-9

UDB:

⁸ Before the Israelite men lay down to sleep that night, Rahab went up to the roof ⁹ and said to them, "We know that Yahweh has given you this land. All our people are terrified of you—we are so afraid of you that we will not resist you at all.

ULB:

⁸ The men had not yet lain down for the night, when she came up to them on the roof. ⁹ She said, "I know that Yahweh has given you the land and that the fear of you has come upon us. All those who live in the land will melt away before you.

translationWords:

- [Yahweh](#)
- [fear, afraid, fear of Yahweh](#)

translationNotes:

- **not yet lain down** - This refers to going to sleep for the night. (See: [Idiom](#))
- **I know that Yahweh has given you the land** - The word "you" refers to the all the Israelite people. (See: [Forms of 'You' - Dual/Plural](#))
- **fear of you has come upon us** - "fear can be expressed differently. AT: "we are afraid of you" (See: [Abstract Nouns](#))
- **will melt away before you** - This compares the fearful people to ice melting and flowing away. Possible meanings are 1) they will be weak in the Israelites' presence or 2) they will be scattered. AT: "will be so afraid that they will not resist you" (See: [Metaphor](#))

Links:

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

Joshua 2:10-11**UDB:**

¹⁰ We have heard about how Yahweh dried up the water of the Sea of Reeds for you to cross when you left Egypt. We heard what you did to Sihon and Og, the two kings of the Amorites who lived on the other side of the Jordan River, and how you totally destroyed everyone and everything in their kingdom. ¹¹ When we heard about those things, we were terrified. We no longer have courage to fight against you, for Yahweh is God, and he rules everything up in heaven and down here on earth.

ULB:

¹⁰ We have heard how Yahweh dried up the water of the Sea of Reeds for you when you came out of Egypt. We also heard what you did to the two kings of the Amorites on other side of the Jordan—Sihon and Og—whom you completely destroyed. ¹¹ As soon as we had heard it, our hearts melted and there was no courage left in anyone—for Yahweh your God, he is God in heaven above and on the earth below.

translationWords:

- [Sea of Reeds, Red Sea](#)
- [Egypt, Egyptian](#)
- [Amorite](#)
- [heart](#)
- [God](#)
- [heaven, sky, heavens, heavenly](#)

translationNotes:

- **General Information:** - Rahab continues to talk to the Israelite spies.
- **the Sea of Reeds** - This is another name for the Red Sea.
- **Sihon ... Og** - These are the names of the Amorite kings. (See: [How to Translate Names](#))
- **our hearts melted and there was no courage left in anyone** - These two phrases share similar meanings, combined for emphasis. The phrase “our hearts melted” compares the hearts of the fearful people of Jericho to ice melting and flowing away. (See: [Doublet](#) and [Metaphor](#))

Links:

- [Introduction to Joshua](#)

- Joshua 02 General Notes
- Joshua 02 Translation Questions

Joshua 2:12-13

UDB:

¹² So now I want you to solemnly promise me before Yahweh, so that he may punish you if you do not do what you say. Promise me that you will act kindly to me and my family. Give me a guarantee that you will do what you promise, ¹³ and that you will spare the lives of my father and my mother, my brothers and sisters, and all of their families, and that you will rescue my family when the Israelites destroy this city.”

ULB:

¹² Now then, please swear to me by Yahweh that, just as I have been kind to you, you will also deal kindly with my father’s house. Give me a sure sign ¹³ that you will spare the lives of my father, mother, brothers, sisters and all their families, and that you will save us from death.”

translationWords:

- oath, swear, swear by
- Yahweh
- ancestor, father, forefather
- sign, proof, reminder
- brother
- sister
- family
- save, safe
- death, die, dead

translationNotes:

- **General Information:** - Rahab continues to talk to the Israelite spies.
- **please swear to me ... Give me a sure sign** - These are similar statements of Rahab seeking assurance from the spies. (See: [Parallelism](#))
- **I have been kind to you** - The word “you” refers to the two spies. (See: [Forms of ‘You’ - Dual/Plural](#))
- **spare the lives ... save us from death** - a polite way of saying “do not to kill us” (See: [Euphemism](#))

Links:

- [Introduction to Joshua](#)

- Joshua 02 General Notes
- Joshua 02 Translation Questions

Joshua 2:14

UDB:

¹⁴ The two men replied, “We will give up our lives if we do not do as we say! If you do not tell others what we are planning to do, then we will have to act kindly toward all your family, when Yahweh gives us this land.”

ULB:

¹⁴ The men said to her, “Our life for yours, even to death! If you do not speak about our business, then, when Yahweh gives us this land we will be merciful and faithful to you.”

translationWords:

- [life, live, living, alive](#)
- [death, die, dead](#)
- [Yahweh](#)
- [mercy, merciful](#)
- [faithful, faithfulness](#)

translationNotes:

- **General Information:** - The Israelite spies make the promise which Rahab asked for in [2:12](#)
- **Our life for yours, even to death** - This idiom is a way of swearing and asking God to curse them if they do not keep their promise. AT: “If we do not do what we promise, may Yahweh cause us to die” (See: [Idiom](#))

Links:

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

Joshua 2:15-17

UDB:

¹⁵ One of the outside walls of the house where Rahab lived was part of the wall of the city. She fastened a rope through a window that was built into the wall, so the men could climb out the window and down the wall. ¹⁶ Then she said to them, “When you leave the city, go up into the hills so that the men who are searching for you will not find you. Hide in caves in the hills for three days until the men who are searching for you come back. Then you can return to your camp.” ¹⁷ The two men gave her a red cord and said to her, “This is what you must do, if you do not do this, we will not be required to do what we have solemnly promised.

ULB:

¹⁵ So she let them down out through the window using a rope. The house in which she lived was built into the wall of the city. ¹⁶ She said to them, “Go in the hills and hide or the pursuers will find you. Hide there for three days until the pursuers have returned. Then go on your way.” ¹⁷ The men said to her, “We will not be bound to the promises of the oath you made us swear to, if you do not do this.

translationWords:

- [house](#)
- [promise](#)
- [oath, swear, swear by](#)

translationNotes:

- **General Information:** - The Israelite spies continue to talk to Rahab.
- **if you do not do this** - This expresses a condition for the promise the spies had made to Rahab. The word, “this,” refers to “tie this scarlet rope in the window” in [2:18](#). (See: [Hypothetical Situations](#))

Links:

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

Joshua 2:18-19

UDB:

¹⁸ You must tie this red cord in the window by which you let us down, and you must gather together your father and your mother and your brothers, and everyone in your father's household. ¹⁹ If anyone in your family goes outside this house into the street, he will be risking his life, and we will not be responsible if he is killed. But if anyone who is in this house with you is injured, we will be guilty.

ULB:

¹⁸ When we come into the land, you must tie this scarlet rope in the window through which you let us down, and you will gather into the house your father and mother, your brothers and all your father's household. ¹⁹ Whoever goes out of the doors of your house into the street, their blood will be upon their own heads and we will be guiltless. But if a hand is laid upon any who is with you in the house, his blood will be on our head.

translationWords:

- [house](#)
- [ancestor, father, forefather](#)
- [brother](#)
- [household](#)
- [blood](#)

translationNotes:

- **Connecting Statement:** - The Israelite spies clarify the condition they expressed in [2:15](#).
- **General Information:** - The Israelite spies continue talking to Rahab.
- **Whoever goes out of the doors of your house** - This phrase expresses a condition, creating a hypothetical situation. (See: [Hypothetical Situations](#))
- **blood will be upon their own heads** - Here “blood” represents a person’s death. To be responsible for their own death is spoken of as if their blood would be on their heads. AT: “their death will be their own fault” (See: [Metonymy](#) and [Metaphor](#))
- **we will be guiltless** - “we will be innocent”
- **if a hand is laid upon any** - Here “a hand is laid upon” is a polite way of referring to causing someone injury. AT: “if we cause injury to any” (See: [Euphemism](#))

Links:

- [Introduction to Joshua](#)

- Joshua 02 General Notes
- Joshua 02 Translation Questions

Joshua 2:20-21

UDB:

²⁰ Also, if you tell anyone what we are planning to do, we are not required to do what we had promised to do for you and your family.” ²¹ Rahab said, “I agree to do what you say.” So she sent them away, and they left her. And she tied the red cord so it would hang out of the window.

ULB:

²⁰ But if you speak about our business, we will be free from the oath you made us swear.” ²¹ Rahab replied, “May what you say be done.” She sent them away and they left. Then she tied the scarlet rope in the window.

translationWords:

- [promise](#)
- [oath, swear, swear by](#)
- [Rahab](#)

translationNotes:

- **General Information:** - The two Israelite spies continue to speak to Rahab about their promise to her.
- **General Information:** - The spies required Rahab to remain silent about their visit or they would be free from their oath to protect her family.
- **if you speak** - “You” refers to Rahab. (See: [Forms of ‘You’ - Singular](#))
- **May what you say be done** - Rahab agreed to their terms of the oath to protect her family.

Links:

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

Joshua 2:22

UDB:

²² When the two men left the city, they went up into the hills. They stayed there for three days while the men who had been sent by the king continued to search for them. They searched all along the road, but they did not find the two men.

ULB:

²² They left and went up into the hills and they stayed there three days until their pursuers returned. The pursuers searched all along the road and found nothing.

translationWords:

translationNotes:

- **General Information:** - The two Israelites spies leave Jericho.
- **their pursuers returned** - “their pursuers returned to the city, to Jericho.” (See: [Assumed Knowledge and Implicit Information](#))
- **and found nothing** - This refers to the men not finding the spies.

Links:

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

Joshua 2:23-24

UDB:

²³ Then the two men started back toward their camp. They went down to the river, crossed it and returned so they could report to Joshua. They told him everything that had happened to them. ²⁴ They said to Joshua, “Yahweh has indeed given this land to us. The people there will not be able to resist us because they are too afraid.”

ULB:

²³ The two men returned and crossed over and came back to Joshua son of Nun, and they told him everything that had happened to them. ²⁴ They said to Joshua, “Truly Yahweh has given this land to us. All the inhabitants of the land are melting away because of us.”

translationWords:

- [Joshua](#)
- [amen, truly](#)
- [Yahweh](#)

translationNotes:

- **The two men returned** - The two men returned back to the Israelite’s camp. (See: [Assumed Knowledge and Implicit Information](#))
- **returned and crossed over and came back** - These are similar expressions referring to returning to where the Israelite’s are camped. (See: [Doublet](#))
- **crossed over** - “cross over” means to go to the opposite bank of the river. AT: “traveled from this side to the opposite side of the Jordan” (See: [Idiom](#))
- **Nun** - This is a male name; the father of Joshua. (See: [How to Translate Names](#))
- **everything that had happened to them** - “all that the men had experienced and seen.”
- **us** - This word, “us,” refers to Israel.
- **inhabitants of the land are melting away** - The people of the land toward Israel are like a substance that melts in the presence of heat. (See: [Metaphor](#))

Links:

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

Joshua 3 General Notes

Special concepts in this chapter

God dries the Jordan River

Joshua told the people “Dedicate yourselves to Yahweh tomorrow, for Yahweh will do wonders among you.” The conquest of the Promised Land is accomplished through the supernatural power of God. (See: [miracle](#), [wonder](#), [sign](#) and [Promised Land](#))

Links:

- [Joshua 03:01 Notes](#)

Joshua 3:1**UDB:**

¹ Joshua and all the other Israelites got up early the next morning. They left their camp at the Acacias and went down to the Jordan River. They camped there before they crossed over the river.

ULB:

3 ¹ Joshua got up early in the morning, and they set out from Shittim. They came to the Jordan, he and all the people of Israel, and they camped there before they crossed over.

translationWords:

- [Joshua](#)
- [Jordan River](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **got up** - The phrase, “got up,” means to “awaken.”
- **Shittim** - A place in the land of Moab, west of the Jordan River where the Israelites were camped before their entry into the promised land, Canaan.

Links:

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

Joshua 3:2-4

UDB:

² After three days, the officers went through the middle of the camp. ³ They instructed the people, "As soon as you see the priests, some of the descendants of Levi, carrying the sacred chest of Yahweh your God, then you will know it is time to leave this place and follow the sacred chest. ⁴ Keep nine hundred meters away from it. Do not come closer than that to it. You do not know the way you should go, since you have not gone this way before."

ULB:

² After three days, the officers went through the middle of the camp; ³ they commanded the people, "When you see the ark of the covenant of Yahweh your God, and the priests from the Levites carrying it, you must leave this place and follow it. ⁴ There must be a distance between you and it of about two thousand cubits. Do not come close to it, so that you can see which way to go, since you have not gone this way before."

translationWords:

- [people group, peoples, the people, a people](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [Yahweh](#)
- [God](#)
- [priest, priesthood](#)
- [Levite, Levi](#)

translationNotes:

- **officers** - These are people holding a position of command or authority.
- **people** - This is the nation of Israel. (See: [Metonymy](#))
- **two thousand cubits** - "2,000 cubits." The word "cubit" is a measurement equaling the distance from the elbow to the finger tips. (See: [Biblical Distance](#) and [Numbers](#))

Links:

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

Joshua 3:5-6

UDB:

⁵ Then Joshua told the people, “Perform the ceremonies needed to make yourselves acceptable to Yahweh and to give him honor, because tomorrow he is going to do things for you that will amaze you.”

⁶ Then Joshua said to the priests, “Carry the chest and go in front of the people.” So they lifted up the sacred chest and went in front of the people.

ULB:

⁵ Joshua said to the people, “Consecrate yourselves tomorrow, for Yahweh will do wonders among you.” ⁶ Then Joshua said to the priests, “Take up the ark of the covenant, and pass in front of the people.” So they picked up the ark of the covenant and went in front of people.

translationWords:

- [people group, peoples, the people, a people](#)
- [consecrate](#)
- [Yahweh](#)
- [miracle, wonder, sign](#)
- [priest, priesthood](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)

translationNotes:

- **Consecrate yourselves** - This refers to a special preparation of being religiously clean before Yahweh.
- **Yahweh will do wonders** - Yahweh will be doing miracles for all to see and experience.
- **Take up the ark** - This is referring to the levites picking up the ark for the purpose of carrying it from one location to another.

Links:

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

Joshua 3:7-8

UDB:

⁷ Then Yahweh said to Joshua, "This is the day that I will begin to show all people of Israel that you are a great leader. Then they will honor you and know that, as I was with Moses, I am with you. ⁸ Tell the priests who are carrying the sacred chest, 'When you come to the edge of the Jordan River, stand still in the Jordan.'"

ULB:

⁷ Yahweh said to Joshua, "This day I will make you a great man in the eyes of all Israel. They will know that as I was with Moses, I will be with you. ⁸ You will command the priests who carry the ark of the covenant, 'When you have come to the edge of the waters of the Jordan, you must stand still in the Jordan River.'"

translationWords:

- [Yahweh](#)
- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)
- [Moses](#)
- [command, to command, commandment](#)
- [priest, priesthood](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [water, waters](#)
- [Jordan River](#)

translationNotes:

- **General Information:** - Yahweh tells Joshua what the priest are to do.
- **I will make you a great man in the eyes of all Israel** - Here "eyes" represents the people seeing and understanding. AT: "the people will see what I do and realize that I have made you a great man" (See: [Metonymy](#))
- **edge of the waters of the Jordan** - Joshua is to approach the bank or edge of the Jordan River.

Links:

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

Joshua 3:9-11**UDB:**

⁹ Then Joshua said to the people of Israel, "Come here and listen to what Yahweh, your God, has said. ¹⁰ This is how you will know that God, who can do anything, is among you. With your own eyes you will see how he will take away the land from the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. ¹¹ See! The sacred chest that belongs to the God who rules over all the earth, is about to be carried into the Jordan River ahead of you.

ULB:

⁹ Then Joshua said to the people of Israel, "Come here, and listen to the words of Yahweh your God. ¹⁰ By this you will know that the living God is among you and will drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. ¹¹ Look! The ark of the covenant of the Lord of all the earth crosses over ahead of you into the Jordan.

translationWords:

- Joshua
- Israel, Israelites, nation of Israel
- Yahweh
- God
- life, live, living, alive
- Canaan, Canaanite
- Hittite
- Hivite
- Perizzite
- Girgashites
- Amorite
- Jebusites, Jebus
- ark of the covenant, ark of the covenant decrees, ark of Yahweh
- Lord
- Jordan River

translationNotes:

- **General Information:** - Joshua tells Israel what Yahweh is about to do
- **drive out from before you** - Yahweh will force the other people living on the land to leave or be killed. (See: [Metaphor](#))

- **crosses over** - “cross over” means to go to the opposite bank of the river. AT: “will travel from this side to the opposite side” (See: [Idiom](#))

Links:

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

Joshua 3:12-13

UDB:

¹² So choose twelve men, one from each of the tribes of Israel. ¹³ When the priests who are carrying the chest set their feet in the waters of the Jordan River, the water will stop flowing. The water coming from upstream will stop and stay in one heap. It will not flow down the river.”

ULB:

¹² Now choose twelve men from the tribes of Israel, one man from each. ¹³ When the soles of the feet of the priests that carry the ark of Yahweh, the Lord of all the earth, touch the waters of the Jordan, the waters of the Jordan will be cut off, and even the waters that flow down from upstream will stop flowing and they will stand in one heap.”

translationWords:

- [twelve tribes of Israel](#)
- [priest, priesthood](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [Yahweh](#)
- [Lord](#)
- [water, waters](#)
- [Jordan River](#)

translationNotes:

- **General Information:** - Joshua continues to tell Israel of the miracle that Yahweh will do.
- **General Information:** - Just as Israel's fathers experience crossing the Red Sea, these people will experience crossing the Jordan river on dry land.
- **the soles of the feet** - This refers to the bottom of their feet.
- **upstream** - This word refers to the direction the Jordan River water is flowing toward Israel.
- **stand in one heap** - The water will stay in one spot or place. It will not flow around the priests.

Links:

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

Joshua 3:14-16

UDB:

¹⁴ So when the Israelite crossed the river, the priests who were carrying sacred chest went in front of them. ¹⁵ And as soon as the priests reached the edge of the Jordan river and stepped into the water (now it was the springtime, when the river floods over its banks), ¹⁶ and the water stopped flowing and it piled up far upstream. The water did not flow in the Jordan from the town called Adam, near Zarethan, all the way down to the Sea of Arabah (which is called the Dead Sea), so the people were able to cross the river near Jericho.

ULB:

¹⁴ So when the people set out to cross over the Jordan, the priests that carried the ark of the covenant went ahead of the people. ¹⁵ As soon as those who were carrying the ark had come to the Jordan, and the feet of those who carried the chest were dipped in the edge of the water (now the Jordan overflows all its banks throughout the time of the harvest), ¹⁶ the waters that flowed down from upstream stood up in one heap. The water stopped flowing from a great distance. The waters stopped flowing from Adam, the city that is beside Zarethan, all the way down to the sea of the Negev, the Salt Sea. The people crossed over near Jericho.

translationWords:

- people group, peoples, the people, a people
- Jordan River
- priest, priesthood
- harvest
- Negev
- Salt Sea, Dead Sea
- Jericho

translationNotes:

- **ark of the covenant** - The word “ark” here refers to the chest that contains the stone tablets. (See: [Metonymy](#))
- **edge of the water** - This can refer to the surface of the water as well as the bank where the water flows to dry land. (See: [Metonymy](#))
- **now the Jordan overflows all its banks throughout the time of the harvest** - This is background information and it emphasizes the scale of what Yahweh is doing. (See: [Background Information](#))

Links:

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

Joshua 3:17

UDB:

¹⁷ The priests who were carrying the sacred chest of Yahweh stood on dry ground in the middle of the Jordan River; they continued to stand there until all the people of Israel crossed the river on dry ground.

ULB:

¹⁷ The priests that carried the ark of the covenant of Yahweh stood on dry ground in the middle of the Jordan until all the people of Israel crossed over on dry ground.

translationWords:

- [priest, priesthood](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [Yahweh](#)
- [Jordan River](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **General Information:** - The miraculous Jordan River crossing continues.
- **the Jordan** - This refers to the Jordan River bed. (See: [Assumed Knowledge and Implicit Information](#))
- **crossed over** - This phrase means to go to the opposite bank of the river. AT: “traveled from this side to the opposite side” (See: [Idiom](#))

Links:

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

Joshua 4 General Notes

Special concepts in this chapter

God's war

The conquering of the Promised Land was a special war. It was God's war against the people of Canaan and Joshua recognized that they would only be victorious through Yahweh's power. This is why their first act after crossing the Jordan River was to build an altar. This war was a witness to Yahweh's power. (See: [Promised Land](#))

Links:

- [Joshua 04:01 Notes](#)

Joshua 4:1-3

UDB:

¹ After the people of Israel all crossed over the Jordan River, Yahweh said to Joshua, ² "Choose twelve men, one from each tribe, and tell them to pick up twelve large stones from the middle of the Jordan, where the priests are standing in the dry riverbed. ³ Carry those stones and put them down at the place you will stay tonight."

ULB:

4 ¹ When all the people crossed over the Jordan, Yahweh said to Joshua, ² "Choose twelve men for yourselves from among the people, one man from each tribe. ³ Give them this command: 'Take up twelve stones from the middle of the Jordan where the priests are standing on the dry ground, and bring them over with you and lay them down in the place where you will spend the night tonight.'"

translationWords:

- [people group, peoples, the people, a people](#)
- [Yahweh](#)
- [Joshua](#)
- [tribe](#)
- [command, to command, commandment](#)
- [priest, priesthood](#)

translationNotes:

- **General Information:** - Though Yahweh was speaking directly to Joshua, all occurrences of you include Israel. (See: [Pronouns](#))
- **crossed over** - The words "crossed over" refer to going to the opposite bank of the river. AT: "went across" (See: [Idiom](#))
- **the Jordan** - the Jordan River (See: [Assumed Knowledge and Implicit Information](#))
- **Give them this command:** ' ... ' - The nested quote can be stated as an indirect quote. AT: "Give them this command to take up twelve stones from the middle of the Jordan where the priests are standing on the dry ground, and bring them over with you and lay them down in the place where you will spend the night tonight" (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))

Links:

- [Introduction to Joshua](#)

- Joshua 04 General Notes
- **Joshua 04 Translation Questions**

Joshua 4:4-5

UDB:

⁴ So Joshua chose twelve men, one from each tribe. Joshua called them together ⁵ and said to them, "Go into the middle of the Jordan riverbed, to the place where the priests are standing and holding the sacred chest that Yahweh, your God, gave you. Each of you must pick up a large stone, one for each tribe, each one carrying a stone on his shoulder—twelve stones for the twelve tribes of the people of Israel.

ULB:

⁴ Then Joshua called the twelve men whom he had chosen from the tribes of Israel, one from each tribe. ⁵ Joshua said to them, "Go over before the ark of Yahweh your God into the middle of the Jordan. Each of you is to take up a stone upon his shoulder, according to the number of the tribes of the people of Israel.

translationWords:

- [Joshua](#)
- [twelve tribes of Israel](#)
- [tribe](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [God](#)

translationNotes:

- **General Information:** - Joshua tells the twelve men what to do.
- **into the middle of the Jordan. Each of you is to take up a stone upon his shoulder** - Each of the twelve men were to pick up a large stone from the Jordan River bed and carry them to the other side to build a monument. (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

Joshua 4:6-7**UDB:**

⁶ These stones will be a monument for you to see. In the future, your children will ask, ‘What do these stones mean?’ ⁷ Tell them that the water in the Jordan River was blocked off when the priests were carrying the sacred chest that Yahweh gave us. When the chest was carried into the Jordan River, the water was blocked off so that we were able to cross the Jordan on dry ground. Where we leave these stones is the place for the people of Israel to forever remember what Yahweh has done.”

ULB:

⁶ This will be a sign in your midst for you when your children ask in days to come, ‘What do these stones mean to you?’ ⁷ Then you will say to them, ‘The waters of the Jordan were cut off before the ark of the covenant of Yahweh. When it passed over the Jordan, the waters of the Jordan were cut off. So these stones will be a memorial to the people of Israel forever.’”

translationWords:

- miracle, wonder, sign
- children, child
- ark of the covenant, ark of the covenant decrees, ark of Yahweh
- Yahweh
- memorial, memorial offering
- Israel, Israelites, nation of Israel
- forever

translationNotes:

- **General Information:** - Joshua tells Israel what the pile of twelve stones mean.
- **The waters of the Jordan were cut off before the ark of the covenant of Yahweh** - This can be stated in active form. AT: “Yahweh cut off the waters of the Jordan in front of the ark of his covenant” (See: [Active or Passive](#))
- **The waters of the Jordan were** - “The Jordan River was”
- **were cut off before the ark** - The Jordan River was prevented by God from flowing up to the ark that was being carried by the priests.
- **the waters of the Jordan were cut off** - The water flowing down the Jordan River stopped before the ark so everyone including the ark traveled on the dry river bed.

Links:

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

Joshua 4:8-9**UDB:**

⁸ So the people of Israel did what Joshua commanded them to do. They went and picked up twelve large stones from the middle of the Jordan riverbed, one stone for each of the tribes of Israel, just as Yahweh had told Joshua, and they carried the stones to where they were staying, and they put the stones down there. ⁹ Then Joshua took twelve other stones and stacked them up in the middle of the Jordan River, where the priests who carried the sacred chest of Yahweh were standing. And that monument is still there to this day.

ULB:

⁸ The people of Israel did just as Joshua commanded, and they picked up twelve stones from the middle of the Jordan, as Yahweh said to Joshua. They set the stones up according to the number of the tribes of the people of Israel. They carried the stones with them, over to the place where they camped and they set them down there. ⁹ Then Joshua set up twelve stones in the middle of the Jordan River, in the place where the feet of the priests that carried the ark of the covenant stood. The memorial is there to this day.

translationWords:

- people group, peoples, the people, a people
- Israel, Israelites, nation of Israel
- Joshua
- command, to command, commandment
- Jordan River
- Yahweh
- priest, priesthood
- ark of the covenant, ark of the covenant decrees, ark of Yahweh
- memorial, memorial offering

translationNotes:

- **General Information:** - Joshua and Israel continue to do as Yahweh commanded.
- **they picked up twelve stones from the middle of the Jordan** - This refers to the twelve men picking up stones from the middle of the Jordan River bed. (See: [Assumed Knowledge and Implicit Information](#))
- **Then Joshua set up twelve stones in the middle of the Jordan** - These were twelve additional stones, not the stones that the twelve men carried from the river bed. (See: [Assumed Knowledge and Implicit Information](#))

- **The memorial is there to this day** - This means the memorial was there to the day that the author was writing this book.

Links:

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

Joshua 4:10-11

UDB:

¹⁰ The priests who carried the chest stood in the middle of the Jordan River until the people had finished crossing the river, as Yahweh had commanded Joshua to tell them to do. This also was as Moses had commanded Joshua to do. The people crossed the river quickly. ¹¹ As soon as all the people had crossed over, then the sacred chest of Yahweh and the priests who carried it, crossed over. All the people were there watching.

ULB:

¹⁰ The priests that carried the ark stood in the middle of the Jordan until everything that Yahweh commanded Joshua to tell the people was completed, according to all that Moses had commanded Joshua. The people hurried and they crossed over. ¹¹ When all the people had finished crossing over, the ark of Yahweh and the priests crossed over before the people.

translationWords:

- [priest, priesthood](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [Jordan River](#)
- [Yahweh](#)
- [Moses](#)

translationNotes:

- **the Jordan** - This refers to the Jordan River. (See: [Metonymy](#) or [Assumed Knowledge and Implicit Information](#))
- **the people** - This refers to the nation of Israel. (See: [Metonymy](#))
- **crossed over** - This means to go to the opposite bank of the river. AT: “traveled from one side to the opposite side” (See: [Idiom](#))
- **before the people** - This refers to being in front of the people or in the sight of all the people. Everyone saw the ark being carried by the priests. (See: [Idiom](#))

Links:

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

Joshua 4:12-14

UDB:

¹² The soldiers of the tribes of Reuben, Gad, and of half of the soldiers of the tribe of Manasseh, crossed over ahead of the rest of the Israelite people. As Moses had ordered them to do, they marched in the formation of an army. ¹³ About forty thousand men were marching before Yahweh. These men were armed and prepared for war, and they were heading for the plains of Jericho where they would fight a battle. ¹⁴ On that day, all the people of Israel saw that Yahweh had made Joshua a great leader. And they honored Joshua just as they had honored Moses—all the days of his life.

ULB:

¹² The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh passed before the people of Israel formed up as an army, just as Moses said to them. ¹³ About forty thousand men equipped for war passed before Yahweh, for battle on the plains of Jericho. ¹⁴ On that day Yahweh made Joshua great in the eyes of all Israel. They honored him—just as they honored Moses— all his days.

translationWords:

- [Reuben](#)
- [Gad](#)
- [Manasseh](#)
- [Israel, Israelites, nation of Israel](#)
- [Yahweh](#)
- [Jericho](#)

translationNotes:

- **The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh passed before the people of Israel formed up as an army** - These were the soldiers of the 3 tribes that were fulfilling their obligation to lead the Israelites into battle for settling on the East side of the Jordan River. (See: [Assumed Knowledge and Implicit Information](#))
- **just as they** - The word “they” refers to the people of Israel.
- **they honored Moses** - This refers to not just honor but submission to his commands and to treat him as the commander of their army as they had followed Moses. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Joshua](#)

- Joshua 04 General Notes
- **Joshua 04 Translation Questions**

Joshua 4:15-16**UDB:**

¹⁵ Yahweh said to Joshua, ¹⁶ “Now order the priests who are carrying the sacred chest of the testimony to come up from the dry Jordan riverbed.”

ULB:

¹⁵ Then Yahweh spoke to Joshua, ¹⁶ “Command the priests who carry the ark of the testimony to come up out of the Jordan.”

translationWords:

- [Yahweh](#)
- [Joshua](#)
- [command, to command, commandment](#)
- [priest, priesthood](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)

translationNotes:

- **General Information:** - Yahweh tells Joshua to have the priests exit the Jordan River.

Links:

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

Joshua 4:17-18

UDB:

¹⁷ So Joshua commanded the priests to come up from the river. ¹⁸ Then the priests, carrying the sacred chest containing the Ten Commandments that Yahweh had given to Moses, came up out of the riverbed. And as soon as they walked up out of the riverbed, the water of the Jordan River flowed again, and the river flooded over again, as it had done four days before.

ULB:

¹⁷ So, Joshua commanded the priests, "Come up out of the Jordan." ¹⁸ When the priests carrying the ark of the covenant of Yahweh came up out of the middle of the Jordan, and the soles of their feet were lifted up out on dry ground, then the waters of the Jordan returned to their place and overflowed its banks, just as they were four days before.

translationWords:

- [Joshua](#)
- [command, to command, commandment](#)
- [priest, priesthood](#)
- [Jordan River](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [Yahweh](#)
- [water, waters](#)

translationNotes:

- **General Information:** - The Author was making it clear that parting the Jordan River was no different than parting the Red Sea for the previous generation.
- **waters of the Jordan returned to their place and overflowed its banks** - The Jordan River was overflowing its banks and flooding the area before and after Israel passed through on dry land.
- **four days** - "4 days" (See [Numbers](#))

Links:

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

Joshua 4:19-21

UDB:

¹⁹ It was on the tenth day of the first month of that year that the people crossed over the Jordan River and they camped at a place called Gilgal (which is east of the city of Jericho). ²⁰ Joshua set up the large stones at Gilgal. ²¹ He said to the people of Israel, "In the future, your descendants will ask, 'Why are these stones here?'"

ULB:

¹⁹ The people came up out of the Jordan on the tenth day of the first month. They stayed in Gilgal, east of Jericho. ²⁰ The twelve stones that they took out of the Jordan, Joshua set up in Gilgal. ²¹ He said to the people of Israel, "When your descendants ask their fathers in times to come, 'What are these stones?'"

translationWords:

- [Jordan River](#)
- [biblical time: day](#)
- [Gilgal](#)
- [Jericho](#)
- [Joshua](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites, nation of Israel](#)
- [descendant, descended from](#)
- [ancestor, father, forefather](#)

translationNotes:

- **came up out of the Jordan** - This refers to when Israel crossed the Jordan River on dry ground.
- **on the tenth day of the first month** - This is the first month of the Hebrew calendar. The tenth day is near the end of March on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))
- **The twelve stones that they took out of the Jordan** - Each tribe was to take one stone from the Jordan River so Joshua could build a memorial of the crossing event. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Joshua](#)

- Joshua 04 General Notes
- Joshua 04 Translation Questions

Joshua 4:22-24

UDB:

²² Tell them, ‘This is where Israel crossed the Jordan River on dry ground.’ ²³ Yahweh, your God, dried up the river for you, until you had all crossed over. Yahweh, the God you worship, did to the Jordan River just as he did to the Sea of Reeds, when he caused it to become dry until we had all crossed over it, just as he did here. ²⁴ Yahweh did that in order that all the peoples of the earth may know that he is powerful, and so you may forever give him the honor he deserves.”

ULB:

²² Tell your children, ‘This is where Israel crossed over the Jordan on dry ground.’ ²³ Yahweh your God dried up the waters of the Jordan for you, until you had crossed over, just as Yahweh your God did to the Sea of Reeds, which he dried up for us until we passed over, ²⁴ so that all the peoples of the earth may know that the hand of Yahweh is mighty, and that you will honor Yahweh your God forever.”

translationWords:

- children, child
- Israel, Israelites, nation of Israel
- Jordan River
- Yahweh
- God
- Sea of Reeds, Red Sea
- people group, peoples, the people, a people
- forever

translationNotes:

- **General Information:** - Joshua continues to remind the people the purpose of the pile of stones.
- **Tell your children** - It was for Israel to teach their children of God’s miracles so that they would honor Yahweh forever.
- **the hand of Yahweh is mighty** - This refers to the power of Yahweh being strong. AT: “Yahweh is mighty” (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)

- Joshua 04 General Notes
- Joshua 04 Translation Questions

Joshua 5 General Notes

Special concepts in this chapter

Circumcision

It would have been very unusual to be circumcised in a time of war. When men are circumcised, it is very painful and they are unable to move or defend themselves in battle for several days. (See: [circumcise](#), [circumcision](#))

Manna

The manna stops in this chapter. Yahweh will no longer provide them with their daily allotment of food. This does not mean Yahweh's care and provision stop.

Links:

- [Joshua 05:01 Notes](#)

Joshua 5:1

UDB:

¹ All the kings of the Amorites on the west of the Jordan River and all the kings of Canaanites, who lived close to the Mediterranean coast, heard about how Yahweh had dried up the water of the Jordan River until all the people of Israel had crossed over. They were so afraid that they became too afraid to fight the Israelites, because they had heard all about them.

ULB:

5 ¹ As soon as all the kings of the Amorites on the west side of the Jordan, and all the kings of the Canaanites, who were along the coast of the Great Sea, heard that Yahweh had dried up the waters of the Jordan until the people of Israel had crossed over, their hearts melted, and there was no longer any spirit in them because of the people of Israel.[1]Some modern versions have: *until the people of Isreal had crossed over*, and others have, *until we had crossed over*. The Hebrew text has *we*, but a note in the margin instructs readers to say *they*. Translators can decide for themselves.

translationWords:

- king
- Amorite
- Jordan River
- Canaan, Canaanite
- the sea, the Great Sea, the western sea, Mediterranean Sea
- Yahweh
- water, waters
- Israel, Israelites, nation of Israel
- spirit, spiritual

translationNotes:

- **their hearts melted ... there was no longer any spirit in them** - These two phrases mean basically the same thing and emphasize the intensity of their fear. (See: [Parallelism](#))
- **their hearts melted** - Here “hearts” refers to their courage. They were so afraid that it was as if their courage melted away like wax in a fire. AT: “they lost all their courage” (See: [Metonymy](#) and [Metaphor](#))
- **there was no longer any spirit in them** - Here “spirit” refers to their will to fight. AT: “they no longer had any will to fight” (See: [Metonymy](#))

Links:

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

Joshua 5:2-3

UDB:

² At that time Yahweh said to Joshua, “Now make knives from flint stones and circumcise all the Israelite males who have not been circumcised.” ³ So Joshua made sharp stone knives and circumcised the Israelite males at a place that is now called Gibeath Haaraloth.

ULB:

² At that time Yahweh said to Joshua, “Make flint knives and once more circumcise all the males of Israel.” ³ Then Joshua made himself flint knives and he circumcised all the males of Israel at Gibeath Haaraloth.

translationWords:

- [Yahweh](#)
- [Joshua](#)
- [circumcise, circumcision](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **Joshua made himself flint knives ... he circumcised all the males** - There were over 600,000 males, so it is understood that while Joshua was in charge of this task, many other people helped him. If this would confuse your readers, you may want to make this explicit. AT: “Joshua and the Israelites made themselves flint knives ... they circumcised all the males” (See: [Assumed Knowledge and Implicit Information](#))
- **Gibeath Haaraloth** - This is a place name which commemorates Israel rededicating themselves to Yahweh. It means “the hill of the foreskins.” (See: [How to Translate Names](#))

Links:

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

Joshua 5:4-5

UDB:

⁴ The reason they did that is that all the men who left Egypt, all those old enough to be soldiers, they all had been circumcised, but all of them had died in the desert after they left Egypt. ⁵ They had been circumcised in Egypt, but the boys who had been born while they were in the desert after they left Egypt, had not been circumcised.

ULB:

⁴ This is the reason Joshua circumcised them: all the males who had come out of Egypt, including all the men of war, had died in the wilderness along the way, after they came out from Egypt. ⁵ Though all the males who came out of Egypt were circumcised, still, none of the boys born in the wilderness on the way out of Egypt had been circumcised.

translationWords:

- [Joshua](#)
- [circumcise, circumcision](#)
- [Egypt, Egyptian](#)
- [desert, wilderness](#)

translationNotes:

- **General Information:** - The reason all the males of Israel had to be circumcised is explained.
- **the men of war** - the men who were old enough to be soldiers

Links:

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

Joshua 5:6-7

UDB:

⁶ The people of Israel walked through the desert for forty years, until all the people, including all the men who were old enough to be soldiers, they all had died. They had not obeyed Yahweh, so Yahweh said that they would not see the land that he had promised to them—a land that was very fertile—the land was so fertile that they said it had milk and honey flowing through it, just as rivers flow with water. ⁷ It was the children of those who had died that Yahweh raised up in their place. He circumcised them because they had not been circumcised when they were walking through the wilderness.

ULB:

⁶ For the people of Israel walked forty years in the wilderness until all the people, that is, all the men of war who had come out of Egypt, died, because they did not obey the voice of Yahweh. Yahweh swore to them that he would not let them see the land that he had sworn to their ancestors that he would give to us, a land flowing with milk and honey. ⁷ It was their children that Yahweh raised up in their place that Joshua circumcised, because they had not been circumcised on the way.

translationWords:

- Israel, Israelites, nation of Israel
- Egypt, Egyptian
- death, die, dead
- obey, obedient, obedience
- voice
- Yahweh
- oath, swear, swear by
- honey, honeycomb

translationNotes:

- **obey the voice of Yahweh** - Here “voice” refers to the things that Yahweh spoke. AT: “obey the things that Yahweh commanded them” (See: [Metonymy](#))
- **a land flowing with milk and honey** - God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. AT: “a land that is excellent for raising livestock and growing crops” (See: [Metaphor](#) and [Metonymy](#))

Links:

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

Joshua 5:8-9

UDB:

⁸ After all the Israelite males had been circumcised, they remained in the camp and rested until they healed. ⁹ Then Yahweh said to Joshua, “Today I have rolled away the disgrace of Egypt from you.” So, the name of the place is Gilgal, even now.

ULB:

⁸ When they were all circumcised, they remained where they were in the camp until they healed. ⁹ Then Yahweh said to Joshua, “This day I have rolled away the disgrace of Egypt from you.” So, the name of that place has been called Gilgal until this present day.

translationWords:

- [circumcise, circumcision](#)
- [heal, cure](#)
- [Yahweh](#)
- [Joshua](#)
- [Gilgal](#)

translationNotes:

- **This day I have rolled away the disgrace of Egypt from you** - Their disgrace is spoken of as if it were a large stone that blocked their path. Here “rolled away” means “removed.” AT: “This day I have removed the disgrace of Egypt from you” or “You were disgraced when you were slaves in Egypt. But, today I have caused you to no longer be disgraced” (See: [Metaphor](#))

Links:

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

Joshua 5:10-11

UDB:

¹⁰ In the evening of the fourteenth day of that month, while the Israelite people were camped at Gilgal, on the plain near the city of Jericho, there they celebrated the Passover feast. ¹¹ The day after the Passover they ate some bread made without yeast, and they roasted the grain.

ULB:

¹⁰ The people of Israel camped at Gilgal. They kept the Passover on the fourteenth day of the month, in the evening, on the plains of Jericho. ¹¹ They ate some of the produce of the land on the day after the Passover: unleavened bread, and roasted grain.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Gilgal](#)
- [Passover](#)
- [biblical time: day](#)
- [Jericho](#)
- [unleavened bread, Festival of Unleavened Bread](#)

translationNotes:

- **the fourteenth day of the month** - This is near the end of March on Western calendars. AT: “the fourteenth day of the first month” (See: [Hebrew Months](#) and [Ordinal Numbers](#) and [Assumed Knowledge and Implicit Information](#))

Links:

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

Joshua 5:12

UDB:

¹² The next day God stopped sending manna for them to eat. They ate food that had grown in the land of Canaan beginning that year.

ULB:

¹² The manna stopped on the day after they ate the produce of the land. There was no longer manna for the people of Israel, but they ate the produce of the land of Canaan that year.

translationWords:

- [manna](#)
- [Israel, Israelites, nation of Israel](#)
- [Canaan, Canaanite](#)

translationNotes:

Links:

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

Joshua 5:13

UDB:

¹³ While Joshua was standing near Jericho, he looked up and saw a man in front of him. The man had drawn his sword and was holding it in his hand. Joshua approached him and asked him, “Are you on our side, or are you on the side of our enemies?”

ULB:

¹³ When Joshua was near Jericho, he lifted up his eyes and looked, and behold, a man was standing in front of him; he had drawn his sword and it was in his hand. Joshua went to him and said, “Are you for us or for our enemies?”

translationWords:

- [Joshua](#)
- [Jericho](#)
- [sword](#)
- [adversary, enemy](#)

translationNotes:

- **he lifted up his eyes and looked, and behold, a man was standing** - Here looking up is spoken of as if Joshua literally lifted his eyes in his hands. AT: “he looked up and saw that a man was standing” (See: [Metaphor](#))
- **behold** - The word “behold” alerts us to pay special attention to new information. Your language may have a way of doing this.
- **he had drawn his sword and it was in his hand** - Here the words “he” and “his” refer to the man who was standing in front of Joshua.

Links:

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

Joshua 5:14-15

UDB:

¹⁴ The man replied, “Neither side. I am the commander of Yahweh’s army, and now I have come.” Then Joshua fell to the ground with his face on the earth to show him respect. Joshua said to him, “What do you, my master, command me to do? I am your servant.” ¹⁵ The commander of Yahweh’s army replied, “Take your sandals off of your feet, for the ground on which you are standing is holy.” So Joshua took off his sandals.

ULB:

¹⁴ He said, “Neither. For I am the commander of the army of Yahweh. Now I have come.” Then Joshua lay facedown on the ground to worship and said to him, “What does my master say to his servant?” ¹⁵ The commander of Yahweh’s army said to Joshua, “Take off your sandals from your feet, because the place you are standing is holy.” That is what Joshua did.

translationWords:

- [commander, command](#)
- [Yahweh](#)
- [Joshua](#)
- [worship](#)
- [lord, master, sir](#)
- [servant, slave, slavery](#)
- [sandal](#)
- [holy, holiness](#)

translationNotes:

- **He said** - The word “he” refers to the man Joshua saw.
- **Neither** - This is the beginning of the man’s answer to Joshua’s question, “Are you for us or for our enemies?” This short answer could be clarified. AT: “I am neither for you nor for your enemies”
- **Joshua lay facedown on the ground to worship** - This was an act of worship. (See: [Symbolic Action](#))
- **Take off your sandals from your feet** - This was an act of reverence. (See: [Symbolic Action](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 05 General Notes](#)

- Joshua 05 Translation Questions

Joshua 6 General Notes

Special concepts in this chapter

Yahweh conquers

It was God, not the army, who gave them victory. It is said, “Shout! For Yahweh has given you the city.” The circumstance of Israel’s victory in the battle for Jericho were highly unusual. It was never common to march around a city or to shout in order to win a military battle. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 06:01 Notes](#)

Joshua 6:1-2

UDB:

¹ Now every gate of the city of Jericho was shut tight, because the people were afraid of the army of Israel. No one could go enter or leave the city. ² Yahweh said to Joshua, "See what I am doing! I am giving Jericho to you. It will be yours—the city along with its king and all its brave soldiers.

ULB:

6 ¹ Now all the entrances to Jericho were closed because of the army of Israel. No one went out and no one came in. ² Yahweh said to Joshua, "See, I have delivered Jericho into your hand, its king, and its trained soldiers.

translationWords:

- [Jericho](#)
- [Israel, Israelites, nation of Israel](#)
- [Yahweh](#)
- [Joshua](#)
- [king](#)

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. Here the narrator tells us why the gates of Jericho are closed and locked up.
- **I have delivered Jericho into your hand, its king, and its trained soldiers** - Yahweh is telling Joshua that he will certainly do this by saying that he has already done it. (See: [Predictive Past](#))
- **into your hand** - This means "into your control" (See: [Metonymy](#))

Links:

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

Joshua 6:3-4

UDB:

³ You will march around the city, one time all the way around it. All the brave soldiers will go around it one time each day for six days. ⁴ Tell seven priests to march around with them. They will each carry a trumpet as they march before the sacred chest of Yahweh. On the seventh day, the army must march around the city seven times, and the priests must play the trumpets with a loud blast of sound while they march.

ULB:

³ You must march around the city, all the men of war going around the city one time. You must do this for six days. ⁴ Seven priests must carry seven trumpets of rams' horns before the ark. On the seventh day, you must march around the city seven times, and the priests must sound blasts on the trumpets.

translationWords:

- [priest, priesthood](#)
- [trumpet](#)
- [sheep, ram, ewe](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)

translationNotes:

- **Connecting Statement:** - God continues telling Joshua what the people must do.
- **You must do this for six days** - "You must do this once each day for six days"
- **Seven priests must carry seven trumpets of rams' horns before the ark** - The seven priests are to march in front of other priests who are carrying the ark and marching around the city.

Links:

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

Joshua 6:5

UDB:

⁵ After they have all marched around the city seven times, the priests must make a very long blast with their ram's horn trumpets. When the people of Israel hear that, they must shout very loudly, and the city wall will collapse. Then every soldier must advance straight into the city."

ULB:

⁵ Then they must sound a long blast with the ram's horn, and when you hear the sound of the trumpet all the people must shout with a great shout, and the wall of the city will fall down flat. The soldiers must attack, each one going straight ahead."

translationWords:

- [sheep, ram, ewe](#)
- [trumpet](#)

translationNotes:

- **Connecting Statement:** - God continues telling Joshua what the people must do.
- **they must sound a long blast with the ram's horn ... of the trumpet** - The word "they" refers to the seven priests. The "ram's horn" and "trumpet" refer to the trumpets of rams' horns that the priests were blowing in [6:4](#).
- **the wall of the city** - "the outer wall of the city" or "the wall surrounding the city"

Links:

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

Joshua 6:6-7

UDB:

⁶ So Joshua summoned the priests and said to them, “Tell four priests to carry Yahweh’s sacred chest, and tell the priests to carry seven trumpets made from ram’s horns and let them go in front of the sacred chest of Yahweh.” ⁷ And he told the people, “Go on and march around the city and let the armed men go ahead of Yahweh’s sacred chest.”

ULB:

⁶ Then Joshua son of Nun called the priests and said to them, “Take up the ark of the covenant, and let seven priests carry seven trumpets of rams’ horns in front of the ark of Yahweh.” ⁷ He said to the people, “Go over and march around the city, and the armed men will go ahead of the ark of Yahweh.”

translationWords:

- [Joshua](#)
- [priest, priesthood](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [trumpet](#)
- [sheep, ram, ewe](#)
- [Yahweh](#)

translationNotes:

- **Nun** - This is Joshua’s father. (See: [How to Translate Names](#))
- **Take up the ark of the covenant** - “Pick up the ark of the covenant”

Links:

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

Joshua 6:8-9

UDB:

⁸ Just as Joshua commanded his army, the seven priests, each one carrying a trumpet, marched as Yahweh had directed them. As they walked around the city, the priests gave a blast on their trumpets. The ones who carried Yahweh's sacred chest followed them. ⁹ The armed soldiers marched in front of the priests who were blowing on their trumpets. When the rest of the soldiers followed the chest, while they were all marching, the priests kept blowing their trumpets.

ULB:

⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh. As they advanced, they gave a blast on the trumpets. The ark of the covenant of Yahweh followed after them. ⁹ Armed men walked before the priests, and they made a blast on their trumpets, but then the rear guard walked up behind the ark, and the priests blew their trumpets continually.

translationWords:

- [Joshua](#)
- [people group, peoples, the people, a people](#)
- [priest, priesthood](#)
- [trumpet](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)

translationNotes:

- **before Yahweh** - Possible meanings are 1) "in obedience to Yahweh" or 2) "in front of Yahweh's ark" (See: [Metonymy](#))
- **they gave a blast on the trumpets** - "they sounded the trumpets loudly" or "the priests blew into the ram's horn trumpets"
- **The ark of the covenant of Yahweh followed after them** - It can be stated clearly that there were people carrying the ark. AT: "The priests who were carrying the ark of the covenant of Yahweh followed after them" (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

Joshua 6:10-11

UDB:

¹⁰ But the rest of the people were silent, because Joshua had commanded them, saying, “Do not make a war cry. Do not yell or say even one word until the day when I tell you to shout. On that day, you must shout!” ¹¹ So the men carrying Yahweh’s sacred chest and all the others did what Joshua told them to do. They marched around the city once each day. Then they all returned to the camp and stayed there at night.

ULB:

¹⁰ But Joshua commanded the people, saying, “Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then you must shout.” ¹¹ So he caused the ark of Yahweh to go around the city one time that day. Then they entered their camp, and they stayed the night in the camp.

translationWords:

- [Joshua](#)
- [command, to command, commandment](#)
- [people group, peoples, the people, a people](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)

translationNotes:

- **No sound must leave your mouths** - Sound leaving someone’s mouth refers to that person’s speaking or shouting. AT: “Do not yell or speak” (See: [Metonymy](#))
- **But Joshua commanded the people** - Joshua had commanded the people before they started walking around the city. AT: “Joshua had commanded the people” (See: [Order of Events](#))

Links:

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

Joshua 6:12-14

UDB:

¹² The next morning, Joshua and the priests got up early and picked up Yahweh's sacred chest. ¹³ The seven priests who were carrying trumpets made of rams horns went in front of the men carrying the sacred chest. They gave loud blasts from their trumpets as they marched. The soldiers walked in front of them and the rear guard of the army followed the sacred chest of Yahweh. Again, the priests kept blowing their trumpets. ¹⁴ So on that second day, once again they marched around the city one time and then returned to the camp. They did the same thing for six days.

ULB:

¹² Then Joshua got up early in the morning, and the priests picked up the ark of Yahweh. ¹³ The seven priests, who were carrying the seven trumpets of rams' horns in front of the ark of Yahweh, walked steadily and gave blasts on the trumpets. Armed soldiers were walking in front of them. But when the rear guard walked after the ark of Yahweh, then the trumpets gave out continual blasts. ¹⁴ They marched around the city one time the second day and returned to the camp. They did this for six days.

translationWords:

- [Joshua](#)
- [priest, priesthood](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [Yahweh](#)
- [trumpet](#)
- [sheep, ram, ewe](#)

translationNotes:

- **seven priests ... seven trumpets** - "7 priests ... 7 trumpets" (See: [Numbers](#))
- **gave blasts on the trumpets** - This means that they blew into their trumpets, causing them to make loud noises, multiple times. AT: "continually sounded the trumpets loudly" or "blew into the ram's horn trumpets continually"
- **the second day** - the next day (See: [Ordinal Numbers](#))
- **They did this** - Israel marched around Jericho once every day.
- **six days** - "6 days" (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)

- Joshua 06 General Notes
- Joshua 06 Translation Questions

Joshua 6:15-16

UDB:

¹⁵ On the seventh day, they got up at dawn; they all marched around the city the same way that they had done before, but this time they marched around the city seven times. ¹⁶ As they were marching around the seventh time, when the priests were about to sound the long blast on their trumpets, Joshua commanded the people, "Shout! Because Yahweh is giving this city to you!"

ULB:

¹⁵ It was on the seventh day that they got up early at daybreak, and they marched around the city in the same way that was their pattern, this time for seven times. It was on this day that they marched around the city seven times. ¹⁶ It was on the seventh day, when the priests gave a blast with the trumpets, that Joshua commanded the people, "Shout! For Yahweh has given you the city."

translationWords:

- [priest, priesthood](#)
- [trumpet](#)
- [Joshua](#)
- [Yahweh](#)

translationNotes:

- **the people** - This refers to the people of Israel.
- **gave a blast with the trumpets** - "sounded the trumpets loudly" or "blew into the ram's horn trumpets"
- **Yahweh has given you** - Joshua is saying that Yahweh will definitely give them the city by saying that he has already given it to them. (See: [Predictive Past](#))
- **given you** - The word "you" refers to the entire nation of Israel. (See: [Forms of You](#))

Links:

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

Joshua 6:17-19**UDB:**

¹⁷ Yahweh has declared that you must destroy the city and everything in it to show that it belongs to him. Only Rahab the prostitute will live—and all who are in her house with her—because she hid the spies we sent. ¹⁸ And because Yahweh has declared that everything must be destroyed, you must not take any of the things in the city. If you take anything, you will cause Yahweh to destroy the camp of Israel and bring trouble to it. ¹⁹ But all the silver and gold and articles made from iron and bronze that you find, you must set apart for Yahweh. You must put those things in his treasury.”

ULB:

¹⁷ The city and all that is in it will be set apart to Yahweh for destruction. Only Rahab the prostitute will live—she and all the ones with her in her house—because she hid the men we sent. ¹⁸ But as for you, be on guard about taking the things set apart for destruction, so that after you mark them for destruction, you do not then take any of them. If you do this, you will make the camp of Israel something that must be destroyed and you will bring trouble on it. ¹⁹ All the silver, gold, and the things made of bronze and iron are set apart to Yahweh. They must go into the treasury of Yahweh.”

translationWords:

- Yahweh
- Rahab
- prostitute, harlot, whore
- house
- Israel, Israelites, nation of Israel
- silver
- gold
- set apart

translationNotes:

- **Connecting Statement:** - Joshua continues speaking to the people of Israel.
- **The city and all that is in it will be set apart to Yahweh for destruction** - This can be stated with an active form. AT: “You must set apart to Yahweh the city and all that is in it for destruction” or “You must set apart to Yahweh the city and all that is in it by destroying it” (See: [Active or Passive](#))
- **be on guard about taking the things** - Being careful is spoken of as if they are to guard themselves. “Be careful that you do not take the things” (See: [Metaphor](#))

- **you will bring trouble on it** - Doing something that makes bad things to happen to the city is spoken of as bringing trouble on it. AT: “you will cause bad things to happen to it” (See: [Metaphor](#))
- **the treasury of Yahweh** - a collection of things set apart for the worship of Yahweh

Links:

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

Joshua 6:20-21

UDB:

²⁰ So they did what Joshua told them to do. When the priests blew a long blast on their trumpets, the people gave a loud shout, and the wall of the city collapsed! Then the people went up into the city, going straight into the city from wherever they were standing when the wall fell, and they captured the city. ²¹ They killed every living thing in the city—men and women, young people and old people, even cattle and sheep and donkeys.

ULB:

²⁰ When they gave blasts with the trumpets, the people gave a great shout and the wall fell down flat, so every man charged straight in and captured the city. ²¹ They completely destroyed all that was in the city by the edge of the sword—man and woman, young and old, oxen, sheep and donkeys.

translationWords:

- trumpet
- sword
- ox, oxen
- sheep, ram, ewe
- donkey, mule

translationNotes:

- **the people gave a great shout** - “the people of Israel shouted”
- **gave blasts with the trumpets** - “sounded the trumpets loudly” or “blew into the ram’s horn trumpets”
- **by the edge of the sword** - Although many of the people of Israel used swords, this may refer to a violent attack or battle in general. AT: “with their sharp swords” or “in battle” (See: [Metonymy](#))

Links:

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

Joshua 6:22

UDB:

²² Then Joshua said to the two men who had spied on the land, “Go to the prostitute’s house. Bring her out, along with all her family, just as you solemnly promised to her.”

ULB:

²² Then Joshua said to the two men who had spied out the land, “Go into the prostitute’s house. Bring out the woman and all who are with her, as you swore to her.”

translationWords:

- [Joshua](#)
- [prostitute, harlot, whore](#)
- [house](#)
- [oath, swear, swear by](#)

translationNotes:

Links:

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

Joshua 6:23-24

UDB:

²³ So, the young men who had examined the land went and brought Rahab out. They brought out her father, mother, brothers, and all the relatives that were with her. They brought them to a place outside the camp of Israel. ²⁴ Then they burned the city, along with everything in it. They saved the silver, gold, and all the vessels of bronze and iron, which they put into the treasury of the house of Yahweh.

ULB:

²³ So the young men who had been spies went in and brought Rahab out. They brought out her father, mother, brothers, and all the relatives that were with her. They brought them to a place outside the camp of Israel. ²⁴ They burned the city and everything in it. Only the silver, gold, and the vessels of bronze and iron were put into the treasury of the house of Yahweh.

translationWords:

- [Rahab](#)
- [ancestor, father, forefather](#)
- [Israel, Israelites, nation of Israel](#)
- [silver](#)
- [gold](#)
- [bronze](#)
- [house](#)
- [Yahweh](#)

translationNotes:

- **They burned the city** - The word “they” refers to the Israelite soldiers. It does not refer only to the two young men who brought Rahab and her family out of the city.

Links:

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

Joshua 6:25

UDB:

²⁵ But Joshua allowed Rahab the prostitute, and her father's household, and everyone with her, to live. Her descendants live in Israel to this day because she hid the spies that Joshua sent to spy on Jericho, and they promised to spare her life.

ULB:

²⁵ But Joshua allowed Rahab the prostitute, her father's household, and all that were with her to live. She lives in Israel to this day because she hid the men whom Joshua sent to spy on Jericho.

translationWords:

- [Joshua](#)
- [Rahab](#)
- [prostitute, harlot, whore](#)
- [ancestor, father, forefather](#)
- [household](#)
- [Israel, Israelites, nation of Israel](#)
- [Jericho](#)

translationNotes:

- **She lives in Israel** - The word "She" refers to Rahab and represents her descendants. AT: "Her descendants live in Israel" (See: [Metonymy](#))
- **to this day** - "now" or "even today." Rahab's descendants are still living in Israel as the original writer writes this story.

Links:

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

Joshua 6:26-27**UDB:**

²⁶ At that time, Joshua declared this very solemnly: “May Yahweh curse anyone who rebuilds this city, Jericho. When that person lays its foundation, may his oldest son die. And when he finishes building the city wall and sets up its gates, may his youngest son die.”

²⁷ Yahweh was with Joshua, and everyone in the land knew who Joshua was.

ULB:

²⁶ Then Joshua commanded them at that time with an oath, and he said, “Cursed is the man in Yahweh’s sight who rebuilds this city, Jericho. At the cost of his firstborn son, he will lay the foundation, and at the cost of his youngest son, he will set up its gates.” ²⁷ So Yahweh was with Joshua, and his fame spread throughout the land.

translationWords:

- Joshua
- command, to command, commandment
- oath, swear, swear by
- curse, cursed
- Yahweh
- Jericho
- firstborn
- foundation, founded
- gate, gate bar

translationNotes:

- **Cursed is the man in Yahweh’s sight who rebuilds** - Being cursed in Yahweh’s sight represents being cursed by Yahweh. AT: “May Yahweh curse the man who rebuilds” (See: [Metaphor](#))
- **At the cost of his firstborn son, he will lay the foundation** - The consequence of a man laying a new foundation for Jericho is that his firstborn son would die. This is spoken of as if it were a cost that the man would pay. AT: “If he lays the foundation, he will lose his firstborn son” or “If he lays the foundation, his firstborn son will die” (See: [Metaphor](#))
- **at the cost of his youngest son, he will set up its gates** - The consequence of a man setting up new gates for Jericho is that his youngest son would die. This is spoken of as if it were a cost that the man would pay. AT: “If he sets up its gates, he will lose his youngest son” or “If he sets up its gates, his youngest son will die” (See: [Metaphor](#))

- **his fame spread throughout the land** - This refers to Joshua's fame, not Yahweh's. Becoming known among the people throughout the land is spoken of as if his fame spread. AT: "Joshua became famous throughout the land" or "people throughout the land learned about Joshua" (See: [Metaphor](#))

Links:

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

Joshua 7 General Notes

Special concepts in this chapter

Sin brought defeat

Taking what was to be destroyed was great sin. Because of their sin, Yahweh withheld victory from the Israelites. Sin brought defeat in battle. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Joshua 07:01 Notes](#)

Joshua 7:1

UDB:

¹ Yahweh had commanded that all the things that they had captured in Jericho should be destroyed to show that they belonged to him. But there was a man from the tribe of Judah named Achan. He was a son of Carmi, a grandson of Zabdi, and a great-grandson of Zerah. He disobeyed what Yahweh had commanded and took for himself some of those things. So Yahweh became very angry with the Israelites.

ULB:

7 ¹ But the people of Israel acted unfaithfully regarding the things that were set apart for destruction. Achan son of Carmi son of Zabdi son of Zerah, from the tribe of Judah, took some things that were set apart for destruction, and Yahweh's anger burned against the people of Israel.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [unfaithful, unfaithfulness](#)
- [son, son of](#)
- [tribe](#)
- [Judah](#)
- [Yahweh](#)

translationNotes:

- **the things that were set apart for destruction** - “the things that God had said they must set apart to him by destroying them”
- **Achan ... Carmi ... Zabdi ... Zerah** - These are names of men. (See: [How to Translate Names](#))
- **Yahweh's anger burned** - “anger” and “burned” indicates intensity, not that fire is present. AT: “Yahweh's anger burned like a fire” or “Yahweh was very angry” (See: [Metaphor](#))

Links:

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

Joshua 7:2-3

UDB:

² Now Joshua told some of his men to go from Jericho to the city of Ai, which was east of Bethel and near Beth Aven. He said to them, “Go to Ai and scout the area.” So the men went up and they scouted the town.

³ When they returned to Joshua they said, “There are only a few people in Ai. So just send two or three thousand to attack them. There is no need to make all our soldiers go.”

ULB:

² Joshua sent men from Jericho to Ai, which was near Beth Aven, east of Bethel. He said to them, “Go up and spy out the land.” So the men went up and spied out Ai. ³ When they returned to Joshua, they said to him, “Do not send all the people up to Ai. Send only two or three thousand men to go up and attack Ai. Do not make all the people labor in battle, for they are few in number.”

translationWords:

- [Joshua](#)
- [Jericho](#)
- [Ai](#)
- [Bethel](#)

translationNotes:

- **all the people** - This refers to the army of Israel.
- **they are few in number** - The word “they” refers to the people of Ai.

Links:

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

Joshua 7:4-5

UDB:

⁴ So about three thousand Israelite men went to attack Ai. But they did not defeat them. Instead, they had to run for their lives. ⁵ The enemy killed about thirty-six Israelites and chased the rest from the city gate to the bottom of the hill, and then to a place where people had cut stone out from a hill. When the people of Israel saw this, they were very afraid and lost all their courage.

ULB:

⁴ So only about three thousand men went up from the army, but these ran away from the men of Ai. ⁵ The men of Ai killed about thirty-six men as they pursued them from the city gate as far as to the stone quarries, and they killed them as they were going down a hill. The hearts of the people were afraid and their courage left them.

translationWords:

- [Ai](#)
- [gate, gate bar](#)
- [heart](#)
- [fear, afraid, fear of Yahweh](#)

translationNotes:

- **three thousand men went up from the army** - These men were part of the army. AT: “three thousand men belonging to the army went up”
- **three thousand men ... thirty-six men** - “3,000 men ... 36 men” (See: [Numbers](#))
- **The hearts of the people were afraid ... their courage left them** - These two phrases share similar meanings and are combined to emphasize that the people were extremely afraid. (See: [Parallelism](#))
- **The hearts of the people were afraid** - The people being afraid is spoken of as if their hearts were afraid. AT: “The people were very afraid” (See: [Metonymy](#))
- **The hearts of the people** - The phrase “the people” refers to the Israelite soldiers.
- **their courage left them** - “they were no longer courageous”

Links:

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

Joshua 7:6-7

UDB:

⁶ Joshua tore his clothes to show that he was sad. He and the leaders of Israel threw themselves on the ground because they were so sad and angry. They lay there until dark in front of Yahweh's sacred chest. ⁷ Then Joshua prayed and said, "Yahweh Lord, you brought us Israelites safely across the Jordan River. So why are you now allowing the Amorites to destroy us? We should have made a different decision; we should have stayed on the other side of the Jordan River!"

ULB:

⁶ Then Joshua tore his garments. He and the elders of Israel put dust on their heads and lay face-down on the ground in front of the ark of Yahweh, remaining there until evening. ⁷ Then Joshua said, "Ah, Yahweh Lord, why have you brought this people across the Jordan at all? To give us into the hands of the Amorites to destroy us? If only we made a different decision and we had stayed on the other side of the Jordan!"

translationWords:

- Joshua
- elder
- Israel, Israelites, nation of Israel
- ark of the covenant, ark of the covenant decrees, ark of Yahweh
- Yahweh
- Lord
- Jordan River
- Amorite

translationNotes:

- **tore his garments ... put dust on their heads and lay facedown on the ground in front of the ark of Yahweh** - They did these things to show God how sad and distressed they were. (See: [Symbolic Action](#))
- **To give us into the hands of the Amorites to destroy us?** - Joshua was asking if this is the reason God had brought them across the Jordan. AT: "Did you do it in order to give us into the hands of the Amorites to destroy us?" (See: [Ellipsis](#))
- **To give us into the hands of the Amorites to destroy us?** - The hands of the Amorites represents their control and power. Giving the Israelites into their hands to destroy them represents allowing the Amorites to have control of the Israelites and destroy them. AT: "To allow the Amorites to destroy us? (See: [Metonymy](#))
- **If only we made a different decision** - The words "If only" show that this is a wish for something that had not happened. AT: "I wish we had made a different decision"

Links:

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

Joshua 7:8-9

UDB:

⁸ O Lord, I have no more words to say to you. Israel has run away in defeat. We have turned our backs in shame as we ran away from our enemies. I do not know what to say. ⁹ The Canaanites and all the other people who are living in this land will hear about this. Then they will surround us and kill all of us! Then what will you do to defend your honor?"

ULB:

⁸ Lord, what can I say, after Israel has turned their backs before their enemies? ⁹ For the Canaanites and all the inhabitants of the land will hear of it. They will surround us and make the people of the earth forget our name. What will you do for your great name?"

translationWords:

- Lord
- Israel, Israelites, nation of Israel
- Canaan, Canaanite

translationNotes:

- **General Information:** - Joshua expresses frustration to God.
- **what can I say, after Israel has turned their backs before their enemies!** - Joshua said this to show how upset he was that he did not even know what to say. AT: "I do not know what to say. Israel has turned their backs before their enemies." (See: [Rhetorical Question](#))
- **Israel has turned their backs before their enemies** - Doing this represents running away from their enemies. AT: "Israel has run away from their enemies" (See: [Metonymy](#))
- **They will surround us and make the people of the earth forget our name** - Making people forget the name of the Israelites represents making them forget the Israelites. In this case they would do it by killing the Israelites. AT: "They will surround us and kill us, and the people of the earth will forget about us" (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))
- **for your great name** - The phrase "your great name" here represents God's reputation and power. AT: "And so what will you do so that people will know that you are great" (See: [Metonymy](#))
- **What will you do for your great name?** - Joshua uses this question to warn God that if the Israelites are destroyed, then the other people will think that God is not great. AT: "Then there will be nothing you can do for your great name." or "Then people will not know that you are great." (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))

Links:

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

Joshua 7:10-12

UDB:

¹⁰ But Yahweh said to Joshua, "Stand up! Stop lying there with your face in the dirt!" ¹¹ Israel has sinned. You have disobeyed the commands that I told you to obey. They have lied, they have stolen, and they have taken what they stole and put them in with their own possessions, in order to hide it. ¹² That is why the people of Israel have been unable to defeat their enemies. That is why they have run away, and now you yourselves will be destroyed. If you do not do as I commanded you and destroy everything that you took from Jericho, I will not help you anymore!

ULB:

¹⁰ Yahweh said to Joshua, "Get up! Why are you lying there on your face?" ¹¹ Israel has sinned. They have broken my covenant which I commanded them. They have stolen some of the things that were set apart. They have stolen and then also hidden their sin by putting what they have taken among their own belongings. ¹² As a result, the people of Israel cannot stand before their enemies. They turned their backs from their enemies because they themselves have been set apart for destruction. I will not be with you any more unless you destroy the things that should have been destroyed, but are still among you.

translationWords:

- Yahweh
- Joshua
- Israel, Israelites, nation of Israel
- sin, sinful, sinner, sinning
- covenant
- command, to command, commandment

translationNotes:

- **General Information:** - Yahweh tells Joshua why Israel is cursed.
- **Why are you lying there on your face?** - God used this question to rebuke Joshua for lying there on his face. AT: "Stop lying there with your face in the dirt!" (See: **Rhetorical Question**)
- **the things that were set apart** - These are the things "marked for destruction" from **6:18-19**. AT: "the cursed things" or "those things which God has cursed"
- **They have stolen and then also hidden their sin** - Hiding their sin represents trying to keep others from knowing that they have sinned. AT: "They have stolen those things, and then they tried to keep people from knowing that they sinned" (See: **Metaphor**)

- **cannot stand before their enemies** - Standing before their enemies represents fighting successfully against their enemies. AT: “cannot fight successfully against their enemies” or “cannot defeat their enemies” (See: [Metonymy](#))
- **They turned their backs from their enemies** - Doing this represents running away from their enemies. AT: “They ran away from their enemies” (See: [Metonymy](#))
- **I will not be with you any more** - Being with Israel represents helping Israel. AT: “I will not help you any more” (See: [Metonymy](#))

Links:

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

Joshua 7:13

UDB:

¹³ Now go and tell the people that tomorrow they must set themselves apart and prepare to honor Yahweh. “You have kept for yourselves the things that I told you to destroy, that should have been given to me,” says Yahweh, the God of Israel. “You will never defeat your enemies until you get rid of those things you took from Jericho that you have hidden with your possessions.”

ULB:

¹³ Get up! Consecrate the people to me and say to them, ‘Consecrate yourselves for tomorrow. For Yahweh, the God of Israel says, “There are things set apart to be destroyed that are still among you, Israel. You cannot stand against your enemies until you remove from among you all the things that were set apart to be destroyed.”

translationWords:

- [consecrate](#)
- [Yahweh](#)
- [God](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **Connecting Statement:** - Yahweh continues speaking to Joshua and tells him what to tell the people.
- **the people** - This refers to the people of Israel.
- **You cannot stand against your enemies** - Standing before their enemies represents fighting successfully against them. AT: “You cannot fight successfully against your enemies” or “You cannot defeat your enemies” (See: [Metonymy](#))

Links:

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

Joshua 7:14-15**UDB:**

¹⁴ Tomorrow morning you must present yourselves before me, tribe by tribe. Then the tribe that I select by lot will come before me by each of their families. The family that I select by lot will come near by each of their households. The household that I select by lot will come before me each one, one at a time. ¹⁵ Then the one who has taken some of the things that should have been given to me—he will be destroyed in a fire. He and everything he owns will be burned, because he has disobeyed the promise and agreement that Yahweh made with us, and he has committed a disgraceful sin among the people of Israel.”

ULB:

¹⁴ In the morning, you must present yourselves by your tribes. The tribe that Yahweh selects will come near by their clans. The clan that Yahweh selects must come near by each household. The household that Yahweh selects must come near one by one. ¹⁵ It will happen that the one who is selected and who has those things that were set apart for destruction, he will be burned, he and all he has, because he has broken the covenant of Yahweh and because he has done a disgraceful thing in Israel.”

translationWords:

- tribe
- Yahweh
- clan
- household
- covenant
- disgrace, disgraceful
- Israel, Israelites, nation of Israel

translationNotes:

- **Connecting Statement:** - Yahweh continues telling Joshua what he must tell the people.
- **you must present yourselves by your tribes** - There were twelve tribes that made up the people of Israel. The phrase “by your tribes” means “each tribe.” AT: “each of your tribes must present themselves to Yahweh” (See: **Idiom**)
- **The tribe that Yahweh selects will come near by their clans** - The tribe was made up of multiple clans. AT: “From the tribe that Yahweh selects, each clan will come near” (See: **Idiom**)

- **The tribe that Yahweh selects** - The leaders of Israel would toss lots, and by doing this, they would learn which tribe Yahweh had selected. This can be stated clearly. AT: “The tribe that Yahweh selects by lot” or “The tribe that Yahweh selects when we toss lots”
- **The clan that Yahweh selects must come near by each household** - The clan was made up of multiple households. AT: “From the clan that Yahweh selects, each household must come near” (See: [Idiom](#))
- **The household that Yahweh selects must come near one by one** - The household was made up of multiple people. AT: “From the household that Yahweh selects, each person must come near” (See: [Idiom](#))
- **the one who is selected** - This can be stated with an active form. AT: “the one whom Yahweh selects” (See: [Active or Passive](#))
- **he has broken the covenant of Yahweh** - Breaking the covenant represents disobeying it. AT: “he has disobeyed the covenant of Yahweh” (See: [Metaphor](#))

Links:

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

Joshua 7:16-18

UDB:

¹⁶ Early the next morning, Joshua told all the Israelite people to come near to the place of worship, tribe by tribe. When they did that, Yahweh indicated that a man from the tribe of Judah was the one selected. ¹⁷ Then the clans of Judah presented themselves, and Yahweh selected the clan of Zerah. Then the families of Zerah's clan presented themselves, and Yahweh indicated that he was selecting someone from the family of Zabdi. ¹⁸ Then Joshua told the men from that family to present each member of their family, one at a time, so that the guilty person may be selected. And Yahweh indicated that Achan was the guilty man and he was taken out of the people of Judah. Achan was the son of Carmi; Carmi was the son of Zabdi; and Zabdi was the son of Zerah.

ULB:

¹⁶ So, Joshua got up early in the morning and brought Israel near, tribe by tribe, and the tribe of Judah was selected. ¹⁷ Joshua brought the clans of Judah near, and the clan of the Zerahites was selected. He brought near the clan of the Zerahites person by person, and Zabdi was selected. ¹⁸ He brought Zabdi's household near, person by person, and Achan son of Carmi, son of Zabdi, son of Zerah, from the tribe of Judah, was selected.

translationWords:

- Joshua
- Israel, Israelites, nation of Israel
- tribe
- Judah
- clan
- household

translationNotes:

- **General Information:** - Joshua follows Yahweh's command to bring Israel before Yahweh.
- **brought Israel near, tribe by tribe** - The phrase "tribe by tribe" means each tribe. AT: "brought each tribe of Israel near" (See: **Idiom**)
- **the tribe of Judah was selected** - This can be stated in active form. AT: "Yahweh selected the tribe of Judah" (See: **Active or Passive**)
- **He brought near the clan of the Zerahites person by person** - The phrase "person by person" is an idiom meaning each person. The persons in this sentence were the leaders of their households. AT: "He brought near each person of the clan of the Zerahites" or "From the clan of the Zerahites, he brought near each man who was the leader of his household" (See: **Idiom** and **Assumed Knowledge and Implicit Information**)

- **the clan of the Zerahites** - The clan was named after the man named Zerah.
- **Zabdi ... Achan ... Carmi ... Zerah** - These are men's names. Translate them as you did in 7:1. (See: [How to Translate Names](#))

Links:

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

Joshua 7:19-21**UDB:**

¹⁹ Then Joshua said to Achan, “Son, make your confession to Yahweh, the God of Israel. Tell me what you did, and do not try to hide it from me.”

²⁰ Achan replied, “It is true. I have sinned against Yahweh, the God of Israel. This is what I did: ²¹ Among the things in Jericho that I saw was a beautiful coat from Babylonia. I also saw over two kilograms of silver and some gold that weighed six hundred grams. I wanted those things very much for myself, so I took them. I buried them in the ground under my tent. You will find them there. The silver is buried beneath it all.”

ULB:

¹⁹ Then Joshua said to Achan, “My son, tell the truth before Yahweh, the God of Israel, and give your confession to him. Please tell me what you have done. Do not hide it from me.” ²⁰ Achan answered Joshua, “Truly, I have sinned against Yahweh, the God of Israel. This is what I did: ²¹ When I saw among the plunder a beautiful coat from Babylon, two hundred shekels of silver, and a bar of gold weighing fifty shekels, I desired them and took them. They are hidden in the ground in the middle of my tent, and the silver is under it.”

translationWords:

- Joshua
- son, son of
- Yahweh
- God
- Israel, Israelites, nation of Israel
- confess, confession
- amen, truly
- sin, sinful, sinner, sinning
- Babylon, Babylonian
- silver
- gold
- tent

translationNotes:

- **give your confession to him** - “give your confession” can be expressed with the verb confess. AT: “confess to him” (See: [Abstract Nouns](#))
- **Do not hide it from me** - Hiding information represents trying to keep someone from knowing it. AT: “Do not try to prevent me from knowing what you have done” (See: [Metaphor](#))

- **two hundred shekels** - This is over two kilograms. (See: [Biblical Weight](#))
- **fifty shekels** - This is over 500 grams. (See: [Biblical Weight](#))
- **They are hidden in the ground** - This can be stated in active form. AT: "I hid them in the ground" (See: [Active or Passive](#))

Links:

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

Joshua 7:22-23

UDB:

²² So Joshua sent some men to find those things. They ran to Achan's tent and found all the things hidden there. ²³ The men brought them all out of the tent and took them to Joshua and the rest of Israel. Then they laid them out, like an offering to Yahweh.

ULB:

²² Joshua sent messengers, who ran to the tent and there were the things. When they looked, they found them hidden in his own tent, and the silver under them. ²³ They took the items from the middle of the tent and brought them to Joshua and to all the people of Israel. They poured them out before Yahweh.

translationWords:

- [Joshua](#)
- [messenger](#)
- [tent](#)
- [Israel, Israelites, nation of Israel](#)
- [Yahweh](#)

translationNotes:

- **they looked** - "the men Joshua had sent looked"
- **poured them out** - Use the word in your language for pouring many small solid things out of a large bag onto the ground.

Links:

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

Joshua 7:24

UDB:

²⁴ Then Joshua and the rest of the people led Achan down to a valley. They also brought the silver, the coat, the gold, Achan's wife and sons and daughters, and his cattle and donkeys and sheep, and his tent, and everything else that he owned.

ULB:

²⁴ Then Joshua, and all Israel with him, took Achan son of Zerah, and the silver, the coat, the bar of gold, his sons and daughters, his oxen, his donkeys, his sheep, his tent, and all that he had, and they brought them up to the Valley of Achor.

translationWords:

- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)
- [ox, oxen](#)
- [donkey, mule](#)
- [sheep, ram, ewe](#)
- [tent](#)

translationNotes:

- **the Valley of Achor** - The name means "Valley of Trouble," but it is best to translate Achor the way it sounds. (See: [How to Translate Names](#))

Links:

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

Joshua 7:25-26

UDB:

²⁵ Joshua said, “I do not know why you caused so much trouble for us, but now Yahweh will bring trouble to you.” Then all the people threw stones at Achan so that he died, and they burned them all with fire, and they threw stones at them all.

²⁶ They piled rocks over the ashes of their corpses, and those rocks are still there. That is why that valley is called the Valley of Trouble to this day.

ULB:

²⁵ Then Joshua said, “Why have you troubled us? Yahweh will trouble you today.” All Israel stoned him with stones. Then they stoned the rest with stones and burned them with fire. ²⁶ They set up over him a great heap of stones that is here until this day. Yahweh turned away his burning anger. Therefore the name of the place is the Valley of Achor until this present day.

translationWords:

- [Joshua](#)
- [trouble, troubles, troubled](#)
- [Yahweh](#)
- [Israel, Israelites, nation of Israel](#)
- [stone, stoning](#)

translationNotes:

- **Why have you troubled us?** - Joshua uses this question to rebuke Achan. AT: “You have troubled us” (See: [Rhetorical Question](#))
- **Then they stoned the rest with stones and burned them with fire.** - Possible meanings are 1) the Israelites burned Achan’s family to death and then covered them with stones or 2) the Israelites stoned Achan’s family to death and then burned the dead bodies or (3) that Achan and his possessions were stoned and then burned.
- **Yahweh turned away his burning anger** - Turning away his anger represents stopping being angry. Burning anger represents strong anger. AT: “Yahweh stopped being angry” (See: [Metaphor](#))
- **until this present day** - It was still called the valley of Achor at the time the author wrote this. AT: “even today” or “even now”

Links:

- [Introduction to Joshua](#)

- Joshua 07 General Notes
- **Joshua 07 Translation Questions**

Joshua 8 General Notes

Structure and formatting

Special concepts in this chapter

Sin brought defeat

Taking what was to be destroyed was great sin. Because of their sin, Yahweh withheld victory from the Israelites. Sin brought defeat in battle. Because of their repentance, Yahweh brought victory to Israel in Ai. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [repent](#), [repentance](#))

Built an altar

Altars were commonly built in the ancient Near East to commemorate important events. Several altars are built in book of Joshua.

Links:

- [Joshua 08:01 Notes](#)

Joshua 8:1-2

UDB:

¹ Then Yahweh said to Joshua, "Do not be afraid or discouraged. Take with you all the soldiers you have and go there again. Go up to Ai. See! I am giving you victory over the king of Ai, and you will capture his people, and his city, and his land. ² Your army will do to the people of Ai and their king like what you did to the people of Jericho and their king. But this time I will permit you to take all their possessions and keep them for yourselves. But first, tell some of your soldiers to hide behind the city and prepare to attack it."

ULB:

8 ¹ Yahweh said to Joshua, "Do not fear; do not be discouraged. Take with you all the people of war. Go up to Ai. See, I have given into your hand the king of Ai, his people, his city, and his land. ² You will do to Ai and her king as you have done to Jericho and her king, except that you will take the plunder and the cattle for yourselves. Set an ambush behind the city."

translationWords:

- Yahweh
- Joshua
- Ai
- hand, right hand, to hand over
- king
- people group, peoples, the people, a people
- Jericho

translationNotes:

- **Do not fear; do not be discouraged** - These two phrases mean basically the same thing. Yahweh combines them to emphasize that there is no reason to be afraid. (See: [Parallelism](#))
- **I have given into your hand the king of Ai ... and his land** - Giving them into Israel's hand represents giving Israel victory and control over them. AT: "I have given you victory over the king of Ai and his people, and I have given you control over his city and his land" (See: [Metonymy](#))
- **I have given** - God speaks of what he promises to do as though he had already done it, because he will certainly do it. AT: "I will certainly give" or "I am giving" (See: [Predictive Past](#))
- **her king** - The word "her" refers to the city of Ai. Cities were often spoken of as if they were women. AT: "its king" or "their king" (See: [Personification](#))

Links:

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

Joshua 8:3-4

UDB:

³ So Joshua led all his army toward Ai. He chose thirty thousand men—his strongest men, men known for their bravery in battle—and he sent them out during the night. ⁴ He said to them, "Pay attention! Some of you must prepare a surprise attack on the city—an attack formed behind the city. Do not go far from the city. All of you get ready to attack.

ULB:

³ So Joshua got up and took all the men of war up to Ai. Then Joshua chose thirty thousand men—strong, courageous men—and he sent them out at night. ⁴ He commanded them, "Look, you will lie in ambush against the city, behind it. Do not go very far from the city, but all of you be ready.

translationWords:

- [Joshua](#)
- [Ai](#)
- [command, to command, commandment](#)

translationNotes:

- **the men of war** - "the army of Israel"
- **thirty thousand men** - "30,000 men" (See: [Numbers](#))

Links:

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

Joshua 8:5-7

UDB:

⁵ I and the men who are with me will march toward the city in the morning. The men in the city will come out to fight us, as they did before. Then we will turn around and start to run away from them. ⁶ They will think that we are running away from them like we did before. So they will chase us away from the city. While we are running away from them, ⁷ those of you who are hiding must come out and rush into the city and capture it. Yahweh, your God, will give the city to you.

ULB:

⁵ I and all the men with me will approach the city, and when they come out to attack us, we will run away from them just as before. ⁶ They will come out after us until we have drawn them away from the city. They will say, 'They are running away from us as they did the last time.' So we will run away from them. ⁷ Then you come up out of your place of hiding, and you will capture the city. Yahweh your God will give it into your hand.

translationWords:

- [Yahweh](#)
- [God](#)

translationNotes:

- **General Information:** - Joshua continues to explain the battle plan to his soldiers.
- **will give it into your hand** - Here "hand" symbolizes the control and power the people have over their enemies. (See: [Metonymy](#))

Links:

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

Joshua 8:8-9

UDB:

⁸ After you capture the city, burn it. Do what Yahweh has commanded us to do. Those are the orders I am giving to you.”

⁹ Then Joshua prepared to send some of them to hide and wait between Ai and Bethel, which was west of Ai. But Joshua slept that night among the main force of soldiers.

ULB:

⁸ When you capture the city, you will set it on fire. You will do this when you obey the command given in the word of Yahweh. See, I have commanded you.” ⁹ Joshua sent them out, and they went to the place of ambush, and they hid between Bethel and Ai to the west of Ai. But Joshua slept that night among the people.

translationWords:

- [obey, obedient, obedience](#)
- [command, to command, commandment](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)
- [Bethel](#)
- [Ai](#)

translationNotes:

- **General Information:** - Joshua finishes explaining the battle plan to his soldiers.
- **Joshua sent them out** - This phrase refers to Joshua sending the thirty thousand men who had been selected to ambush Ai to where they would set the ambush.
- **the place of ambush** - “where they would hide until it was time to attack”

Links:

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

Joshua 8:10-12

UDB:

¹⁰ Early the next morning, Joshua gathered his soldiers together. He led the soldiers and the other Israelite leaders; they all went to attack the people of Ai. ¹¹ They all set up their tents close to Ai, just to the north of the city, where all the people of the city could see them. There was a valley between them and the city of Ai. ¹² Joshua had taken about five thousand men and told them to go and stay hidden so they could make a surprise attack, just west of the city, between Ai and Bethel.

ULB:

¹⁰ Joshua got up early in the morning and got his soldiers ready, Joshua and the elders of Israel, and they attacked the people of Ai. ¹¹ All the fighting men who were with him went up and approached the city. They came near the city and camped on the north side of Ai. Now there was a valley between them and Ai. ¹² He took about five thousand men and set them in ambush on the west side of the city between Bethel and Ai.

translationWords:

- [Joshua](#)
- [elder](#)
- [Israel, Israelites, nation of Israel](#)
- [Ai](#)
- [Bethel](#)

translationNotes:

- **five thousand men** - “5,000 men.” This group seems to be a portion of the “thirty thousand men” (8:9). This smaller group remained in the ambush while the other 25,000 men attacked the city. (See: [Numbers](#))

Links:

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

Joshua 8:13-14

UDB:

¹³ So those men did that. The main group of soldiers was north of the city, and the others were hiding west of the city. That night Joshua went down into the valley.

¹⁴ When the king of Ai saw the Israelite army, he and his soldiers got up early the next morning and quickly went out of the city to fight them. They went to a place east of the city, overlooking toward the plain, but they did not know that some Israelite soldiers were hiding ready to attack them from behind the city.

ULB:

¹³ They positioned all the soldiers, the main army on the north side of the city, and the rear guard on the west side of the city. Joshua spent that night in the valley. ¹⁴ It came about when the king of Ai saw it, he and his army got up early and rushed out to attack Israel at the place facing toward the Jordan River valley. He did not know that an ambush was waiting to attack from behind the city.

translationWords:

- [Joshua](#)
- [king](#)
- [Ai](#)
- [Israel, Israelites, nation of Israel](#)
- [Jordan River](#)

translationNotes:

- **General Information:** - The Israelites prepare to fight the people of Ai.
- **the main army** - This refers to the largest group of fighting men, those not in the ambush group.
- **rear guard** - those who were “set in ambush on the west side of the city” (See: [8:12](#))

Links:

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

Joshua 8:15-17

UDB:

¹⁵ Joshua and the Israelite soldiers who were with him allowed the army of Ai to push them back. And the army of Israel ran toward the wilderness. ¹⁶ The men in Ai were ordered to chase after Joshua and his men. So they left the city and pursued Joshua and his army. ¹⁷ All the men of Ai and the men of Bethel pursued the Israelite army. They did not leave even one man in Ai to defend it. And they left the city gates wide open.

ULB:

¹⁵ Joshua and all Israel let themselves be defeated before them, and they fled toward the wilderness. ¹⁶ All the people who were in the city were called together to go after them, and they went after Joshua and they were drawn away from the city. ¹⁷ There was not a man left in Ai and Bethel who had not gone out to pursue Israel. They abandoned the city and left it open as they pursued Israel.

translationWords:

- Joshua
- Israel, Israelites, nation of Israel
- desert, wilderness
- Ai
- Bethel

translationNotes:

- **let themselves be defeated before them** - “let themselves be defeated before the people of Ai.” The phrase “before them” represents what the people of Ai would see and think. AT: “let the people of Ai think that the Israelites were defeated” (See: [Metonymy](#))
- **let themselves be defeated before them** - The phrase “be defeated” can be stated in active form. AT: “let the people of Ai think that they had defeated the Israelites” (See: [Active or Passive](#))
- **before them ... they went after ... they were drawn away** - The words “them” and “they” here refer to the army of Ai.
- **they fled ... go after them** - The words “they” and “them” here refer to the army of Israel.
- **All the people who were in the city were called together** - This can be stated in active form. AT: “The city leaders called all the people in the city together” (See: [Active or Passive](#))
- **All the people who were in the city** - The writer speaks in a general way about all the people, but it was all the people who could fight. AT: “all the people in the city who could help chase the army of Israel” (See: [Hyperbole](#))
- **left it open** - “left the city gates open”

Links:

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

Joshua 8:18-19

UDB:

¹⁸ Then Yahweh said to Joshua, “Lift up your spear and point it toward Ai, because I am going to enable your soldiers to capture it!” So Joshua pointed his spear toward Ai. ¹⁹ When the Israelite men who were hiding saw that, they rushed out from the places where they were hiding and ran into the city. They captured it and quickly set it on fire.

ULB:

¹⁸ Yahweh said to Joshua, “Point that spear in your hand toward Ai, for I will give Ai into your hand.” Joshua held out the spear that was in his hand toward the city. ¹⁹ The soldiers hiding in ambush quickly rushed out of their place as he reached out with his hand. They ran and entered the city and captured it. They quickly set the city on fire.

translationWords:

- [Yahweh](#)
- [Joshua](#)
- [spear](#)
- [Ai](#)

translationNotes:

- **I will give Ai into your hand** - Giving Ai into Israel’s hand represents giving Israel victory and control over Ai. AT: “I will give you victory over Ai” or “I will cause you to capture Ai” (See: [Metonymy](#))

Links:

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

Joshua 8:20-21

UDB:

²⁰ When the men of Ai looked back, they saw smoke rising from their city. But they could not escape, because the Israelite troops stopped running away and had turned around and now were facing the army that had been coming after them. ²¹ Joshua and his men saw that the men who had been hiding had captured the city and were burning it, and they saw the smoke rising. So they turned back and began killing the men of Ai.

ULB:

²⁰ The men of Ai turned and looked back. They saw the smoke from the city rising into the sky, and they could not escape this way or that. For the Israelite soldiers who had fled into the wilderness now turned back to face those who were pursuing them. ²¹ When Joshua and all Israel saw the ambush had captured the city with the smoke rising, they turned around and killed the men of Ai.

translationWords:

- [Ai](#)
- [desert, wilderness](#)
- [face](#)
- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

Links:

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

Joshua 8:22-23**UDB:**

²² Meanwhile, the soldiers who had captured the city came out and attacked them from the rear. So the men of Ai were surrounded by the two groups of Israelite soldiers. None of the men of Ai escaped. The Israelites fought until they killed all of them. ²³ But they captured the king of Ai and brought him to Joshua.

ULB:

²² The other soldiers of Israel, those who had gone in the city, came out to attack them. So the men of Ai were caught between the armies of Israel, some on this side and some on that side. Israel attacked the men of Ai; none of them survived or escaped. ²³ They kept the king of Ai, whom they captured alive, and they brought him to Joshua.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Ai](#)
- [king](#)
- [life, live, living, alive](#)
- [Joshua](#)

translationNotes:**Links:**

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

Joshua 8:24-26

UDB:

²⁴ While they were fighting, the Israelite army pursued the men of Ai into the fields and into the wilderness, and killed all of them. Then they went to Ai and killed everyone and anything still alive there. ²⁵ They killed twelve thousand men and women. ²⁶ Joshua continued to point his spear toward Ai until all the people in Ai had been killed.

ULB:

²⁴ It came about when Israel had finished killing all the inhabitants of Ai in the field near the wilderness where they pursued them, and when all of them, to the very last one, had fallen by the edge of the sword, all Israel returned to Ai. They attacked it with the edge of the sword. ²⁵ All those who fell that day, both men and women, were twelve thousand, all the people of Ai. ²⁶ Joshua did not draw back his hand with which he had reached out while holding his spear, until he had completely destroyed all the people of Ai.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Ai](#)
- [desert, wilderness](#)
- [sword](#)
- [Joshua](#)
- [spear](#)

translationNotes:

- **when Israel had finished killing all the inhabitants ... when all of them ... had fallen by the edge of the sword** - The writer uses both of these sentences, which mean almost the same thing, to strongly say that the Israelites had obeyed God's command to kill everyone in Ai. (See: [Parallelism](#))
- **had fallen by the edge of the sword** - Here falling represents dying, and the edge of the sword represents either battle or the army of Israel. AT: "had died in battle" or "had died when the army of Israel attacked them" (See: [Metonymy](#))
- **twelve thousand** - "12,000" (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 08 General Notes](#)

- Joshua 08 Translation Questions

Joshua 8:27-28

UDB:

²⁷ The Israelite soldiers took for themselves the animals and the other things that had belonged to the people of Ai, just as Yahweh had told Joshua that they should do.

²⁸ Joshua and his soldiers burned Ai and caused it to become a pile of ruins forever. It is an abandoned place even today.

ULB:

²⁷ Israel took only the livestock and the plunder from the city for themselves, just as Yahweh had commanded Joshua. ²⁸ Joshua burned Ai and turned it into a heap of ruins forever. It is an abandoned place to this day.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [livestock](#)
- [Yahweh](#)
- [command, to command, commandment](#)
- [Joshua](#)
- [Ai](#)
- [ruin, ruins](#)
- [forever](#)

translationNotes:

- **an abandoned place** - It is a place where people once lived, but now, no one lives there.

Links:

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

Joshua 8:29

UDB:

²⁹ Joshua hanged the king of Ai on a tree and left his corpse hanging there until the evening. At sunset Joshua told his men to take the king's body down from the tree and to throw it where the city gate had been. After they did that, they made a great mound of rocks on top of his body. That pile of rocks is still there to this day.

ULB:

²⁹ He hanged the king of Ai on a tree until evening. When the sun was going down, Joshua gave the command and they took the king's body down from the tree and threw it in front of the city gates. There they set up a great heap of stones on top of it. That heap remains there to this day.

translationWords:

- [hang](#)
- [king](#)
- [Ai](#)
- [Joshua](#)
- [command, to command, commandment](#)
- [gate, gate bar](#)

translationNotes:

- **to this day** - "today" or "even now"

Links:

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

Joshua 8:30-32

UDB:

³⁰ Then Joshua told his men to build on Mount Ebal an altar for Yahweh, the God of Israel. ³¹ They built it just like Moses, the man who served God well, had written previously in the laws that God had given to him. They made it from stones that had not been cut, stones on which they had done no work using iron tools. The Israelites then offered sacrifices to Yahweh that were burned completely on the altar. They also made sacrifices to promise friendship with him. ³² As the Israelites watched, Joshua wrote on stones a copy of the laws that Yahweh had given to Moses.

ULB:

³⁰ Then Joshua built an altar to Yahweh, the God of Israel, on Mount Ebal, ³¹ just as Moses the servant of Yahweh had commanded the people of Israel, as it was written in the book of the law of Moses: “An altar from uncut stones, on which no one has wielded an iron tool.” He offered on the altar burnt offerings to Yahweh, and they sacrificed peace offerings. ³² There, in the presence of the people of Israel, he wrote on the stones a copy of the law of Moses.

translationWords:

- Joshua
- altar
- Yahweh
- God
- Israel, Israelites, nation of Israel
- Moses
- servant, slave, slavery
- command, to command, commandment
- written
- law, law of Moses, God’s law, law of Yahweh
- burnt offering, offering by fire
- sacrifice, offering
- peace offering

translationNotes:

- **Mount Ebal** - a mountain in Canaan (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)

- Joshua 08 General Notes
- Joshua 08 Translation Questions

Joshua 8:33

UDB:

³³ The Israelite leaders, the officials, the judges, and other Israelites were there, standing nearby. Many people who were not Israelites were also there. Half of the people stood on one side of the valley below Mount Ebal, and the other half of the people stood on the other side of the valley below Mount Gerizim. The sacred chest was in the valley between the two groups. And they blessed the people of Israel just as Moses the servant of Yahweh had told them to do, at the very first.

ULB:

³³ All Israel, their elders, officers, and their judges stood on both sides of the ark before the priests and Levites who carried the ark of the covenant of Yahweh—the foreigner as well as the native born—half of them stood in front of Mount Gerizim and the other half stood in front of Mount Ebal. They blessed the people of Israel, just as Moses the servant of Yahweh had commanded them at first.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [elder](#)
- [judge](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [priest, priesthood](#)
- [Levite, Levi](#)
- [Yahweh](#)
- [bless, blessed, blessing](#)
- [command, to command, commandment](#)

translationNotes:

Links:

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

Joshua 8:34-35

UDB:

³⁴ Then Joshua read to the people all that Moses had written previously. That included what Yahweh had taught them and the ways that he promised to bless them if they obeyed his commands, or to curse them if they disobeyed them. ³⁵ Joshua carefully read all the commands that Moses had given; he read every word in front of the entire assembly of Israel. All the women and the little children were there as well, and also the foreigners who were living among the people of Israel.

ULB:

³⁴ Afterward, Joshua read all the words of the law, the blessings and the curses, just as they had been written in the book of the law. ³⁵ There was not one word from all that Moses commanded that Joshua did not read in front of the assembly of Israel, including the women, the little children, and the foreigners who lived among them.

translationWords:

- [Joshua](#)
- [law, law of Moses, God's law, law of Yahweh](#)
- [bless, blessed, blessing](#)
- [curse, cursed](#)
- [Moses](#)
- [command, to command, commandment](#)
- [assembly, assemble](#)
- [Israel, Israelites, nation of Israel](#)
- [children, child](#)
- [foreigner, foreign, alien](#)

translationNotes:

- **There was not one word from all that Moses commanded that Joshua did not read** - This can be expressed positively. AT: "Joshua read every word of all that Moses commanded" or "Joshua read the entire law of Moses" (See: [Double Negatives](#))
- **Israel** - This refers to the nation of Israel. (See: [Metonymy](#))

Links:

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

Joshua 9 General Notes

Special concepts in this chapter

Israel's mistake

Israel was deceived because “they did not consult with Yahweh for guidance.” Instead of consulting Yahweh, they attempted to achieve victory under their own power. This was sinful. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Joshua 09:01 Notes](#)

Joshua 9:1-2

UDB:

¹ There were several kings who ruled in lands on the west side of the Jordan River. They were the kings of the Hittites, the Amorites, the Canaanites, the Perizites, the Hivites, and the Jebusites. They lived in the hill country, in the lower hills further west, and on the plains beside the Mediterranean Sea. They heard about what happened at Ai. ² So they all gathered their armies under one leader to fight against Joshua and the Israelite army.

ULB:

9 ¹ Then all the kings who lived beyond the Jordan in the hill country, and in the lowlands along the shore of the Great Sea toward Lebanon—the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites—² these joined together under one command, to wage war against Joshua and Israel.

translationWords:

- king
- Jordan River
- the sea, the Great Sea, the western sea, Mediterranean Sea
- Lebanon
- Hittite
- Amorite
- Canaan, Canaanite
- Perizzite
- Hivite
- Jebusites, Jebus
- command, to command, commandment
- Joshua
- Israel, Israelites, nation of Israel

translationNotes:

- **the Jordan** - a shortened name for the Jordan River (See: [How to Translate Names](#))
- **under one command** - Here “command” represents the one who commanded them. Being under him represents obeying his commands. AT: “obeying the commands of one leader” (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 09 Translation Questions](#)

Joshua 9:3-5

UDB:

³ However, when the people who lived in the city of Gibeon heard that Joshua's army had defeated the people of Jericho and Ai, ⁴ they decided to trick the Israelites. They sent some of their men who pretended to be ambassadors for their people. These men gathered some old sacks and some old leather wine bags that had been mended after they were cracked, and they put these on the backs of their donkeys. ⁵ They put on old sandals that had been patched and wore old ragged clothes. And they took along bread that was dry and moldy.

ULB:

³ When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, ⁴ they acted with a cunning plan. They went as messengers. They took worn-out sacks and put them on their donkeys. They also took old wineskins that were worn, torn, and had been repaired.[1] Instead of *They went as messengers*, some versions have, *They got provisions ready*. ⁵ They put old and patched sandals on their feet, and dressed in old, worn-out clothing. All the bread in their food supply was dry and moldy.

translationWords:

- [Gibeon, Gibeonite](#)
- [Joshua](#)
- [Jericho](#)
- [Ai](#)
- [donkey, mule](#)
- [wine, wineskin, new wine](#)
- [sandal](#)
- [bread](#)

translationNotes:

- **cunning plan** - a crafty scheme intended to trick Joshua and the Israelites
- **dry and moldy** - "dry and filled with fungus" or "stale and ruined"

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 09 Translation Questions](#)

Joshua 9:6-8

UDB:

⁶ They went to where Joshua and the other Israelites had set up their tents near Gilgal. They said to them, “We have traveled from a land very far away. Please make a peace treaty with us.”

⁷ The Israelite leaders said to those men from Gilead (they were Hivites), “Perhaps you really live close by. How can we make a treaty with you?”

⁸ They replied to Joshua and insisted, “We are your servants!”

But Joshua answered, “Who are you? Where do you actually come from?”

ULB:

⁶ Then they went to Joshua in the camp at Gilgal and said to him and to the men of Israel, “We have traveled from a very far country, so now make a covenant with us.” ⁷ The men of Israel said to the Hivites, “Perhaps you live near us. How can we make a covenant with you?” ⁸ They said to Joshua, “We are your servants.” Joshua said to them, “Who are you? Where did you come from?”

translationWords:

- [Joshua](#)
- [Gilgal](#)
- [Israel, Israelites, nation of Israel](#)
- [covenant](#)
- [Hivite](#)
- [servant, slave, slavery](#)

translationNotes:

- **men of Israel** - This refers to the entire nation of Israel. (See: [Metonymy](#))
- **the Hivites** - This is another name for the Gibeonites. (See: [How to Translate Names](#))
- **Perhaps you live near us. How can we make a covenant with you?** - Joshua is emphasizing that the people of Israel have to follow the command of Yahweh above all else. AT: “If you do live near us, we cannot make a covenant with you.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 09 Translation Questions](#)

Joshua 9:9-10

UDB:

⁹ The men from Gibeon answered, "We want to be your servants. We have come here from a distant land, because of the fame of Yahweh your God. We heard about all the great things he did in Egypt.
¹⁰ And we have heard about what he did to the two kings of the Amorites who are on the east side of the Jordan River—Sihon, the king who ruled in Heshbon, and Og, the king of Bashan who lived in Ashtaroath.

ULB:

⁹ They said to him, "Your servants have come here from a land very far away, because of the name of Yahweh your God. We have heard a report about him and about everything that he did in Egypt—
¹⁰ and everything that he did to the two kings of the Amorites on the other side of the Jordan—to Sihon king of Heshbon, and to Og king of Bashan who was at Ashtaroath.

translationWords:

- [servant, slave, slavery](#)
- [Yahweh](#)
- [Egypt, Egyptian](#)
- [king](#)
- [Amorite](#)
- [Bashan](#)

translationNotes:

- **the Jordan** - This is a shortened name for the Jordan River. (See: [How to Translate Names](#))
- **Sihon** - This is the name of the defeated Amorite king. (See: [How to Translate Names](#))
- **Heshbon** - This is the name of the royal city of the nation of Moab. (See: [How to Translate Names](#))
- **Og** - This is the name of the defeated king of Bashan. (See: [How to Translate Names](#))
- **Ashtaroath** - This is the name of a city known for worshiping the goddess of the same name. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 09 Translation Questions](#)

Joshua 9:11-13

UDB:

¹¹ So our leaders and the rest of our people said to us, ‘Take some food and go to talk with the Israelites. Tell them, “We want to be your servants. So make a peace agreement with us.”’ ¹² “Look at our bread. It was fresh and warm when we baked it on the day that we left our homes to come here to you. But now it is dry and moldy. ¹³ Look at our leather wine bags, they were new when we filled them with wine before we left, but now they are cracked and old. Our clothes and our sandals are worn out from traveling on the long road to come here.”

ULB:

¹¹ Our elders and all the inhabitants of our country said to us, ‘Take provisions in your hand for the journey. Go to meet them and say to them, “We are your servants. Make a treaty with us.”’ ¹² This is our bread, it was still warm when we took it from our houses on the day we set out to come to you. But now, see, it is dry and moldy. ¹³ These wineskins were new when we filled them, and look, now they are leaking. Our garments and our sandals are worn-out from a very long journey.”

translationWords:

- [elder](#)
- [servant, slave, slavery](#)
- [bread](#)
- [house](#)
- [wine, wineskin, new wine](#)
- [sandal](#)

translationNotes:

- **in your hand** - This phrase means “take with you.” Here the word “hand” represents the possession by the Gibeonites of the provisions. (See: [Synecdoche](#))
- **meet them and say to them** - The word “them” refers to the people of Israel.

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 09 Translation Questions](#)

Joshua 9:14-15

UDB:

¹⁴ The Israelite leaders accepted some of their old food and ate a meal with them in order to make a peace treaty. They did not think to ask Yahweh what they should do. ¹⁵ In this way, Joshua agreed to make peace. The Israelites made a treaty with the men from Gibeon, in which they agreed not to kill these strangers. All the Israelite leaders made a solemn vow to this effect.

ULB:

¹⁴ So the Israelites took some of their provisions, but they did not consult with Yahweh for guidance. ¹⁵ Joshua made peace with them and made a covenant with them, to let them live. The leaders of the people also made a vow to them.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Yahweh](#)
- [Joshua](#)
- [peace, peaceful](#)
- [promise](#)
- [people group, peoples, the people, a people](#)
- [vow](#)

translationNotes:

- **Joshua made peace with them and made a covenant with them, to let them live. The leaders of the people also made a vow to them.** - These two sentences are saying that the same thing occurred. Joshua, the leader of the nation of Israel, promised not to kill the Gibeonites. The leaders of the nation of Israel, likewise, made the same covenant. (See: [Parallelism](#))
- **the people** - Here this refers to the people of Israel. (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 09 Translation Questions](#)

Joshua 9:16-17

UDB:

¹⁶ However, three days later the Israelites found out that the men had only come from Gibeon and that they really lived close by. ¹⁷ So they went to where the men from Gibeon lived. After traveling only three days, they came to their cities: Gibeon, Kephirah, Beeroth, and Kiriath Jearim.

ULB:

¹⁶ Three days after the Israelites made this covenant with them, they learned that they were their neighbors and that they lived nearby. ¹⁷ Then the people of Israel set out and came to their cities on the third day. Their cities were Gibeon, Chephirah, Beeroth, and Kiriath Jearim.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [neighbor](#)
- [Gibeon, Gibeonite](#)

translationNotes:

- **third day** - This refers to number three in order. (See: [Numbers](#))
- **Chephirah** - This is one of the cities of the Gibeonites. (See: [How to Translate Names](#))
- **Beeroth** - This is the name of a place. (See: [How to Translate Names](#))
- **Kiriath Jearim** - This is the name of a place. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 09 Translation Questions](#)

Joshua 9:18-19

UDB:

¹⁸ But the Israelites did not attack those cities because they had made a solemn vow to live peacefully with them, and because Yahweh had heard the promise they made.

All the people of Israel grumbled against their leaders for making this treaty. ¹⁹ But the leaders answered, "We promised to live peacefully with them and Yahweh, the God of Israel, heard us promise to do that. So now we cannot do them any harm.

ULB:

¹⁸ The people of Israel did not attack them because their leaders had taken an oath about them before Yahweh, the God of Israel. All the Israelites were grumbling against their leaders. ¹⁹ But all the leaders said to all the people, "We have taken an oath concerning them by Yahweh, the God of Israel, and now we cannot harm them.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Yahweh](#)
- [God](#)

translationNotes:

- **the people** - Here this phrase refers to the nation of Israel.

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 09 Translation Questions](#)

Joshua 9:20-21

UDB:

²⁰ If we kill them, God will be very angry with us and punish us because we did not keep our promise to them, a promise that binds us by solemn oath. But this is what we can do: ²¹ We will allow them to live, but they will become our servants; they will cut wood and carry water for all the people.” This is what happened, just as the leaders planned.

ULB:

²⁰ This is what we will do to them: To avoid any wrath that may come on us because of the oath we swore to them, we will let them live.” ²¹ The leaders said to their people, “Let them live.” So, the Gibeonites became cutters of wood and drawers of water for all the Israelites, just as the leaders said about them.

translationWords:

- [wrath, fury](#)
- [oath, swear, swear by](#)
- [Gibeon, Gibeonite](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **the Gibeonites became cutters of wood and drawers of water** - “the Gibeonites became woodcutters and water carriers”

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 09 Translation Questions](#)

Joshua 9:22-23**UDB:**

²² Then Joshua summoned the men from Gibeon and asked them, "Why did you lie to us? Your homes are near to us; you live close to us, but you told us that you were from a far land! ²³ Now you are going to live under a curse. You will become our slaves. You will always be our slaves, and you will be forced to cut wood and carry water for the house of our God."

ULB:

²² Joshua called for them and said, "Why did you deceive us when you said, 'We are very far from you', when you live right here among us? ²³ Now, because of this, you are cursed and some of you will always be slaves, those who cut wood and draw water for the house of my God."

translationWords:

- [Joshua](#)
- [deceive, deceit, deception, deceptive](#)
- [curse, cursed](#)

translationNotes:

- **house of my God** - Here this phrase refers to the dwelling place of Yahweh, the Tabernacle. (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 09 Translation Questions](#)

Joshua 9:24-25

UDB:

²⁴ The men from Gibeon replied, "We lied to you because we were afraid that you would kill us. We heard that Yahweh, your God, had declared to his servant Moses that he would enable your people to kill all of us in Canaan, and that he would give you our lands. ²⁵ So now you should decide what you will do with us. Do to us whatever you think is good and right."

ULB:

²⁴ They answered Joshua and said, "Because it was told to your servants that Yahweh your God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land before you—so we were very afraid for our lives because of you. That is why we did this thing. ²⁵ Now, look, you hold us in your power. Whatever seems good and right for you to do to us, do it."

translationWords:

- [Joshua](#)
- [servant, slave, slavery](#)
- [Yahweh](#)
- [God](#)
- [command, to command, commandment](#)
- [Moses](#)
- [power, powers](#)

translationNotes:

- **Whatever seems good and right** - The words "good" and "right" mean basically the same thing. AT: "Whatever seems fair and just" (See: [Doublet](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 09 Translation Questions](#)

Joshua 9:26-27

UDB:

²⁶ So Joshua saved the lives of the people of Gibeon; he did not permit the army of Israel to harm them. ²⁷ Instead, he forced them to become the Israelites' slaves. They cut wood and carried water for Israel. They also brought the wood and water that was needed for the sacred altar of Yahweh. And the people of Gibeon are still doing that to this present time.

ULB:

²⁶ So Joshua did this for them: he removed them out of the control of the people of Israel, and the Israelites did not kill them. ²⁷ That day Joshua made the Gibeonites cutters of wood and drawers of water for the community, and for the altar of Yahweh, to this day, in the place that Yahweh chooses.

translationWords:

- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)
- [Gibeon, Gibeonite](#)
- [altar](#)
- [Yahweh](#)

translationNotes:

- **for them** - The word “them” here refers to the Gibeonites.
- **to this day** - The phrase “this day” represents the time the writer is living. AT: “even up to now” (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 09 Translation Questions](#)

Joshua 10 General Notes

Structure and formatting

Some translations prefer to set apart extended or important quotations. The ULB and many other English translations indent the lines of 10:12-13, which is a quotation.

Special concepts in this chapter

“For Yahweh was waging war on behalf of Israel”

Israel’s conquest of the Promised Land was Yahweh’s war on the ungodly Canaanites more than Israel’s war. This type of war was different from other wars and God gave Israel special instructions. (See: [Promised Land](#) and [ungodly, godless, ungodliness, godlessness](#))

Important figures of speech in this chapter

Idiom

The people of Gibeon use an idiom when they called for help from Israel: “Do not withdraw your hands,” meaning “do not stop protecting.” (See: [Idiom](#))

Links:

- [Joshua 10:01 Notes](#)

Joshua 10:1-2

UDB:

¹ Adonizedek, the king of the city of Jerusalem, heard that Joshua's army had captured Ai and had completely destroyed everything in the town. He heard that they had done to the people of Ai and to their king the same thing that they had done to the people of Jericho and their king. He also heard that the people of the city of Gibeon had made peace with the Israelite people and that they were now living among the Israelites. ² The people of Jerusalem became very afraid because Gibeon was an important city, like the other cities that were so important that they had their own kings. Gibeon was larger than Ai, and all its soldiers were experienced.

ULB:

10 ¹ Now when Adonizedek, king of Jerusalem, heard that Joshua had captured Ai and had completely destroyed it (just as he had done to Jericho and its king), he also heard how the people of Gibeon had made peace with Israel and were living among them. ² The people of Jerusalem were very afraid because Gibeon was a large city, like one of the royal cities. It was larger than Ai, and all its men were mighty warriors.

translationWords:

- [king](#)
- [Jerusalem](#)
- [Joshua](#)
- [Ai](#)
- [Jericho](#)
- [Gibeon, Gibeonite](#)

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. Here the writer tells about a new person in the story, Adonizedek.
- **Adonizedek** - This is the name of a man who is an important king. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:3-4

UDB:

³ So King Adonizedek sent a message to Hosham the king of Hebron, to Piram the king of Jarmuth, to Jarmuth the king of Lachish, and to Debir the king of Eglon. ⁴ In the message he said, “Please come up and help me attack Gibeon, because the people of Gibeon have made peace with Joshua and the Israelites.”

ULB:

³ So Adonizedek, king of Jerusalem, sent a message to Hoham, king of Hebron, to Piram, king of Jarmuth, to Japhia, king of Lachish, and to Debir, king of Eglon: ⁴ “Come up to me and help me. Let us attack Gibeon because they have made peace with Joshua and with the people of Israel.”

translationWords:

- [king](#)
- [Jerusalem](#)
- [Hebron](#)
- [Gibeon, Gibeonite](#)
- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **Jarmuth ... Lachish ... Eglon** - These are the names of cities. (See: [How to Translate Names](#))
- **Hoham ... Piram ... Japhia ... Debir** - These are the names of kings. (See: [How to Translate Names](#))
- **Come up to me** - “Travel to where I am.” Jerusalem was higher in elevation than other cities in Canaan.

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:5

UDB:

⁵ So those five kings who ruled all the groups who were descendants of Amor—the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Debir—came to Gibeon with all of their soldiers and surrounded the city, to fight against it.

ULB:

⁵ The five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon came up, they and all their armies. They set up their positions against Gibeon, and they attacked it.

translationWords:

- [king](#)
- [Amorite](#)
- [Jerusalem](#)
- [Hebron](#)
- [Gibeon, Gibeonite](#)

translationNotes:

- **five kings** - “5 kings” (See: [Numbers](#))
- **Jarmuth ... Lachish ... Eglon** - These are the names of cities. (See: [How to Translate Names](#))
- **They set up their positions against Gibeon** - This means they set up their camp around their city. This was a way of weakening those in the city. It prevented people from escaping the city, and it prevented others from bringing food and water to them in the city.
- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:6-7**UDB:**

⁶ The people of Gibeon sent a message to Joshua while he was in the camp at Gilgal. They said, “We are your servants. So do not forsake us. Come up to us quickly and save us! Help us, because the kings of the Amorites and their armies have joined their forces together to attack us!”

⁷ So Joshua and all his army, including the soldiers and his best fighting men, marched up from Gilgal.

ULB:

⁶ The people of Gibeon sent a message to Joshua and to the army at Gilgal. They said, “Hurry! Do not withdraw your hands from your servants. Come up to us quickly and save us. Help us, for all the kings of the Amorites who live in the hill country have gathered together to attack us.” ⁷ Joshua went up from Gilgal, he and all the men of war with him, and all the fighting men.

translationWords:

- [people group, peoples, the people, a people](#)
- [Gibeon, Gibeonite](#)
- [Joshua](#)
- [Gilgal](#)
- [servant, slave, slavery](#)
- [king](#)
- [Amorite](#)

translationNotes:

- **They said** - The word “They” here refers to Gibeonites.
- **Do not withdraw your hands from your servants** - This humble request is stated with two negatives to emphasize the need for a positive action. AT: “Please come and use your strength to protect us.” (See: [Litotes](#))
- **your hands** - The word “hands” here refers to the people of Israel’s strength. AT: “your strength” (See: [Synecdoche](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:8**UDB:**

⁸ Then Yahweh said to Joshua, “Do not be afraid of those armies! I will enable your army to defeat them. None of their soldiers will resist you.”

ULB:

⁸ Yahweh said to Joshua, “Do not be afraid of them. I have given them into your hand. Not one of them will be able to stop your attack.”

translationWords:

- [Yahweh](#)
- [Joshua](#)

translationNotes:

- **I have given them into your hand** - Here “hand” represents the people of Israel’s strength and their ability to defeat their enemy. The word “them” refers to the attacking army. (See: [Metonymy](#))
- **I have given them** - Here the word “them” refers to the attacking armies.

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:9-10

UDB:

⁹ Joshua's army marched all night and arrived very early in the morning. ¹⁰ And Yahweh caused their enemies to become confused when they saw the Israelite army. Joshua led the army and he killed them—a great number of them were killed at Gibeon, and he came after the rest of them as they were going up the road to Bethhoron. He also killed them along the road that goes to the cities of Azekah and Makkedah.

ULB:

⁹ Joshua came upon them suddenly, having marched all night from Gilgal. ¹⁰ Yahweh confused the enemy before Israel, and Israel killed them with a great slaughter at Gibeon and pursued them on the road going up to Beth Horon, and they killed them on the road to Azekah and Makkedah.

translationWords:

- [Joshua](#)
- [Gilgal](#)
- [Yahweh](#)
- [Israel, Israelites, nation of Israel](#)
- [Gibeon, Gibeonite](#)

translationNotes:

- **Joshua came** - The entire army of Israel is referred to here by the name of their commander, Joshua. (See: [Synecdoche](#))
- **Yahweh confused the enemy before Israel** – Here “Israel” refers to the entire army of Israel.
- **Beth Horon ... Azekah ... Makkedah** - These are the names of cities. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:11**UDB:**

¹¹ As they fled in front of the Israelite army, Yahweh threw down on them huge stones from the sky. More of them died from hailstones than died by the swords of the army of Israel.

ULB:

¹¹ As they ran away from Israel, down the hill from Beth Horon, Yahweh threw large stones down from heaven upon them all the way to Azekah, and they died. There were more who died because of the hailstones than who were killed with the sword by the men of Israel.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Yahweh](#)
- [stone, stoning](#)
- [heaven, sky, heavens, heavenly](#)
- [sword](#)

translationNotes:

- **Beth Horon ... Azekah** - These are the names of places. (See: [How to Translate Names](#))
- **threw large stones down from heaven** - “threw large hailstones from the sky”

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:12

UDB:

¹² On the day that Yahweh enabled the Israelite army to defeat the Amorites, Joshua said to Yahweh while the Israelite people were watching,

”Sun, stand still over Gibeon,
and you, moon, be still over the Valley of Aijalon.”

ULB:

¹² Then Joshua spoke to Yahweh on the day Yahweh gave the men of Israel victory over the Amorites. This is what Joshua said to Yahweh before Israel,

”Sun, be still at Gibeon,
and moon, in the Valley of Aijalon.”

translationWords:

- [Joshua](#)
- [Yahweh](#)
- [Israel, Israelites, nation of Israel](#)
- [Amorite](#)
- [Gibeon, Gibeonite](#)

translationNotes:

- **Sun, be still at Gibeon, and moon, in the Valley of Aijalon** - Joshua is praying that Yahweh would make the progression of time stop on this day. (See: [Parallelism](#))
- **Sun ... moon** - Joshua commands the sun and moon as if these were people. (See: [Personification](#))
- **Valley of Aijalon** - This is the name of a place. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:13-14**UDB:**

¹³ And the sun stood still and the moon did not move, until the Israelite army killed their enemies. Was this not written in the Book of Jashar?

”The sun stopped while it was in the middle of the sky,
and did not set for about a whole day.”

¹⁴ On that day, Yahweh performed a great miracle. There was never a day like that previously, and there has never been a day like that since, when Yahweh did this kind of thing because a human being asked him to. On that day, Yahweh truly went to war for Israel.

ULB:

¹³ The sun stood still, and the moon stopped moving
until the nation took vengeance on their enemies.

Is this not written in The Book of Jashar?

The sun stayed in the middle of the sky;
it did not go down for about a whole day.

¹⁴ There has been no other day like it before or after it, when Yahweh obeyed the voice of a human being. For Yahweh was waging war on behalf of Israel.

translationWords:

- **avenge, revenge, vengeance**
- **Yahweh**
- **Israel, Israelites, nation of Israel**

translationNotes:

- **the nation** - This refers to the people of Israel. (See: **Metonymy**)
- **Is this not written in The Book of Jashar?** - The writer uses this question as background information to remind the reader that the incident is well-documented. AT: “This is written in The Book of Jashar.” (See: **Rhetorical Question** and **Background Information**)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:15-17**UDB:**

¹⁵ Joshua and all Israel with him returned to their camp at Gilgal.

¹⁶ Now the five kings ran away and hid themselves in a cave at Makkedah. ¹⁷ Then someone told Joshua, “We found those five kings, hiding in a cave at Makkedah!”

ULB:

¹⁵ Joshua and all Israel with him returned to the camp at Gilgal.

¹⁶ Now the five kings had escaped and hidden themselves in the cave at Makkedah. ¹⁷ It was told to Joshua, “They have been found!—the five kings hidden in the cave at Makkedah!”

translationWords:

- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)
- [Gilgal](#)
- [king](#)

translationNotes:

- **Makkedah** - This is the name of a city. (See: [How to Translate Names](#))
- **It was told to Joshua** - Messengers came and told Joshua. AT: “Someone told Joshua” (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:18-19**UDB:**

¹⁸ When Joshua heard that, he said, "Roll some very large stones over the entrance of the cave, and leave some soldiers there to guard them. ¹⁹ But do not stay there! Pursue your enemies! Attack them from behind! Do not allow them to escape to their cities, because Yahweh, your God, will help you triumph over them."

ULB:

¹⁸ Joshua said, "Roll large stones against the mouth of the cave and place soldiers there to guard them. ¹⁹ Do not stay yourselves. Pursue your enemies and attack them from the rear. Do not permit them to enter into their cities, because Yahweh your God has given them into your hand."

translationWords:

- [Joshua](#)
- [Yahweh](#)

translationNotes:

- **into your hand** - The phrase "your hand" here means "your control." (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:20-21

UDB:

²⁰ So Joshua's army did what he told them to do. They killed almost all of the enemy soldiers, but a few of them survived and were able to reach their cities. ²¹ Then Joshua's army returned to Joshua, who was still in their camp at Makkedah. No one in the land dared any longer to criticize the Israelites.

ULB:

²⁰ Joshua and the sons of Israel had finished slaughtering them with a very great slaughter, until they were almost completely destroyed; only a few survivors who escaped reached the fortified cities. ²¹ Then the whole army returned in peace to Joshua at the camp at Makkedah. No one dared to say one word against any of the people of Israel.

translationWords:

- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)
- [slaughter](#)

translationNotes:

- **Makkedah** - Translate the same way as you did in [10:10](#). (See: [How to Translate Names](#))
- **No one dared to say one word against** - Here "one word" refers to the speaking of the enemies about Israel. AT: "no one dared to complain or protest against" (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:22-23

UDB:

²² Then Joshua said, “Open the entrance of the cave and bring out to me those five kings!” ²³ So the soldiers brought those five kings out of the cave—the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon.

ULB:

²² Then Joshua said, “Open the mouth of the cave and out of the cave bring to me these five kings.”
²³ They did as he said. They brought to him these five kings from the cave—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

translationWords:

- [Joshua](#)
- [king](#)
- [Jerusalem](#)
- [Hebron](#)

translationNotes:

- **Open the mouth of the cave** - Here “mouth” is an idiom that means “entrance.” AT: “Open the entrance of the cave” (See: [Idiom](#))
- **Jarmuth ... Lachish ... Eglon** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:24-25

UDB:

²⁴ When they brought those kings to Joshua and forced them to lie on the ground, he summoned all the Israelite soldiers and he said to the army commanders, “Come here and put your feet on the necks of these kings!” So the commanders did that. ²⁵ Then Joshua said to them, “Do not be afraid of any of our enemies! Never be discouraged! Be strong and courageous. This is what Yahweh will do to all the enemies you will fight!”

ULB:

²⁴ When they brought the kings to Joshua, he summoned every man of Israel. He said to the commanders of the soldiers who had gone into battle with him, “Put your feet on their necks.” So they came up and put their feet on their necks. ²⁵ Then he said to them, “Do not be afraid and do not be dismayed. Be strong and courageous. This is what Yahweh will do to all your enemies you are going to fight.”

translationWords:

- [king](#)
- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)
- [commander, command](#)
- [Yahweh](#)

translationNotes:

- **every man of Israel** - every soldier of Israel (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:26-27**UDB:**

²⁶ Then Joshua killed each of the five kings with his sword and hung their bodies from five trees. He left their bodies to hang on the trees until sunset. ²⁷ At sunset, Joshua told them to take the bodies down from the trees and throw them into the cave where they were hiding. So the soldiers did that, and then they put those large rocks at the entrance of the cave again. And the bones of the kings are in that cave even to this day.

ULB:

²⁶ Then Joshua attacked and killed the kings. He hung them on five trees. They hung on the trees until evening. ²⁷ When it was sunset, Joshua gave orders, and they took them down from the trees and threw them into the cave where they had hidden themselves. They put large stones over the mouth of the cave. Those stones remain there to this very day.

translationWords:

- [Joshua](#)
- [king](#)

translationNotes:

- **to this very day** - “until the author wrote this story”

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:28

UDB:

²⁸ That is how Joshua's army attacked and captured Makkedah. They killed the king and everyone else in the city. They did not leave even any living creature alive. They did to the king of Makkedah the same thing that they had done to the king of Jericho.

ULB:

²⁸ In this way, Joshua captured Makkedah on that day and killed everyone there with the sword, including its king. He completely destroyed them and every living creature there. He left no survivors. He did to the king of Makkedah just as he had done to the king of Jericho.

translationWords:

- [Joshua](#)
- [sword](#)
- [king](#)
- [creature](#)
- [Jericho](#)

translationNotes:

- **Makkedah** - This is the name of a city. See how you translated it in [10:10](#). (See: [How to Translate Names](#))
- **He completely destroyed them and every living creature there. He left no survivors.** - The second sentence summarizes the first sentence to emphasize that Joshua left no person or animal alive. (See: [Parallelism](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:29-30

UDB:

²⁹ Then Joshua and all Israel went southwest from Makkedah to Libnah and attacked it. ³⁰ Yahweh enabled the Israelites to conquer that city and its king. Joshua killed everything that lived in the city; he did not spare even one person. Joshua killed the king of Libnah just as he had killed the king of Jericho.

ULB:

²⁹ Joshua and all Israel passed on from Makkedah to Libnah. He went into battle against Libnah. ³⁰ Yahweh also gave it into the hand of Israel—along with their king. Joshua attacked every living creature in it with the sword. He did not leave a survivor alive in it. He did to the king just as he had done to the king of Jericho.

translationWords:

- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)
- [Yahweh](#)
- [king](#)
- [creature](#)
- [sword](#)
- [Jericho](#)

translationNotes:

- **Libnah** - This is the name of a city. (See: [How to Translate Names](#))
- **gave it into the hand of Israel** - Here “hand” means “control of.” AT: “gave control of it to Israel” (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:31-32

UDB:

³¹ Then Joshua and his army went south from Libnah to Lachish. He surrounded the city and waged war against it. ³² On the second day of the battle, Yahweh gave the city to the Israelites, and they conquered it. They killed everything that lived in it, including all the people. He did at Lachish the same thing that he had done at Libnah.

ULB:

³¹ Then Joshua and all Israel with him passed on from Libnah to Lachish. He camped by it and waged war against it. ³² Yahweh gave Lachish into the hand of Israel. Joshua captured it on the second day. He attacked with the sword every living creature that was in it, just as he had done to Libnah.

translationWords:

- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)
- [Yahweh](#)
- [sword](#)
- [creature](#)

translationNotes:

- **Libnah ... Lachish** - These are the names of cities. (See: [How to Translate Names](#))
- **into the hand of Israel** - This phrase means “giving control to the nation of Israel.” AT: “Yahweh gave Lachish into the control of the nation of Israel” (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:33**UDB:**

³³ King Horam from Gezer and his army came to help the soldiers of Lachish, but Joshua's army defeated Horam and his army, and did not allow even one of them to remain alive.

ULB:

³³ Then Horam, king of Gezer, came up to help Lachish. Joshua attacked him and his army until there was not even one survivor left.

translationWords:

- [king](#)
- [Joshua](#)

translationNotes:

- **Horam** - This is the name of a man who is an important king. (See: [How to Translate Names](#))
- **Gezer ... Lachish** - These are the names of cities. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:34-35

UDB:

³⁴ Then Joshua and his army went west from Lachish to the city of Eglon. They surrounded it and attacked it. ³⁵ On that same day, they captured the city and killed everyone in it, just as they had done at Lachish.

ULB:

³⁴ Then Joshua and all Israel passed on from Lachish to Eglon. They camped by it and waged war against it, ³⁵ and captured it that same day. They struck it with the sword and they completely destroyed everyone in it, as Joshua had done to Lachish.

translationWords:

- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)
- [sword](#)

translationNotes:

- **Lachish ... Eglon** - These are the names of cities. (See: [How to Translate Names](#))
- **struck it with the sword ... completely destroyed everyone in it** - These two phrases have similar meanings. Together they show the completeness of the destruction of Eglon. (See: [Doublet](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:36-37

UDB:

³⁶ Then Joshua and his army marched from Eglon up into the hills to the city of Hebron. They waged war against it ³⁷ and captured it. They killed the king and every living thing, as they had done at Eglon. They did not leave one person alive.

ULB:

³⁶ Then Joshua and all Israel passed on from Eglon to Hebron. They waged war against it. ³⁷ They captured it and struck with the sword everyone in it, including the king and all its surrounding villages. They completely destroyed every living creature in it, leaving no survivors, just as Joshua had done to Eglon. He completely destroyed it, and every living creature in it.

translationWords:

- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)
- [Hebron](#)
- [sword](#)
- [king](#)
- [creature](#)

translationNotes:

- **Eglon** - This is the name of a city. See how you translated this in [10:3](#). (See: [How to Translate Names](#))
- **They captured it and struck with the sword** - The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. AT: “They captured and killed and destroyed” (See: [Metonymy](#))
- **They completely destroyed every living creature in it, leaving no survivors ... He completely destroyed it, and every living creature in it.** - These two sentence are saying basically the same thing and are combined for emphasis. Together they emphasize the completeness of the destruction of Hebron. (See: [Parallelism](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:38-39

UDB:

³⁸ Then Joshua and his army turned and went to the city of Debir and waged war against it. ³⁹ They captured the city and its king, and they also captured the nearby villages. Then they killed every living thing in it; they did not allow even one person to stay alive. They did to these people the same as they had done at Hebron and Libnah.

ULB:

³⁸ Then Joshua turned, and all the army of Israel with him, and they passed on to Debir and waged war against it. ³⁹ He captured it and its king, and all its nearby villages. They struck them with the sword and completely destroyed every living creature that was in it. Joshua left no survivors, just as he had done to Hebron and its king, and just as he had done to Libnah and its king.

translationWords:

- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)
- [king](#)
- [sword](#)
- [creature](#)
- [Hebron](#)

translationNotes:

- **Debir ... Libnah** - These are the names of cities. (See: [How to Translate Names](#))
- **They struck them with the sword** - The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. AT: "They killed and destroyed them" (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:40-41**UDB:**

⁴⁰ In this way, Joshua and his army conquered the entire southern part of Canaan. They defeated the kings who ruled the hill country, the southern Judean wilderness, the lowlands, and the foothills. They killed every living thing in those places, just as Yahweh, the God of Israel commanded them. ⁴¹ Joshua's soldiers killed people in all the cities from Kadesh Barnea to Gaza, including all the country of Goshen to Gibeon.

ULB:

⁴⁰ Joshua conquered all the land, the hill country, the Negev, the lowlands, and the foothills. Of all their kings he left not one survivor. He completely destroyed every living thing, just as Yahweh, the God of Israel, had commanded. ⁴¹ Joshua struck them with the sword from Kadesh Barnea to Gaza, and all the country of Goshen to Gibeon.

translationWords:

- Joshua
- Negev
- king
- Yahweh
- God
- Israel, Israelites, nation of Israel
- command, to command, commandment
- sword
- Kadesh, Kadesh-Barnea, Meribah Kadesh
- Gaza
- Goshen
- Gibeon, Gibeonite

translationNotes:

- **Of all their kings he left not one survivor. He completely destroyed every living thing** - These two phrases share similar meanings and emphasize the complete destruction that the people of Israel accomplished at Yahweh's command. (See: [Parallelism](#))
- **Joshua struck them with the sword** - The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. AT: "Joshua killed and destroyed them" (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 10:42-43

UDB:

⁴² In one campaign, Joshua's army conquered all the kings and took possession of all their territory, because Yahweh, the God of Israel, was fighting for them.

⁴³ Then Joshua and his army returned to their camp at Gilgal.

ULB:

⁴² Joshua captured all these kings and their land at one time because Yahweh, the God of Israel, fought for Israel. ⁴³ Then Joshua, and all Israel with him, returned to the camp at Gilgal.

translationWords:

- [Joshua](#)
- [king](#)
- [Yahweh](#)
- [Israel, Israelites, nation of Israel](#)
- [Gilgal](#)

translationNotes:

- **Joshua captured all these kings and their land** - This refers to the kings and lands that were listed beginning in [10:28](#).
- **Joshua captured** - Here Joshua represents his whole army. AT: "Joshua and his soldiers captured" (See: [Synecdoche](#))
- **at one time** - This does not mean in one day. It means during one military campaign, which may have lasted many days or weeks.

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 Translation Questions](#)

Joshua 11 General Notes

Special concepts in this chapter

Yahweh overcomes the united forces of the northern kingdoms

Yahweh said to Joshua, “Do not be afraid in their presence, because tomorrow at this time I am giving them all to Israel as dead men.” Even when the kingdoms of Canaan joined forces, they were not able to defeat the power of Yahweh.

Other possible translation difficulties in this chapter

“Yahweh gave the enemy into the hand of Israel”

This phrase may present difficulties in translation. The translator should ensure that Yahweh receives credit for Israel’s victory. (See: [Idiom](#))

Links:

- [Joshua 11:01 Notes](#)

Joshua 11:1-3**UDB:**

¹ When King Jabin of Hazor heard about all these things that had happened, he sent messages to Jobab, king of Madon, to the king of Shimron, and to the king of Acshaph, requesting them to send their armies to come and help him fight against the Israelites. ² He also sent messages to the kings in the northern hills and to the kings in the plain along the Jordan, south of the Sea of Chinnereth, in the low country. He also sent a message to the king of the high country of Dor in the west, ³ to the kings of the Canaanites in both the east and the west, to the Amorites, the Hittites, the Perizzites, and to the Jebusites who lived in the hill country, and to the Hivites by Mount Hermon in the region of Mizpah.

ULB:

11 ¹ When Jabin, king of Hazor, heard this, he sent a message to Jobab, king of Madon, to the king of Shimron, and to the king of Acshaph. ² He also sent the message to the kings who were in the northern hill country, in the Jordan River valley south of Chinnereth, in the lowlands, and in the hill country of Dor to the west. ³ He also sent a message to the Canaanites to the east and west, the Amorites, the Hittites, the Perizzites, the Jebusites in the hill country, and the Hivites by Mount Hermon in the land of Mizpah.

translationWords:

- king
- Jordan River
- Canaan, Canaanite
- Amorite
- Hittite
- Perizzite
- Jebusites, Jebus
- Hivite
- Mizpah

translationNotes:

- **Jabin ... Jobab** - These are names of kings. (See: [How to Translate Names](#))
- **Hazor ... Madon ... Shimron ... Acshaph ... Chinnereth ... Dor ... Mount Hermon** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 Translation Questions](#)

Joshua 11:4-5

UDB:

⁴ So the armies of all those kings gathered together. Their men were as many as the grains of sand on the seashore. They also came with horses and chariots in great numbers. ⁵ All of those kings met at the fixed time and set up their armies in a camp at the brook of Merom, in order to wage war against Israel.

ULB:

⁴ All their armies came out with them, a great number of soldiers, in number like the sand on the seashore. They had a great number of horses and chariots. ⁵ All these kings met at the appointed time, and they camped at the waters of Merom to wage war with Israel.

translationWords:

- [chariot](#)
- [king](#)
- [appoint, appointed](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **General Information:** - All the Canaanite kings attack Joshua and the nation of Israel.
- **a great number of soldiers, in number like the sand on the seashore** - This exaggeration emphasizes the very large number of soldiers that these kings assembled. AT: “such a great number of soldiers that there appeared to be as many of them as there are grains of sand on the seashore” (See: [Hyperbole](#))
- **Merom** - This is the name of a place. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 Translation Questions](#)

Joshua 11:6-7

UDB:

⁶ Then Yahweh said to Joshua, “Do not be afraid of them, because at this time tomorrow I will give them to you. You will defeat them and kill all of them. Then you must cripple all their horses and burn all their chariots.”

⁷ So Joshua and his army came to the brook of Merom and without warning attacked their enemies.

ULB:

⁶ Yahweh said to Joshua, “Do not be afraid in their presence, because tomorrow at this time I am giving them all to Israel as dead men. You will hamstring their horses, and you will burn their chariots.” ⁷ Joshua and all the men of war came. They arrived suddenly at the waters of Merom, and attacked the enemy.

translationWords:

- [Yahweh](#)
- [Joshua](#)
- [fear, afraid, fear of Yahweh](#)
- [death, die, dead](#)
- [chariot](#)

translationNotes:

- **I am giving them all to Israel as dead men** - Yahweh enabling Israel to conquer the enemy army and kill all of the soldiers is spoken of as if Yahweh killed the soldiers and then gave them to Israel. AT: “I will enable Israel to kill all of them in battle” (See: [Metaphor](#))
- **hamstring their horses** - “cripple their horses by cutting their legs.” This is a practice where the tendons in the backs of the legs are cut so that the horses cannot walk.
- **Merom** - This is the name of a place. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 Translation Questions](#)

Joshua 11:8-9**UDB:**

⁸ Yahweh enabled the Israelites to defeat them. They pursued them to the city of Sidon, to Misrephothmaim, and to Mizpah in the east. They attacked them until they had killed them all. ⁹ Then Joshua did what Yahweh told them to do: he crippled their enemies' horses and he burned up their chariots.

ULB:

⁸ Yahweh gave the enemy into the hand of Israel, and they struck them with the sword and pursued them to Sidon, Misrephoth Maim, and to the Valley of Mizpah to the east. They struck them until not even one survivor of them was left. ⁹ Joshua did to them just as Yahweh told him. He hamstrung the horses and burned the chariots.

translationWords:

- [Yahweh](#)
- [Israel, Israelites, nation of Israel](#)
- [sword](#)
- [Sidon, Sidonians](#)
- [Mizpah](#)
- [Joshua](#)

translationNotes:

- **Yahweh gave the enemy into the hand of Israel** - Here the word “hand” represents power. Yahweh enabling the army of Israel to conquer their enemy is spoken of as if Yahweh had put the enemy army into Israel’s hand. AT: “Yahweh enabled Israel to conquer the enemy” (See: [Metaphor](#) and [Metonymy](#))
- **struck them with the sword ... struck them** - Here the word “sword” represents all of the weapons that they used to attack their enemies. AT: “attacked them with their weapons ... attacked them” (See: [Synecdoche](#))
- **Misrephoth Maim** - This is the name of a place. (See: [How to Translate Names](#))
- **hamstrung** - This is a practice where the tendons in the backs of the legs are cut so that the horses cannot run. Translate this word in the same way you did in [11:6](#).

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)

- Joshua 11 Translation Questions

Joshua 11:10-11

UDB:

¹⁰ So Joshua and his army went back to the city of Hazor, and captured it, and killed their king. Hazor was the most important city of all these kingdoms that fought against Israel. ¹¹ They killed everything that was living in Hazor, and then they burned the city to ashes.

ULB:

¹⁰ Joshua turned back at that time and captured Hazor. He struck its king with the sword. (Hazor had been head of all these kingdoms.) ¹¹ They struck with the sword every living creature that was there, and he set them apart to be destroyed, so there was not any living creature left alive. Then he burned Hazor.

translationWords:

- [Joshua](#)
- [king](#)
- [sword](#)
- [kingdom](#)
- [creature](#)

translationNotes:

- **He struck its king with the sword** - “Joshua killed the king of Hazor with his sword”
- **Hazor had been head of all these kingdoms** - Hazor being the most important city is spoken of as Hazor being the head of the other kingdoms. AT: Hazor had been the most important of all these kingdoms” (See: [Metaphor](#) and [How to Translate Names](#))
- **They struck with the sword every living creature that was there ... so there was not any living creature left alive** - These two phrases share similar meanings and emphasize complete destruction. (See: [Parallelism](#))
- **he set them apart to be destroyed** - The word “he” refers to Joshua and is a metonym for the army that he led. Completely destroying every living thing in the city is spoken of as if those living things were dedicated for destruction. AT: “the army completely destroyed them” (See: [Metonymy](#) and [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 Translation Questions](#)

Joshua 11:12-13

UDB:

¹² Joshua's army captured all of those cities and killed all of their kings. They did that as Moses, the man who served Yahweh well, had commanded them to do. ¹³ Joshua's men burned Hazor, but they did not burn any of the other cities that were built on mounds and were surrounded by wall.

ULB:

¹² Joshua captured all the cities of these kings. He also captured all their kings and struck them with the sword. He completely destroyed them with the sword, just as Moses the servant of Yahweh had commanded. ¹³ Israel did not burn any of the cities built on mounds, except Hazor. It alone Joshua burned.

translationWords:

- [Joshua](#)
- [king](#)
- [sword](#)
- [Moses](#)
- [servant, slave, slavery](#)
- [Yahweh](#)
- [command, to command, commandment](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **struck them with the sword** - "killed them"
- **cities built on mounds** - "cities built on small hills"

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 Translation Questions](#)

Joshua 11:14-15

UDB:

¹⁴ The Israelites took for themselves the animals that they found in the fields and everything else that was valuable. But they killed every human being and every living thing in the cities. ¹⁵ As Yahweh had given Moses instructions to act, in the same way Moses also gave Joshua commands to act. And Joshua did everything that Yahweh had commanded Moses to do.

ULB:

¹⁴ The army of Israel took all the plunder from these cities along with the livestock for themselves. They killed every human being with the sword until all were dead. They left no living creature alive. ¹⁵ Just as Yahweh had commanded his servant Moses, in the same way, Moses commanded Joshua, and so Joshua did it. He left nothing undone of all that Yahweh commanded Moses to do.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [livestock](#)
- [sword](#)
- [creature](#)
- [Yahweh](#)
- [command, to command, commandment](#)
- [Moses](#)

translationNotes:

- **for themselves** - This phrase refers to the army of Israel. (See: [Reflexive Pronouns](#))
- **They killed every human being with the sword until all were dead. They left no living creature alive.** - These two phrases share similar meanings and emphasize complete destruction. (See: [Parallelism](#))
- **He left nothing undone of all that Yahweh commanded Moses to do** - This negative phrase emphasizes that Joshua did everything that Yahweh commanded. AT: "Joshua did everything that Yahweh commanded" (See: [Litotes](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 Translation Questions](#)

Joshua 11:16-17

UDB:

¹⁶ Joshua's army defeated all the people who were living in that land. They took control of the hill country and the southern Judean wilderness, all the area of Goshen, the western foothills, and the plain along the Jordan. They took control of all the mountains in Israel and of all the lowlands near the mountains. ¹⁷ They took control over all the land from Mount Halak in the south of Edom to Baalgaal in the valley near the region of Lebanon to the north, near Mount Hermon. They captured all the kings of those areas and killed them.

ULB:

¹⁶ Joshua took all that land, the hill country, all the Negev, all the land of Goshen, the foothills, the Jordan River valley, the hill country of Israel, and the lowlands. ¹⁷ From Mount Halak near Edom, and going north as far as Baal Gad in the valley near Lebanon below Mount Hermon, he captured all their kings and killed them.

translationWords:

- [Joshua](#)
- [Negev](#)
- [Goshen](#)
- [Jordan River](#)
- [Israel, Israelites, nation of Israel](#)
- [Edom, Edomite, Idumea](#)
- [Lebanon](#)
- [Mount Hermon](#)
- [king](#)

translationNotes:

- **Mount Halak ... Baal Gad** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 Translation Questions](#)

Joshua 11:18-20

UDB:

¹⁸ Joshua's men fought against all those kings for a long time. ¹⁹ There was only one city that made a peace treaty with the Israelites; they were the people of the Hivites who lived in Gibeon. The Israelites captured all the other cities in battles. ²⁰ Yahweh caused the people in all those other groups to be stubborn, with the result that they fought against the Israelite army, and so God used the Israelite army to destroy them all. God did not hold back the Israelite army from totally destroying their enemies. This is what Yahweh had commanded Moses to do.

ULB:

¹⁸ Joshua waged war for a long time with all the kings. ¹⁹ Not one city made peace with the army of Israel except the Hivites who lived in Gibeon. Israel captured all the rest of the cities in battle. ²⁰ For it was Yahweh who hardened their hearts so they would wage war against Israel, so that he might completely destroy them without mercy, just as he had instructed Moses.

translationWords:

- [Joshua](#)
- [king](#)
- [Israel, Israelites, nation of Israel](#)
- [Hivite](#)
- [Gibeon, Gibeonite](#)
- [Yahweh](#)
- [instruct, instruction](#)
- [Moses](#)

translationNotes:

- **it was Yahweh who hardened their hearts** - Yahweh causing the people of the cities to be stubborn is spoken of as if Yahweh had hardened their hearts. AT: "it was Yahweh who caused them to act stubbornly" (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 Translation Questions](#)

Joshua 11:21-22

UDB:

²¹ Joshua's army also fought the Anakite giants who lived in the hills near Hebron, Debir, and Anah. They also fought against the people who lived in the hill country of Judah and Israel, and they killed all of those people and destroyed their cities as well. ²² As a result, there were no descendants of Anak who remained alive in Israel. Only a few remained alive in Gaza, Gath, and Ashdod.

ULB:

²¹ Then Joshua came at that time and he destroyed the Anakim. He did this in the hill country, at Hebron, Debir, Anab, and in all the hill country of Judah, and in all the hill country of Israel. Joshua completely destroyed them and their cities. ²² None of the Anakim were left in the land of Israel except at Gaza, Gath, and Ashdod.

translationWords:

- [Joshua](#)
- [Hebron](#)
- [Judah](#)
- [Israel, Israelites, nation of Israel](#)
- [Gaza](#)
- [Gath](#)
- [Ashdod, Azotus](#)

translationNotes:

- **Anakim** - These are the descendants of Anak. (See: [How to Translate Names](#))
- **Debir ... Anab** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 Translation Questions](#)

Joshua 11:23

UDB:

²³ Joshua's army took control of all the land, just as Yahweh long ago had told Moses to do. Yahweh gave the land to the Israelites, because he had promised to give it to them. Then Joshua divided the land among the Israelite tribes. And after that, there was peace in the land.

ULB:

²³ So Joshua captured the whole land, just as Yahweh said to Moses. Joshua gave it as an inheritance to Israel, assigned to each of their tribes. Then the land had rest from the wars.

translationWords:

- [Joshua](#)
- [Yahweh](#)
- [Moses](#)
- [inherit, inheritance, heritage, heir](#)

translationNotes:

- **Joshua gave it as an inheritance to Israel** - Joshua giving the land to the Israelites is spoken of as if he had given the Israelites an inheritance as a permanent possession. AT: "Joshua gave the land to the Israelites as a permanent possession" (See: [Metaphor](#))
- **the land had rest from the wars** - The people no longer fighting wars is spoken of as if the land were a person who rested from war. AT: "the people no longer fought wars in the land" or "there was peace in the land" (UDB) (See: [Personification](#) and [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 Translation Questions](#)

Joshua 12 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations or lists. The ULB and many other English translations indent the lines of 12:2-4, which is an extended list.

Links:

- [Joshua 12:01 Notes](#)

Joshua 12:1-2**UDB:**

¹ The Israelites took control of the land that was east of the Jordan River, from the Arnon River gorge in the south to Mount Hermon in the north, including all the land on the eastern side of the plain along the Jordan.

² Sihon was the king of the Amorites. He lived in Heshbon and ruled over the area from Aroer along the Arnon River gorge, north to the Jabbok River. His land started in the middle of the gorge, which was the border between his land and the land of the Ammonites. Sihon also ruled over half of the region of Gilead.

ULB:

12 ¹ Now these are the kings of the land, whom the men of Israel conquered. The Israelites took possession of the land on the east side of the Jordan where the sun rises, from the Valley of the Arnon River to Mount Hermon, and all the Arabah to the east.

² Sihon, king of the Amorites, lived in Heshbon. He ruled from Aroer, which is on the rim of the Arnon Gorge from the middle of the valley, and half of Gilead down to the Jabbok River on the border of the Ammonites.

translationWords:

- king
- Israel, Israelites, nation of Israel
- possess, possession
- Jordan River
- Mount Hermon
- Amorite
- Gilead
- Ammon, Ammonites, Ammonites

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. Here the writer begins to provide background information. (See: [Background Information](#))
- **these are the kings** - This refers to the list of kings that continues through verse 24.
- **Arabah ... Aroer** - These are the names of places. (See: [How to Translate Names](#))
- **Sihon ... Heshbon** - Translate these words in the same way you did in [9:10](#).

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 Translation Questions](#)

Joshua 12:3-5

UDB:

³ Sihon also ruled over the land on the eastern plain along the Jordan, from the Sea of Chinnereth south to the Dead Sea. He also ruled over the land east of the Dead Sea from Beth Jeshimoth south to Mount Pisgah.

⁴ The other king whom the Israelite army defeated was Og, the king of the region of Bashan. He was the last of the descendants of the giant people of Rapha. He lived in the cities of Ashtaroth and Edrei. ⁵ He ruled over the area from Mount Hermon and Salecah in the north, and over all Bashan in the east, and to the borders of the Geshurites and Maacathites to the west. Og ruled over half of the region of Gilead, as far as the border of the land ruled by Sihon, king of Heshbon.

ULB:

³ Sihon also ruled over the Arabah to the Sea of Chinnereth, to the east, to the Sea of the Arabah (the Salt Sea) eastward, all the way to Beth Jeshimoth and southward, toward the foot of the slopes of Mount Pisgah.

⁴ Og, king of Bashan, one of the remnant of the Rephaim, lived in Ashtaroth and Edrei. ⁵ He ruled over Mount Hermon, Salecah, and all Bashan, to the border of the people of Geshur and the Maacathites, and half of Gilead, to the border of Sihon, king of Heshbon.

translationWords:

- Salt Sea, Dead Sea
- Bashan
- remnant
- Geshur
- Gilead

translationNotes:

- **Sea of Chinnereth** - This is a place. Translate the same way as in [11:2](#).
- **Beth Jeshimoth ... Mount Pisgah ... Ashtaroth ... Edrei ... Salecah** - These are the names of places. (See: [How to Translate Names](#))
- **Og, king of Bashan** - Translate these words in the same way you did in [9:10](#).
- **the Rephaim ... Maacathites** - These are the names of people groups. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 Translation Questions](#)

Joshua 12:6**UDB:**

⁶ Moses, who had served Yahweh so faithfully, and all the Israelite army had defeated the armies of those kings. Then Moses gave that land to the tribes of Reuben and Gad and the half tribe of Manasseh.

ULB:

⁶ Moses the servant of Yahweh, and the people of Israel had defeated them, and Moses the servant of Yahweh, gave the land as a possession to the Reubenites, the Gadites, and the half tribe of Manasseh.

translationWords:

- [Moses](#)
- [servant, slave, slavery](#)
- [Yahweh](#)
- [Israel, Israelites, nation of Israel](#)
- [possess, possession](#)

translationNotes:

- **Reubenites** - These are the descendants of Reuben.
- **Gadites** - These are the descendants of Gad.
- **half tribe of Manasseh** - They are called a half tribe because the other half of the tribe received an inheritance in the land of Canaan.

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 Translation Questions](#)

Joshua 12:7-8

UDB:

⁷ Joshua and the Israelite army also defeated kings who ruled over the land on the west side of the Jordan River. That land was between Baal Gad in the valley near Lebanon to Mount Halak, which goes up to Edom. Joshua gave land to the tribes of Israel for them to possess,⁸ as well as the hill country, the lowlands, the plain along the Jordan, the mountainsides, in the desert, and in the southern Judean wilderness, the land of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites.

ULB:

⁷ These are the kings of the land whom Joshua and the people of Israel defeated on the west side of the Jordan, from Baal Gad in the valley near Lebanon to Mount Halak near Edom. Joshua gave land to the tribes of Israel for them to possess. ⁸ He gave them the hill country, the lowlands, the Arabah, the sides of the mountains, the wilderness, and the Negev—the land of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites.

translationWords:

- king
- Joshua
- Israel, Israelites, nation of Israel
- Lebanon
- Edom, Edomite, Idumea
- Negev
- Hittite
- Amorite
- Canaan, Canaanite
- Perizzite
- Hivite
- Jebusites, Jebus

translationNotes:

- **Baal Gad ... Mount Halak ... Arabah** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)

- Joshua 12 General Notes
- Joshua 12 Translation Questions

Joshua 12:9-12

UDB:

⁹ The kings that the Israelites conquered were those of the following cities: Jericho, Ai (which was near Bethel), ¹⁰ Jerusalem, Hebron, ¹¹ Jarmuth, Lachish, ¹² Eglon, Gezer,

ULB:

⁹ The kings included the king of Jericho, the king of Ai which is beside Bethel, ¹⁰ the king of Jerusalem, the king of Enaim, ¹¹ the king of Jarmuth, the king of Lachish, ¹² the king of Eglon, the king of Gezer,

translationWords:

- [king](#)
- [Jericho](#)
- [Ai](#)
- [Bethel](#)
- [Jerusalem](#)

translationNotes:

- **Enaim ... Jarmuth ... Lachish ... Eglon ... Gezer** - These are the names of cities. Translate “Jarmuth,” “Lachish,” and “Eglon” in the same way you did in [10:3](#). (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 Translation Questions](#)

Joshua 12:13-16

UDB:

¹³ Debir, Geder, ¹⁴ Hormah, Arad, ¹⁵ Libnah, Adullam, ¹⁶ Makkedah, Bethel,

ULB:

¹³ the king of Debir, the king of Geder, ¹⁴ the king of Hormah, the king of Arad, ¹⁵ the king of Libnah, the king of Adullam, ¹⁶ the king of Makkedah, the king of Bethel,

translationWords:

- [king](#)
- [Bethel](#)

translationNotes:

- **Debir ... Geder ... Hormah ... Arad ... Libnah ... Adullam ... Makkedah** - These are the names of cities. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 Translation Questions](#)

Joshua 12:17-20**UDB:**

¹⁷ Tappuah, Hopher, ¹⁸ Aphek, Lasharon, ¹⁹ Madon, Hazor, ²⁰ Shimron Meron, Acshaph,

ULB:

¹⁷ the king of Tappuah, the king of Hopher, ¹⁸ the king of Aphek, the king of Lasharon, ¹⁹ the king of Madon, the king of Hazor, ²⁰ the king of Shimron Meron, the king of Akshaph,

translationWords:

- king

translationNotes:

- **Tappuah ... Hopher ... Aphek ... Lasharon ... Madon ... Hazor ... Shimron Meron ... Akshaph** - These are the names of cities. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 Translation Questions](#)

Joshua 12:21-24

UDB:

²¹ Taanach, Megiddo, ²² Kedesh, Jokneam in the Carmel area, ²³ Dor in the Naphoth Dor area, Goyim in the region of Gilgal, ²⁴ and Tirzah.

There was a total of thirty-one kings that the Israelite army defeated.

ULB:

²¹ the king of Taanach, the king of Megiddo, ²² the king of Kedesh, the king of Jokneam in Carmel, ²³ the king of Dor in Naphath Dor, the king of Goyim in Gilgal, ²⁴ and the king of Tirzah. The number of kings was thirty-one in all.

translationWords:

- [king](#)
- [Kedesh](#)
- [Carmel, Mount Carmel](#)
- [Gilgal](#)

translationNotes:

- **Taanach ... Megiddo ... Kedesh ... Jokneam ... Dor ... Goyim ... Tirzah** - These are the names of cities. (See: [How to Translate Names](#))
- **thirty-one in all** - “31 in all” (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 Translation Questions](#)

Joshua 13 General Notes

Structure and formatting

This chapter begins a section about dividing the land between the tribes of Israel.

Special concepts in this chapter

Division of the land

The land yet to be conquered but some of the land was given to Rueben, Gad and the half tribe of Manasseh.

Driving out the people

While Joshua achieved many great victories, the rest of the Canaanites were still to be driven out. Israel's success in this would depend on their faith in Yahweh. (See: [faith](#))

Links:

- [Joshua 13:01 Notes](#)

Joshua 13:1

UDB:

¹ When Joshua was very old, Yahweh said to him, "Joshua, you are now an old man, but there is still a lot of land for your army to capture.

ULB:

13 ¹ Now Joshua was very old when Yahweh said to him, "You are very old, but there is still very much land to capture.

translationWords:

- [Joshua](#)
- [Yahweh](#)

translationNotes:

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:2-3

UDB:

² Here is a list of the lands that remain: the region of the Philistines and all those of the Geshurites,
³ (from Shihor, which is located to the east of Egypt, and to Ekron in the north; the five rulers of the cities of the Philistines, Gaza, Ashdod, Ashkelon, Gath, and Ekron—the territory of the Avvites).

ULB:

² This is the land that still remains: all the regions of the Philistines, and all those of the Geshurites,
³ (from Shihor, which is east of Egypt, and northward to the border of Ekron, which is considered property of the Canaanites; the five rulers of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath, and Ekron—the territory of the Avvites).

translationWords:

- [Philistines](#)
- [Geshur](#)
- [Egypt, Egyptian](#)
- [Ekron](#)
- [Canaan, Canaanite](#)
- [ruler, rulers, rule](#)
- [Gaza](#)
- [Ashdod, Azotus](#)
- [Ashkelon](#)
- [Gath](#)

translationNotes:

- **This is the land that still remains** - You may clarify that this is the land that Israel still needs to capture. AT: “This is the land that still remains for Israel to capture” (See: [Assumed Knowledge and Implicit Information](#))
- **Shihor** - This is the name of a place. (See: [How to Translate Names](#))
- **which is considered property of the Canaanites** - This can be stated in active form. AT: “which the Canaanites now consider their property” (See: [Active or Passive](#))
- **Avvites** - This is the name of a people group. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)

- Joshua 13 Translation Questions

Joshua 13:4-5

UDB:

⁴ In the south, you must still capture the regions where the Canaan people groups live; and Mearah that belongs to the Sidonians, to Aphek, to the boundary of the Amorites; ⁵ the land of the Gebalite, all Lebanon, toward the east, from Baal Gad below Mount Hermon to Lebo Hamath.

ULB:

⁴ In the south, there are still all the lands of the Canaanites, and Mearah that belongs to the Sidonians, to Aphek, to the border of the Amorites; ⁵ the land of the Gebalites, all of Lebanon toward the sunrise, from Baal Gad below Mount Hermon to Lebo Hamath.

translationWords:

- [Sidon, Sidonians](#)
- [Amorite](#)
- [Lebanon](#)
- [Hamath, Lebo Hamath, Hamathites](#)

translationNotes:

- **Mearah ... Aphek ... Baal Gad ... Mount Hermon** - These are the names of places. (See: [How to Translate Names](#))
- **Gebalites** - This is the name of a people group who lived in Geba. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:6-7

UDB:

⁶ Still to capture are all the people who live in the hill country from Lebanon to Misrephothmaim, including all the people of the city of Sidon. I will drive them out before your army. Be sure to give that area to the Israelite people when you divide the land among them, as I gave you orders to do so. ⁷ Divide all that land as an inheritance among the nine tribes and the half tribe of Manasseh.”

ULB:

⁶ Also, all the inhabitants of the hill country from Lebanon as far as Misrephoth Maim, including all the people of Sidon. I will drive them out before the army of Israel. Be sure to assign the land to Israel as an inheritance, as I commanded you. ⁷ Divide this land as an inheritance to the nine tribes and to the half tribe of Manasseh.”

translationWords:

- cast out, drive out, throw out
- Israel, Israelites, nation of Israel
- assign, assigned
- inherit, inheritance, heritage, heir
- command, to command, commandment
- tribe
- Manasseh

translationNotes:

- **Misrephoth Maim** - this is the name of a place (See: [How to Translate Names](#))
- **land ... as an inheritance** - The land that Israel will claim is spoken of as if it were an inheritance that they will receive as a permanent possession. (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:8-9

UDB:

⁸ Along with the half tribe of Manasseh, the Reubenites and the Gadites received their possessions on the east side of the Jordan River, the lands that Moses assigned to them. ⁹ These lands stretched from Aroer, which is on the edge of the Arnon Gorge (including the city that is located in the middle of the gorge), to all the plateau of Medeba, extending down as far as the city of Dibon.

ULB:

⁸ With the other half of the tribe of Manasseh, the Reubenites and the Gadites had received their inheritance that Moses gave them on the east side of the Jordan, ⁹ from Aroer, which is on the edge of the Arnon river gorge (including the city that is in the middle of the gorge), to all the plateau of Medeba as far as Dibon;

translationWords:

- [tribe](#)
- [Manasseh](#)
- [Reuben](#)
- [Gad](#)
- [receive](#)
- [Moses](#)
- [Jordan River](#)

translationNotes:

- **Aroer ... Medeba ... Dibon** - These are the names of places. (See: [How to Translate Names](#))
- **gorge** - a place where the river is far below the land on the sides
- **plateau** - flat land high above rivers

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:10-12**UDB:**

¹⁰ These lands also included the cities of Sihon king of the Amorites, the king who had reigned in Heshbon, and they extended to the border of the Ammonites; ¹¹ Gilead, and the region of the Geshurites and Maacathites, including all of Mount Hermon, and all of the region of Bashan extending to the city of Salecah; ¹² all the kingdom of Og within the region of Bashan, he who reigned in the cities of Ashtaroth and Edrei (these are what was left of the remnant of the Rephaim); these people Moses had attacked with the sword and driven away.

ULB:

¹⁰ all the cities of Sihon, king of the Amorites, who ruled in Heshbon, to the border of the Ammonites; ¹¹ Gilead, and the region of the Geshurites and Maacathites, all of Mount Hermon, all Bashan to Salecah; ¹² all the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei—these are what was left of the remnant of the Rephaim—Moses struck them and drove them out.

translationWords:

- Amorite
- Ammon, Ammonites, Ammonites
- Gilead
- Geshur
- kingdom
- Bashan
- reign
- remnant
- Moses
- sword

translationNotes:

- **Heshbon ... Salecah ... Ashtaroth ... Edrei** - These are the names of places. (See: [How to Translate Names](#))
- **the region of the Geshurites and Maacathites** - “the land where the Geshurites and Maacathites lived”
- **Maacathites ... Rephaim** - These are the names of people groups. (See: [How to Translate Names](#))
- **Moses struck them** - Here “Moses” represents the Israelite army that Moses led. AT: “Moses and the Israelites attacked them” (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:13

UDB:

¹³ But the Israelites did not force out of Canaan the people of Geshur and the Maacathites. Instead, these people live with the Israelites even at the present time.

ULB:

¹³ But the people of Israel did not drive out the Geshurites or the Maacathites. Instead, Geshur and Maacath live among Israel to this day.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [cast out, drive out, throw out](#)
- [Geshur](#)

translationNotes:

- **the Geshurites or the Maacathites** - These are the names of people groups. (See: [How to Translate Names](#))
- **Geshur and Maacath live among Israel** - “Geshur” and “Maacath” are either the names of the ancestors of “the Geshurites” and “the Maacathites” or are the names of the cities in which they lived. AT: “those people live among Israel” (See: [Assumed Knowledge and Implicit Information](#))
- **to this day** - This refers to the period of time in which the author wrote this book.

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:14

UDB:

¹⁴ The Levites received no assignment of lands; they were the only tribe that received no land. Moses gave them no possessions. Yahweh, the God of Israel, told them that the offerings given to himself would be their possession.

ULB:

¹⁴ To the tribe of Levi alone Moses gave no inheritance. The offerings of Yahweh, the God of Israel, made by fire, are their inheritance, as God said to Moses.

translationWords:

- [tribe](#)
- [Levite, Levi](#)
- [Moses](#)
- [inherit, inheritance, heritage, heir](#)
- [sacrifice, offering](#)
- [Yahweh](#)
- [God](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **Moses gave no inheritance** - The land that Moses assigned to the tribes of Israel is spoken of as if it were an inheritance that they received as a permanent possession. (See: [Metaphor](#))
- **The offerings of Yahweh ... are their inheritance** - The writer speaks of the great honor that the Levites had by serving Yahweh as priests as if the offerings were something that they would inherit. AT: "The offerings of Yahweh ... are what they will have for their provision" (See: [Metaphor](#))
- **offerings of Yahweh** - "offerings that the people were to bring to Yahweh"
- **made by fire** - This can be stated in active form. AT: "that the priests burned with fire" (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:15-16**UDB:**

¹⁵ Moses had allotted land to each clan in the tribe of Reuben. ¹⁶ So their territory extended from Aroer, on the edge of the Valley of the Arnon River, and the city that is in the middle of the valley, and includes the region of the plateau near Medeba.

ULB:

¹⁵ Moses gave an inheritance to the tribe of Reuben, clan by clan. ¹⁶ Their territory was from Aroer, on the edge of the Arnon River gorge, and the city that is in the middle of the valley, and all the plateau by Medeba.

translationWords:

- [Reuben](#)
- [clan](#)

translationNotes:

- **Aroer ... Medeba** - These are the names of places. (See: [How to Translate Names](#))
- **gorge ... plateau** - Translate these words in the same way you did in [13:9](#).

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:17-19

UDB:

¹⁷ It also includes Heshbon and all its cities that are in the plateau including Dibon, and Bamoth Baal, and Beth Baal Meon; ¹⁸ and Jahaz, and Kedemoth, and Mephaath, ¹⁹ and Kiriathaim, and Sibmah, and Zereth Shahaar, which stands on a hill within the valley.

ULB:

¹⁷ Reuben also received Heshbon and all its cities that are in the plateau, Dibon, and Bamoth Baal, and Beth Baalmeon, ¹⁸ and Jahaz, and Kedemoth, and Mephaath, ¹⁹ and Kiriathaim, and Sibmah, and Zerethshahaar on the hill of the valley.

translationWords:

- [Baal](#)

translationNotes:

- **Heshbon ... Dibon ... Bamoth Baal ... Beth Baalmeon ... Jahaz ... Kedemoth ... Mephaath ... Kiriathaim ... Sibmah ... Zerethshahaar** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:20-21

UDB:

²⁰ The territory also includes Beth Peor, the slopes of Mount Pisgah, Beth Jeshimoth, ²¹ all the cities situated along the plateau, and all the kingdom of Sihon, the king of the Amorites, who reigned there in Heshbon, the ones that Moses defeated along with the leaders of Midian, who were Evi, Rekem, Zur, Hur and Reba, the princes of Sihon who ruled there.

ULB:

²⁰ Reuben also received Beth Peor, the slopes of Pisgah, Beth Jeshimoth, ²¹ all the cities of the plateau, and all the kingdom of Sihon king of the Amorites, who had reigned in Heshbon, whom Moses had defeated together with the leaders of Midian, Evi, Rekem, Zur, Hur and Reba, the princes of Sihon, who had lived in the land.

translationWords:

- [Reuben](#)
- [kingdom](#)
- [Amorite](#)
- [Midian, Midianites](#)
- [prince, princess](#)

translationNotes:

- **Beth Peor ... Pisgah ... Beth Jeshimoth ... Heshbon** - These are the names of places. (See: [How to Translate Names](#))
- **Sihon ... Evi ... Rekem ... Zur ... Hur ... Reba** - These are the names of people. (See: [How to Translate Names](#))
- **together with the leaders of Midian** - “as he had defeated the leaders of Midian”

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:22-23

UDB:

²² The people of Israel killed with the sword Balaam son of Beor, the one who practiced divination. The people of Israel also killed with the sword many others at that same time. ²³ The border of the people of the tribe of Reuben is the Jordan River. This was the inheritance given to the people of Reuben and assigned to all their clans. They lived there in their cities and villages.

ULB:

²² The people of Israel also killed with the sword Balaam son of Beor, who practiced divination, among the rest of those they had killed. ²³ The border of the tribe of Reuben is the Jordan River; this is their boundary. This was the inheritance of the tribe of Reuben, given to each of their clans, with their cities and villages.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [sword](#)
- [Balaam](#)
- [divination, diviner, soothsaying, soothsayer](#)
- [tribe](#)
- [Jordan River](#)
- [inherit, inheritance, heritage, heir](#)
- [clan](#)

translationNotes:

- **this is their boundary** - The Jordan River was the western border of the land that the tribe of Reuben received.
- **This was the inheritance of the tribe of Reuben** - The land that Moses assigned to the tribe of Reuben is spoken of as if it were an inheritance that the tribe of Reuben received as a permanent possession. (See: [Metaphor](#))
- **given to each of their clans** - This can be stated in active form. AT: “that Moses gave to each of their clans” (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:24-26

UDB:

²⁴ Moses also gave land to the tribe of Gad, to the people of Gad, and allotted to each of their families the land they needed to live on. ²⁵ They lived near Jazer, in all the cities of Gilead, and in half the land where the Ammonites lived, all the way to Aroer, which is a city east of Rabbah. ²⁶ Their land extended from Heshbon to Ramath Mizpah and Betonim, all the way to Mahanaim and to the region of Debir.

ULB:

²⁴ This is what Moses gave to the tribe of Gad, clan by clan: ²⁵ Their territory was Jazer, all the cities of Gilead and half the land of the Ammonites, to Aroer, which is east of Rabbah, ²⁶ from Heshbon to Ramath Mizpah and Betonim, from Mahanaim to the territory of Debir.

translationWords:

- [Moses](#)
- [Gad](#)
- [Gilead](#)
- [Ammon, Ammonites, Ammonites](#)
- [Rabbah](#)

translationNotes:

- **Jazer ... Aroer ... Heshbon ... Ramath Mizpah ... Betonim ... Mahanaim ... Debir** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:27-28

UDB:

²⁷ Their land was also in the valley: Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon, who had been king of Heshbon; his kingdom had bordered on the Jordan River and extended to the lower end of the Sea of Chinnereth, eastward beyond the Jordan River. ²⁸ This is the inheritance of the people of Gad that was allotted to them according to the needs of their clans, along with the cities and villages where they lived.

ULB:

²⁷ In the valley, Moses gave them Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan as a border, to the lower end of the Sea of Chinnereth, eastward beyond the Jordan. ²⁸ This is the inheritance of the tribe of Gad, clan by clan, with their cities and villages.

translationWords:

- [Succoth](#)
- [kingdom](#)
- [king](#)

translationNotes:

- **Beth Haram ... Beth Nimrah ... Zaphon ... Heshbon** - These are the names of places. (See: [How to Translate Names](#))
- **This is the inheritance of the tribe of Gad** - The land that Moses assigned to the tribe of Gad is spoken of as if it were an inheritance that the tribe of Gad received as a permanent possession. (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:29-31**UDB:**

²⁹ Moses gave inheritance of land to the half tribe of Manasseh for them to live on. It was allotted to the half tribe of the people of Manasseh according to the needs of their clans. ³⁰ Their territory was from Mahanaim, including all the region of Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan. There are sixty cities in the region. ³¹ Their land also included half of the region of Gilead, as well as the cities of Ashtaroth and Edrei (sometimes referred to as the royal cities of Og in Bashan). These were allotted to the people of Machir son of Manasseh, and that would include half the descendants of Machir, assigned to their clans according to their need.

ULB:

²⁹ Moses gave an inheritance to the half tribe of Manasseh. It was assigned to the half tribe of the people of Manasseh, according to their clans. ³⁰ Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, sixty cities; ³¹ half of Gilead, and Ashtaroth and Edrei (the royal cities of Og in Bashan). These were assigned to the clan of Machir son of Manasseh—half of the people of Machir, given to each of their families.

translationWords:

- Moses
- royal
- family

translationNotes:

- **Moses gave an inheritance to the half tribe of Manasseh** - The land that Moses assigned to the half tribe of Manasseh is spoken of as if it were an inheritance that he gave to them as a permanent possession. (See: [Metaphor](#))
- **half tribe of Manasseh** - Only half of the tribe received this land because the other half received land on the other side of the Jordan River.
- **It was assigned** - This can be stated in active form. AT: “Moses assigned it” (See: [Active or Passive](#))
- **Mahanaim ... Jair ... Ashtaroth ... Edrei** - These are the names of places. (See: [How to Translate Names](#))
- **These were assigned** - This can be stated in active form. AT: “Moses assigned these” (See: [Active or Passive](#))
- **Machir** - This is a man’s name. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 13:32-33

UDB:

³² These were the lands that Moses distributed to the people of Israel on the plains of Moab, when they were beyond the Jordan just east of Jericho. ³³ But to the tribe of Levi Moses gave no inheritance. Yahweh, who is the God of Israel, promised them that he would be their inheritance.

ULB:

³² This is the inheritance that Moses assigned to them on the plains of Moab, beyond the Jordan east of Jericho. ³³ Moses did not give an inheritance to the tribe of Levi. Yahweh, the God of Israel, is their inheritance, just as he said to them.

translationWords:

- [Moab, Moabite, Moabites](#)
- [Jericho](#)
- [Levite, Levi](#)
- [Yahweh](#)
- [God](#)

translationNotes:

- **This is the inheritance that Moses assigned to them** - The land that Moses assigned to the tribes of Israel on the east side of the Jordan is spoken of as if it were an inheritance that Moses gave to them as a permanent possession. AT: “This is the land that Moses assigned to them as an inheritance” (See: [Metaphor](#))
- **Yahweh, the God of Israel, is their inheritance** - The writer speaks of the great honor that the Levites had by serving Yahweh as priests as if Yahweh were something that they would inherit. AT: “Yahweh, the God of Israel, is what they have” (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 Translation Questions](#)

Joshua 14 General Notes

Special concepts in this chapter

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. (See: [false god](#), [foreign god](#), [god](#), [goddess](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Joshua 14:01 Notes](#)

Joshua 14:1**UDB:**

¹ Eleazar, the leader of all the priests, Joshua, and the leaders of the twelve tribes decided what land to allot to each of the Israelite tribes in Canaan.

ULB:

14 ¹ These are the areas of land that the people of Israel received as their inheritance in the land of Canaan, assigned to them by Eleazar the priest, by Joshua son of Nun, and by the tribal leaders of their ancestors' families within the people of Israel.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [receive](#)
- [inherit, inheritance, heritage, heir](#)
- [Canaan, Canaanite](#)
- [assign, assigned](#)
- [priest, priesthood](#)
- [Joshua](#)
- [tribe](#)
- [family](#)

translationNotes:

- **the areas of land that the people of Israel received as their inheritance** - The land that the people of Israel acquired is spoken of as if it were an inheritance that they received as a permanent possession. (See: [Metaphor](#))
- **assigned to them by Eleazar the priest, by Joshua son of Nun, and by the tribal leaders of their ancestors' families within the people of Israel** - This can be stated in active form. AT: "which Eleazar the priest, Joshua son of Nun, and the tribal leaders of their ancestors' families within the people of Israel assigned to them" (See: [Active or Passive](#))
- **tribal leaders** - "leaders of the tribes"

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)
- [Joshua 14 Translation Questions](#)

Joshua 14:2-5**UDB:**

² The assignments were made by casting lots for each one of the nine and one half tribes. This was just as Yahweh had commanded Moses to do, so that the land could be assigned to each of the tribes and their clans. **3-4** Now Moses had given land as a permanent possession to two and one half tribes before Israel crossed over the Jordan River. But to the Levites he gave no inheritance; they were treated differently because of their priestly duties. No portion of the land was given to the Levites. They were, however, given cities in which to live, including pastureland for their livestock so they could sustain their families. And the people of Joseph were divided into two tribes, Manasseh and Ephraim. ⁵ The people of Israel did as Yahweh commanded Moses: they gave out portions of the land as permanent possessions.

ULB:

² Their inheritance was selected by lot for the nine and one-half tribes, just as Yahweh had commanded by the hand of Moses. ³ For Moses had given the inheritance of the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance. ⁴ The tribe of Joseph was actually two tribes, Manasseh and Ephraim. The Levites were given no portion of the inheritance in the land, but only certain cities to live in, with their pasturelands for livestock and for their own material resources. ⁵ The people of Israel did as Yahweh commanded Moses, so they assigned the land.

translationWords:

- inherit, inheritance, heritage, heir
- lots, casting lots
- tribe
- Yahweh
- command, to command, commandment
- hand, right hand, to hand over
- Moses
- Jordan River
- Levite, Levi
- Joseph (OT)
- Manasseh
- Ephraim
- livestock
- Israel, Israelites, nation of Israel
- assign, assigned

translationNotes:

- **Their inheritance was selected by lot** - This can be stated in active form. AT: “Eleazar, Joshua, and the tribal leaders cast lots to determine the inheritance” (See: [Active or Passive](#))
- **by the hand of Moses** - Here the word “hand” refers to Moses himself and means that Yahweh used Moses as the agent to deliver his command. AT: “through Moses” (See: [Synecdoche](#))
- **Moses had given the inheritance of the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance** - The land that Moses gave to the tribes is spoken of as if it were an inheritance that they received as a permanent possession. (See: [Metaphor](#))
- **The Levites were given no portion of the inheritance in the land** - This can be stated in active form. AT: “And Moses did not give a portion of the inheritance to the Levites in the land” (See: [Active or Passive](#))
- **portion** - “part”
- **but only certain cities to live in** - The verb may be supplied from the previous phrase. AT: “but he gave to them only certain cities to live in” (See: [Ellipsis](#))
- **pasturelands** - fields of grass for the livestock to eat
- **material resources** - physical things they needed so they could provide for their families

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)
- [Joshua 14 Translation Questions](#)

Joshua 14:6-7

UDB:

⁶ Some men from the tribe of Judah went to Joshua while he and all the Israelites were at Gilgal. Among those men was Jephunneh's son Caleb. He said to Joshua, "I am sure that you remember what Yahweh said to the prophet Moses concerning you and me when we were at Kadesh Barnea. ⁷ I was forty years old at that time. Moses sent me from Kadesh Barnea and you and some other men to explore this land. When we returned, I gave to Moses a true report about what we had seen.

ULB:

⁶ Then the tribe of Judah came to Joshua at Gilgal. Caleb son of Jephunneh the Kenizzite, said to him, "You know what Yahweh said to Moses the man of God concerning you and me at Kadesh Barnea. ⁷ I was forty years old when Moses the servant of Yahweh sent me from Kadesh Barnea to spy on the land. I brought him a report again as it was in my heart to make.

translationWords:

- [tribe](#)
- [Judah](#)
- [Gilgal](#)
- [Caleb](#)
- [Moses](#)
- [Kadesh, Kadesh-Barnea, Meribah Kadesh](#)
- [servant, slave, slavery](#)
- [report](#)
- [heart](#)

translationNotes:

- **Jephunneh** - This is a man's name. (See: [How to Translate Names](#))
- **Kenizzite** - This is the name of a people group. (See: [How to Translate Names](#))
- **I brought him a report again as it was in my heart to make** - Here the word "heart" represents the thoughts. The phrase is an idiom that refers to a report that is given honestly. AT: "I brought back to him an honest report" (See: [Idiom](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)

- Joshua 14 Translation Questions

Joshua 14:8-9**UDB:**

⁸ The other men who went with us gave a report that caused the people to be afraid. But I fully followed Yahweh and obeyed everything he commanded us to do. ⁹ Moses promised me, ‘It is a firm promise that the land on which you walked will become yours as your permanent possession, to belong to you and your descendants forever. I am giving it to you because you obeyed Yahweh, my God, in everything you did.’

ULB:

⁸ But my brothers who went up with me made the heart of the people melt with fear. But I completely followed Yahweh my God. ⁹ Moses swore on that day, saying, ‘Surely the land on which your foot has walked will be an inheritance for you and for your children forever, because you have completely followed Yahweh my God.’

translationWords:

- brother
- heart
- fear, afraid, fear of Yahweh
- Moses
- inherit, inheritance, heritage, heir
- children, child
- forever

translationNotes:

- **made the heart of the people melt with fear** - Making the people very afraid is spoken of as if it were making the hearts of the people melt. AT: “made the people very afraid” (See: [Metaphor](#))
- **I completely followed Yahweh** - Being loyal to Yahweh is spoken of as if it were completely following Yahweh. AT: “I remained loyal to Yahweh” (See: [Metaphor](#))
- **the land ... will be an inheritance for you and for your children forever** - The land that Caleb and his descendants would have is spoken of as if it were an inheritance that they would receive as a permanent possession. (See: [Metaphor](#))
- **the land on which your foot has walked** - Here “your foot” represents Caleb. AT: “the land on which you have walked” (See: [Synecdoche](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)
- [Joshua 14 Translation Questions](#)

Joshua 14:10-11

UDB:

¹⁰ Now Yahweh has done for me as he promised he would. Forty-five years have passed since Moses said that to me during the time that we were still in the wilderness. And just as Yahweh promised, he has kept me alive and well all during that time. Look at me! I am eighty-five years old. ¹¹ I am as strong today as I was on the day that Moses sent me to explore this land. My strength is now as my strength was when I was young. I can wage war or I can travel far away and still have the strength to come home.

ULB:

¹⁰ Now, look! Yahweh has kept me alive these forty-five years, just as he said—from the time when Yahweh spoke this word to Moses, while Israel walked in the wilderness. Now, look! I am this day eighty-five years old. ¹¹ I am still as strong this day as I was in the day that Moses sent me out. My strength is now as my strength was then, for war and for going and coming.

translationWords:

- [Yahweh](#)
- [walk](#)
- [desert, wilderness](#)

translationNotes:

- **look** - This means “listen.” This word adds emphasis to what is said next.
- **while Israel walked in the wilderness** - “while the people of Israel traveled in the wilderness”
- **My strength is now as my strength was then** - “I am still as strong now as I was then”
- **for going and coming** - This is an idiom that refers to daily activities. AT: “for the things I do every day” (See: [Idiom](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)
- [Joshua 14 Translation Questions](#)

Joshua 14:12

UDB:

¹² So please give me the hill country that Yahweh promised to give to me on that day long ago. At that time, you heard me say that the Anakim lived there. You heard me say that their cities were large and that they had walls around them to protect them. But now, perhaps Yahweh will help me to drive them away with our army, just as Yahweh promised.”

ULB:

¹² Now therefore give me this hill country, which Yahweh promised me on that day. For you heard on that day that the Anakim were there with great fortified cities. It may be that Yahweh will be with me and that I will drive them out, just as Yahweh said.”

translationWords:

- [promise](#)
- [cast out, drive out, throw out](#)

translationNotes:

- **hill country** - Possible meanings are 1) many large hills or small mountains or 2) one mountain.
- **Anakim** - This is the name of a people group. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)
- [Joshua 14 Translation Questions](#)

Joshua 14:13-15

UDB:

¹³ So Joshua asked God to bless Caleb, and he gave to Caleb the city of Hebron. ¹⁴ In this way, Hebron became the permanent possession and the home of Caleb son of Jephunneh the Kenizzite. To this day his descendants live there because Caleb did everything that Yahweh, the God of Israel, told him to do. ¹⁵ Now the name of Hebron formerly was Kiriath Arba (Arba had been the greatest man among the Anakim). And there was peace in the land; they no longer waged war.

ULB:

¹³ Then Joshua blessed him and gave Hebron as an inheritance to Caleb son of Jephunneh. ¹⁴ Therefore Hebron became the inheritance of Caleb son of Jephunneh the Kenizzite to this day, because he completely followed Yahweh, the God of Israel. ¹⁵ Now the name of Hebron formerly was Kiriath Arba. (Arba had been the greatest man among the Anakim.) Then the land had rest from war.

translationWords:

- [bless, blessed, blessing](#)
- [Hebron](#)
- [inherit, inheritance, heritage, heir](#)
- [Caleb](#)
- [God](#)

translationNotes:

- **gave Hebron as an inheritance to Caleb** - Hebron is spoken of as if it were an inheritance that Caleb received as a permanent possession. (See: [Metaphor](#))
- **to this day** - This refers to the period of time in which the author wrote this book.
- **he completely followed Yahweh** - Being loyal to Yahweh is spoken of as if it were completely following Yahweh. AT: “he remained loyal to Yahweh” (See: [Metaphor](#))
- **Kiriath Arba** - This is the name of a place. (See: [How to Translate Names](#))
- **Then the land had rest from war** - The people no longer fighting wars is spoken of as if the land were a person who rested from war. See how you translated this phrase in [11:23](#). AT: “Then the people no longer fought wars in the land” (See: [Personification](#) and [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)

- Joshua 14 Translation Questions

Joshua 15 General Notes

Other possible translation difficulties in this chapter

This chapter is about the allotment of land given to the tribe of Judah. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 15:01 Notes](#)

Joshua 15:1-2

UDB:

¹ The land that was assigned to the tribe of Judah was divided among its clans. Their land extended south to the wilderness of Sin at the border of Edom.

² Their south border of the land that was assigned to the tribe of Judah started at the end of the Salt Sea (also called the Dead Sea), from the bay that faces to the south.

ULB:

15 ¹ The assignment of land for the tribe of the people of Judah, given to their clans, extended south to the border of Edom, with the wilderness of Sin being the farthest point to the south. ² Their border on the south ran from the end of the Salt Sea, from the bay that faces to the south.

translationWords:

- [assign, assigned](#)
- [tribe](#)
- [Judah](#)
- [clan](#)
- [Edom, Edomite, Idumea](#)
- [desert, wilderness](#)
- [Salt Sea, Dead Sea](#)

translationNotes:

- **Sin** - This is the name of the wilderness area. (See: [How to Translate Names](#))
- **from the end of the Salt Sea, from the bay that faces to the south** - “from the bay that faces south at the end of the Salt Sea.” These two phrases refer to the same location. The second phrase clarifies the point at which the southern border begins.
- **bay** - smaller part of the sea that extends into the land
- **that faces to the south** - “that turns toward the south”

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:3-4

UDB:

³ It then went southward and up the hill of Akrabbim and continued along to Sin, and then it went up once more south of Kadesh Barnea, beside Hezron, up to Addar, and then it bent around to Karka. ⁴ From there it continued past Azmon, and from there it ran beside the brook of Egypt; from there it turned west to the Mediterranean Sea. That will be your south border.

ULB:

³ Their boundary next went out to the south of the hill of Akrabbim and passed along to Sin, and went up south of Kadesh Barnea, along by Hezron, and up to Addar, where it turned about to Karka. ⁴ It passed along to Azmon, went by the brook of Egypt, and came to its end at the sea. This was their south boundary.

translationWords:

- [Kadesh, Kadesh-Barnea, Meribah Kadesh](#)
- [Egypt, Egyptian](#)
- [the sea, the Great Sea, the western sea, Mediterranean Sea](#)

translationNotes:

- **Their boundary** - “The border of the land belonging to the tribe of Judah”
- **Akrabbim ... Sin ... Hezron ... Addar ... Karka ... Azmon** - These are the names of places. (See: [How to Translate Names](#))
- **brook of Egypt** - a small river of water at the southwestern edge of the land, near Egypt (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:5-6

UDB:

⁵ The eastern border of the land of the tribe of Judah was the Dead Sea. It extended north to the end of the Jordan River, where it empties into the Dead Sea. ⁶ The northern border continued from that point, and extended north to Beth Hoglah. From there it went further north of Beth Arabah to the Stone of Bohan (a stone that had been set up by Bohan, son of Reuben).

ULB:

⁵ The eastern boundary was the Salt Sea, at the mouth of the Jordan. The border on the north ran from the bay of the sea at the mouth of the Jordan. ⁶ It went up to Beth Hoglah and passed along north of Beth Arabah. Then it went up to the Stone of Bohan the son of Reuben.

translationWords:

- [Salt Sea, Dead Sea](#)
- [Jordan River](#)
- [Reuben](#)

translationNotes:

- **at the mouth of the Jordan** - The point at which the river empties into the sea is spoken of as if it were the mouth of the river. (See: [Metaphor](#))
- **border ... ran** - "border ... was"
- **Beth Hoglah ... Beth Arabah** - These are the names of places. (See: [How to Translate Names](#))
- **the Stone of Bohan** - This was likely a large stone that someone set up as a landmark and named after the man, Bohan. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:7-8

UDB:

⁷ From that point the border turned west and went through the Valley of Achor to Debir. From there it turned north again to go to Gilgal. Gilgal is north of the road that goes over the hill of Adummim, on the south side of the river valley. From Gilgal the border extended west to the springs at En Shemesh, and from there to En Rogel. ⁸ From that point the border along the south shoulder of the Jebusite city (that is, Jerusalem). The boundary goes to the top of the hill on the west side of Valley of Hinnom, at the northern end of the Valley of Rephaim.

ULB:

⁷ Then the border went up to Debir from the Valley of Achor, and so northward, turning toward Gilgal, which is opposite the hill of Adummim, which is on the south side of the valley. Then the border passed along to the springs of En Shemesh and went to En Rogel. ⁸ Then the border went up the Valley of Ben Hinnom to the south side of the Jebusite city (that is, Jerusalem). Then it went up to the top of the hill that lies over the Valley of Hinnom, on the west, which is at the northern end of the Valley of Rephaim.

translationWords:

- [Gilgal](#)
- [fountain, spring](#)
- [Jebusites, Jebus](#)
- [Jerusalem](#)

translationNotes:

- **Debir ... the Valley of Achor ... the hill of Adummim ... En Shemesh ... En Rogel ... the Valley of Ben Hinnom ... the Valley of Rephaim** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:9-10

UDB:

⁹ From there the border extended northwest to the top of the hills leading to the spring of Nephtoah, and from there to the cities near Mount Ephron. From there the border extended west toward Baalah (which is now named Kiriath Jearim). ¹⁰ Then the border continued to extend west, past Baalah, to Mount Seir. Then it went southwest along the north side of Mount Jearim (which is also called Kesalon), and went down to Beth Shemesh. From there it passed by Timnah.

ULB:

⁹ Then the border extended from the top of the hills to the spring of Nephtoah, and went out from there to the cities of Mount Ephron. Then the border bends around to Baalah (the same as Kiriath Jearim). ¹⁰ Then the border circled around west of Baalah to Mount Seir, and passed along to the side of Mount Jearim on the north (the same as Kesalon), went down to Beth Shemesh, and crossed over to Timnah.

translationWords:

- [Beth Shemesh](#)

translationNotes:

- **Nephtoah ... Mount Ephron ... Baalah ... Kiriath Jearim ... Mount Seir ... Mount Jearim ... Kesalon ... Beth Shemesh ... Timnah** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:11-12

UDB:

¹¹ The border continued northwest to the hill north of Ekron. From there it extended west to Shikkeron and past Mount Baalah, on to Jabneel, and then northwest to the Mediterranean Sea.

¹² The western border of the land that was assigned to the tribe of Judah was the Mediterranean Sea. All the clans of Judah lived inside those borders.

ULB:

¹¹ The border went out beside the northern hill of Ekron, and then it bends around to Shikkeron and passed along to Mount Baalah, from there it went to Jabneel. The border ended at the sea. ¹² The western boundary was the Great Sea and its coastline. This is the border around the tribe of Judah, clan by clan.

translationWords:

- [Ekron](#)
- [the sea, the Great Sea, the western sea, Mediterranean Sea](#)
- [tribe](#)
- [Judah](#)
- [clan](#)

translationNotes:

- **Shikkeron ... Mount Baalah ... Jabneel** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:13-15**UDB:**

¹³ Yahweh commanded Joshua to give part of the land of the tribe of Judah to Caleb. So he gave to Caleb the city of Kiriath Arba, which is now called Hebron. (Arba was the father of Anak.) ¹⁴ Caleb forced the three clans of the Anak people group to leave Hebron. Those were the Sheshai, Ahiman, and Talmai clans. ¹⁵ Then Caleb left there and went to fight against the people who were living in Debir (which was previously named Kiriath Sepher).

ULB:

¹³ In keeping with the commandment of Yahweh to Joshua, Joshua gave Caleb son of Jephunneh an assignment of land among the tribe of Judah, Kiriath Arba, that is, Hebron (Arba was the father of Anak). ¹⁴ Caleb drove out from there the three sons of Anak: Sheshai, Ahiman and Talmai, descendants of Anak. ¹⁵ He went up from there against the inhabitants of Debir (Debir used to be called Kiriath Sepher).

translationWords:

- **command, to command, commandment**
- **Yahweh**
- **Joshua**
- **Caleb**
- **assign, assigned**
- **tribe**
- **Judah**
- **Hebron**
- **descendant, descended from**

translationNotes:

- **Kiriath Arba ... Debir ... Kiriath Sepher** - These are the names of places. (See: [How to Translate Names](#))
- **Arba ... Anak ... Sheshai ... Ahiman ... Talmai** - These are the names of men. (See: [How to Translate Names](#))
- **the three sons of Anak: Sheshai, Ahiman and Talmai, descendants of Anak** - These names represent clans of people who were descendants of Sheshai, Ahiman, and Talmai. The words “sons” and “descendants” in this context mean the same thing. AT: “the three clans, Sheshai, Ahiman, and Talmai, who were descendants of Anak” (See: [Assumed Knowledge and Implicit Information](#))
- **He went up from there against** - “He went up from there to fight against”

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:16-17**UDB:**

¹⁶ Caleb said, “If someone attacks the people in Kiriath Sepher and captures their city, I will give my daughter Achsah for him to marry.” ¹⁷ Othniel son of Caleb’s brother Kenaz, captured the city. So Caleb gave his daughter, Achsah, for him to marry.

ULB:

¹⁶ Caleb said, “The man who attacks Kiriath Sepher and captures it, to him I will give Achsah my daughter as a wife.” ¹⁷ When Othniel son of Kenaz, Caleb’s brother, captured it, Caleb gave him Achsah his daughter as a wife.

translationWords:

- [Caleb](#)

translationNotes:

- **Kiriath Sepher** - This is the name of a place. (See: [How to Translate Names](#))
- **Achsah** - This is a woman’s name. (See: [How to Translate Names](#))
- **Othniel ... Kenaz** - These are men’s names. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:18**UDB:**

¹⁸ When Caleb's daughter married Othniel, she told him to ask her father to give her a field. Then Achsah went to talk with her father Caleb. As she got down from her donkey, Caleb asked her, "Do you want something?"

ULB:

¹⁸ Soon after that, Achsah came to Othniel and she urged him to ask her father for a field. When she got off her donkey, Caleb said to her, "What do you want?"

translationWords:

- [donkey, mule](#)

translationNotes:

- **Achsah came to Othniel** - This is an idiom that refers to Achsah becoming Othniel's wife. AT: "when Achsah became Othniel's wife" (See: [Idiom](#))
- **she urged him to ask her father for a field** - This can be translated as direct speech. AT: "she urged him, 'Ask my father to give me a field'" (See: [Direct and Indirect Quotations](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:19**UDB:**

¹⁹ Achsah replied, “Yes, I want you to do something for me. You have given me the land of the southern Judean wilderness, but there is no water there. So please give me some land that has springs.” So Caleb gave her the upper and lower springs near Hebron.

ULB:

¹⁹ Achsah replied, “Do me a special favor, since you have given me the land of the Negev: also give me some springs of water.” Then Caleb gave her the upper springs and lower springs.

translationWords:

- [Negev](#)
- [fountain, spring](#)

translationNotes:

- **the upper springs and lower springs** - The words “upper” and “lower” likely refer to the geographical altitude of the water springs.

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:20

UDB:

²⁰ Here is a list of the towns in the land that God had promised to give to the tribe of Judah. Each clan was assigned some of the land.

ULB:

²⁰ This was the inheritance of the tribe of Judah, given to their clans.

translationWords:

- [inherit, inheritance, heritage, heir](#)
- [tribe](#)
- [Judah](#)
- [clan](#)

translationNotes:

- **This was the inheritance of the tribe of Judah** - The land that the tribe of Judah received is spoken of as if it were an inheritance that they received as a permanent possession. AT: “This was the land that the tribe of Judah received as an inheritance” (See: [Metaphor](#))
- **given to their clans** - This can be stated in active form. AT: “which Joshua gave to their clans” (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:21-24**UDB:**

²¹ The tribe of Judah was assigned all these cities in the southern Judean wilderness, near the border of the region of Edom:

Kabzeel, Eder, Jagur, ²² Kinah, Dimonah, Adadah, ²³ Kedesh, Hazor, Ithnan, ²⁴ Ziph, Telem, and Bealoth.

ULB:

²¹ The cities belonging to the tribe of Judah in the extreme south, toward the border of Edom, were Kabzeel, Eder, Jagur, ²² Kinah, Dimonah, Adadah, ²³ Kedesh, Hazor, Ithnan, ²⁴ Ziph, Telem, Bealoth.

translationWords:

- [Edom, Edomite, Idumea](#)

translationNotes:

- **Connecting Statement:** - The writer lists the southern cities of which Judah took possession. The list continues through [15:32](#). (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:25-28**UDB:**

²⁵ Also Hazor Hadattah, Keriath Hezron (also called Hazor), ²⁶ Amam, Shema, Moladah, ²⁷ Hazar Gaddah, Heshmon, Beth Pelet, ²⁸ Hazar Shual, Beersheba, and Biziothiah.

ULB:

²⁵ Hazor Hadattah, Keriath Hezron (this was also known as Hazor), ²⁶ Amam, Shema, Moladah, ²⁷ Hazar Gaddah, Heshmon, Beth Pelet, ²⁸ Hazar Shual, Beersheba, Biziothiah.

translationWords:

- [Beersheba](#)

translationNotes:

- **Connecting Statement:** - The list of cities continues. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:29-32**UDB:**

²⁹ Also Baalah, Iyim, Ezem, ³⁰ Eltolad, Kesil, Hormah, ³¹ Ziklag, Madmannah, Sansannah, ³² Lebaoth, Shilhim, Ain, and Rimmon. There were twenty-nine cities, together with their surrounding villages.

ULB:

²⁹ Baalah, Iyim, Ezem, ³⁰ Eltolad, Chesil, Hormah, ³¹ Ziklag, Madmannah, Sansannah, ³² Lebaoth, Shilhim, Ain, and Rimmon. These were twenty-nine cities in all, including their villages.

translationWords:**translationNotes:**

- **Connecting Statement:** - The list of cities continues. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:33-36

UDB:

³³ The tribe of Judah was assigned these cities in the northern part of the western foothills: Eshtaol, Zorah, Ashnah,

³⁴ Zanoah, En Gannim, Tappuah, Enam, ³⁵ Jarmuth, Adullam, Socoh, Azekah, ³⁶ Shaaraim, Adithaim, and Gederah (also called Gederothaim). There were fourteen cities, together with their surrounding villages.

ULB:

³³ In the lower hill country to the west, there were Eshtaol, Zorah, Ashnah, ³⁴ Zanoah, En Gannim, Tappuah, Enam, ³⁵ Jarmuth, Adullam, Socoh, Azekah, ³⁶ Shaaraim, Adithaim, and Gederah (that is, Gederothaim). These were fourteen cities in number, including their villages.

translationWords:

translationNotes:

- **General Information:** - The writer lists the northern cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:37-39

UDB:

³⁷ The tribe of Judah was also assigned these cities in the southern part of the western foothills: Zenan, Hadashah, Migdalgad, ³⁸ Dilean, Mizpah, Joktheel, ³⁹ Lachish, Bozkath, and Eglon.

ULB:

³⁷ Zenan, Hadashah, Migdalgad, ³⁸ Dilean, Mizpah, Joktheel, ³⁹ Lachish, Bozkath, Eglon.

translationWords:

translationNotes:

- **Connecting Statement:** - The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:40-41**UDB:**

⁴⁰ Also Cabbon, Lahmas, Kitlish, ⁴¹ Gederoth, Bethdagon, Naamah, and Makkedah.

There were sixteen cities, together with their surrounding villages.

ULB:

⁴⁰ Cabbon, Lahmam, Chitlish, ⁴¹ Gederoth, Beth Dagon, Naamah, Makkedah. These were sixteen cities in number, including their villages.

translationWords:**translationNotes:**

- **Connecting Statement:** - The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:42-44**UDB:**

⁴² The tribe of Judah was also assigned these cities in the central part of the western foothills: Libnah, Ether, Ashan, ⁴³ Iphtah, Ashnah, Nezib, ⁴⁴ Keilah, Aczib, and Mareshah. There were nine cities, together with their surrounding villages.

ULB:

⁴² Libnah, Ether, Ashan, ⁴³ Iphtah, Ashnah, Nezib, ⁴⁴ Keilah, Achzib, Mareshah. These were nine cities, including their villages.

translationWords:**translationNotes:**

- **Connecting Statement:** - The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:45-47

UDB:

⁴⁵ There was also the city of Ekron, with its surrounding towns and its villages. ⁴⁶ From Ekron to the Mediterranean Sea, Judah's territory also included all the land near the city of Ashdod, including its villages.

⁴⁷ Ashdod and its surrounding towns and villages; the city of Gaza and its surrounding towns and villages down to the brook of Egypt and to the Mediterranean Sea. The border followed the coastline.

ULB:

⁴⁵ Ekron, with its surrounding towns and villages; ⁴⁶ from Ekron to the Great Sea, all the settlements that were near Ashdod, including their villages.

⁴⁷ Ashdod, its surrounding towns and villages; Gaza, its surrounding towns and villages; to the brook of Egypt, and to the Great Sea with its coastline.

translationWords:

- Ekron
- the sea, the Great Sea, the western sea, Mediterranean Sea
- Ashdod, Azotus
- Gaza

translationNotes:

- **Connecting Statement:** - The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))
- **settlements** - "villages"
- **brook of Egypt** - a small river of water at the southwestern edge of the land near Egypt (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:48-51**UDB:**

⁴⁸ The tribe of Judah was also assigned these towns in the southwest part of the hill country: Shamir, Jattir, Socoh, ⁴⁹ Dannah, Kiriath Sannah (also called Debir), ⁵⁰ Anab, Eshtemoh, Anim, ⁵¹ Goshen, Holon, and Giloh. There were eleven cities, together with their surrounding villages.

ULB:

⁴⁸ In the hill country, Shamir, Jattir, Socoh, ⁴⁹ Dannah, Kiriath Sannah (that is, Debir), ⁵⁰ Anab, Eshtemoh, Anim, ⁵¹ Goshen, Holon, and Giloh. These were eleven cities, including their villages.

translationWords:

- [Goshen](#)

translationNotes:

- **Connecting Statement:** - The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:52-54**UDB:**

⁵² The tribe of Judah was also assigned these towns in the south central part of the hill country: Arab, Dumah, Eshan, ⁵³ Janim, Beth Tappuah, Aphekah, ⁵⁴ Humtah, Kiriath Arba (now called Hebron), and Zior. There were nine cities, together with their surrounding villages.

ULB:

⁵² Arab, Dumah, Eshan, ⁵³ Janim, Beth Tappuah, Aphekah, ⁵⁴ Humtah, Kiriath Arba (that is, Hebron), and Zior. These were nine cities, including their villages.

translationWords:

- [Hebron](#)

translationNotes:

- **Connecting Statement:** - The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:55-57**UDB:**

⁵⁵ The tribe of Judah was also assigned these towns in the southeastern part of the hill country: Maon, Carmel, Ziph, Juttah, ⁵⁶ Jezreel, Jokdeam, Zanoah, ⁵⁷ Kain, Gibeah, and Timnah. There were ten cities, together with their surrounding villages.

ULB:

⁵⁵ Maon, Carmel, Ziph, Juttah, ⁵⁶ Jezreel, Jokdeam, Zanoah, ⁵⁷ Kain, Gibeah, and Timnah. These were ten cities, including their villages.

translationWords:

- [Carmel, Mount Carmel](#)
- [Jezreel](#)

translationNotes:

- **Connecting Statement:** - The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:58-59**UDB:**

⁵⁸ The tribe of Judah was also assigned these towns in the central part of the hill country: Halhul, Bethzur, Gedor, ⁵⁹ Maarath, Beth Anoth, and Eltekon. There were six cities, together with their surrounding villages.

ULB:

⁵⁸ Halhul, Beth Zur, Gedor, ⁵⁹ Maarath, Beth Anoth, and Eltekon. These were six cities, including their villages.

translationWords:**translationNotes:**

- **Connecting Statement:** - The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:60-62

UDB:

⁶⁰ The tribe of Judah was also assigned two towns in the northern part of the hill country, Rabbah and Kiriath Baal (which is also named Kiriath Jearim).

⁶¹ The tribe of Judah was also assigned these towns in the desert near the Dead Sea: Beth Arabah, Middin, Secacah, ⁶² Nibshan, the City of Salt, and En Gedi. There were six cities, together with their surrounding villages.

ULB:

⁶⁰ Kiriath Baal (that is, Kiriath Jearim), and Rabbah. These were two cities, including their villages.

⁶¹ In the wilderness, there were Beth Arabah, Middin, Secacah, ⁶² Nibshan, the City of Salt, and En Gedi. These were six cities, including their villages.

translationWords:

- [desert, wilderness](#)

translationNotes:

- **Connecting Statement:** - The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 15:63**UDB:**

⁶³ The army of the tribe of Judah was not able to drive out the Jebusites and so they stayed in Jerusalem. So today they are still living among the tribe of Judah.

ULB:

⁶³ But as for the Jebusites, the inhabitants of Jerusalem, the tribe of Judah could not drive them out, so the Jebusites live there with the tribe of Judah to this day.

translationWords:

- [Jebusites, Jebus](#)
- [Jerusalem](#)
- [tribe](#)
- [Judah](#)
- [cast out, drive out, throw out](#)

translationNotes:

- **to this day** - This refers to the period of time in which the author wrote this book.

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 Translation Questions](#)

Joshua 16 General Notes

Special concepts in this chapter

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. (See: [false god](#), [foreign god](#), [god](#), [goddess](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Other possible translation difficulties in this chapter

This chapter is about the allotment of land given to the tribe of Ephraim, one of Joseph's sons. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 16:01 Notes](#)

Joshua 16:1-2

UDB:

¹ The land that was assigned to the two tribes of Ephraim and Manasseh—the tribes that were descended from Joseph—started at the Jordan River, east of Jericho. ² It extended west from Jericho to Bethel, and then to Luz, and it passed on to Ataroth, which is the territory where the Archites live.

ULB:

16 ¹ The assignment of land for the tribe of Joseph extended from the Jordan at Jericho, east of the springs of Jericho, into the wilderness, going up from Jericho through the hill country of Bethel. ² Then it went from Bethel to Luz and passed along to Ataroth, the territory of the Archites.

translationWords:

- [assign, assigned](#)
- [tribe](#)
- [Joseph \(OT\)](#)
- [Jordan River](#)
- [Jericho](#)
- [fountain, spring](#)
- [desert, wilderness](#)
- [Bethel](#)

translationNotes:

- **the tribe of Joseph** - The “tribe of Joseph” consisted of the tribes of Joseph’s two sons, Manasseh and Ephraim. Since half of the tribe of Manasseh had settled east of the Jordan, this phrase refers to the tribe of Ephraim and the other half of the tribe of Manasseh. AT: “the tribe of Ephraim and the other half of the tribe of Manasseh” (See: [Assumed Knowledge and Implicit Information](#))
- **Luz ... Ataroth** - These are the names of places. (See: [How to Translate Names](#))
- **Archites** - This is the name of a people group. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 16 General Notes](#)
- [Joshua 16 Translation Questions](#)

Joshua 16:3-4**UDB:**

³ From there it extended west to the border of the land where the Japhletites lived, and then west to the area near Lower Beth Horon. From there it continued west to Gezer, and from there to the Mediterranean Sea. ⁴ This was the territory that the people of Joseph, Manasseh and Ephraim, received as their permanent possession.

ULB:

³ Then it went down westward to the territory of the Japhletites, as far as the territory of Lower Beth Horon, and then on to Gezer; it ended at the sea. ⁴ It was in this way that the tribes of Joseph, Manasseh and Ephraim received their inheritance.

translationWords:

- [the sea, the Great Sea, the western sea, Mediterranean Sea](#)
- [tribe](#)
- [Joseph \(OT\)](#)
- [Manasseh](#)
- [Ephraim](#)
- [receive](#)
- [inherit, inheritance, heritage, heir](#)

translationNotes:

- **Japhletites** - This is the name of a people group. (See: [How to Translate Names](#))
- **Lower Beth Horon ... Gezer** - These are the names of places. (See: [How to Translate Names](#))
- **the tribes of Joseph, Manasseh and Ephraim** - “the tribes of Manasseh and Ephraim, the sons of Joseph”
- **received their inheritance** - The land that the tribes of Manasseh and Ephraim possessed is spoken of as if it were an inheritance that they received as a permanent possession. AT: “received this land as their inheritance” (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 16 General Notes](#)
- [Joshua 16 Translation Questions](#)

Joshua 16:5-7

UDB:

⁵ The border of the land that was assigned to the clans of the tribe of Ephraim started at Ataroth Addar in the east. It extended to Upper Beth Horon ⁶ and continued to the Mediterranean Sea. From Michmethath on the north it turned eastward toward Taanath Shiloh, and went on toward the east to Janoah. ⁷ From Michmethath on the north it extended east to Taanath and from there to Janoah. From there it went south to Ataroth and then on to Naarah. From there it reached the city of Jericho, ending at the Jordan River.

ULB:

⁵ The territory of the tribe of Ephraim that was assigned to their clans was as follows: the border of their inheritance on the east went from Ataroth Addar as far as Upper Beth Horon, ⁶ and from there it continued to the sea. From Michmethath on the north it turned eastward toward Taanath Shiloh and passed beyond it on the east to Janoah. ⁷ Then it went down from Janoah to Ataroth and to Naarah, and then reached Jericho, ending at the Jordan.

translationWords:

- [Ephraim](#)
- [clan](#)
- [the sea, the Great Sea, the western sea, Mediterranean Sea](#)
- [Jericho](#)
- [Jordan River](#)

translationNotes:

- **The territory ... that was assigned to their clans** - This can be stated in active form. AT: "The territory ... that Joshua assigned to their clans" (See: [Active or Passive](#))
- **Ataroth Addar ... Upper Beth Horon ... Michmethath ... Taanath Shiloh ... Janoah ... Naarah** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 16 General Notes](#)
- [Joshua 16 Translation Questions](#)

Joshua 16:8-9**UDB:**

⁸ The northern border extended from Tappuah west to the ravine of Kanah, and ended at the Mediterranean Sea. This was the land that was assigned to all the clans of the tribe of Ephraim. ⁹ Some of the cities and their dependant villages that were set apart for the people of Ephraim were actually within the assigned territory of the people of Manasseh.

ULB:

⁸ From Tappuah the border went westward to the brook of Kanah and ended at the sea. This was the inheritance of the tribe of Ephraim, assigned to their clans, ⁹ together with the cities that were chosen for the tribe of Ephraim within the inheritance of the tribe of Manasseh—all the cities, as well as their villages.

translationWords:**translationNotes:**

- **Tappuah ... Kanah** - These are the names of places. (See: [How to Translate Names](#))
- **This was the inheritance of the tribe of Ephraim** - The land that Ephraim possessed is spoken of as if it were an inheritance that they received as a permanent possession. AT: “This was the land that the tribe of Ephraim received as an inheritance” (See: [Metaphor](#))
- **assigned to their clans** - This can be stated in active form. AT: “which Joshua assigned to their clans” (See: [Active or Passive](#))
- **the cities that were chosen** - This can be stated in active form. AT: “the cities that Joshua had chosen” (See: [Active or Passive](#))
- **within the inheritance of the tribe of Manasseh** - The land that the tribe of Manasseh possessed is spoken of as if it were an inheritance that they received as a permanent possession. AT: “within the land that the tribe of Manasseh had received as an inheritance” (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 16 General Notes](#)
- [Joshua 16 Translation Questions](#)

Joshua 16:10**UDB:**

¹⁰ The people of the tribe of Ephraim could not force the Canaanites to leave Gezer. The Canaanites still live there. However, the people of Ephraim forced them to be their slaves.

ULB:

¹⁰ They did not drive out the Canaanites who lived in Gezer, so that the Canaanites live within Ephraim to this day, but these people were made to do forced labor.

translationWords:

- [Canaan, Canaanite](#)
- [Ephraim](#)
- [labor, laborer](#)

translationNotes:

- **to this day** - This refers to the period of time in which the author wrote this book.
- **these people were made to do forced labor** - This can be stated in active form. AT: “the Israelites forced these people to work as slaves” (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 16 General Notes](#)
- [Joshua 16 Translation Questions](#)

Joshua 17 General Notes

Special concepts in this chapter

Manasseh's lack of faith

Even though they were one of the largest and most powerful tribes of Israel, the tribe of Manasseh lacked faith in the power of Yahweh. This caused them many problems. It would also cause their descendants many problems. (See: [faith](#))

Other possible translation difficulties in this chapter

This chapter is about the allotment of land given to the tribe of Manasseh, one of Joseph's sons. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 17:01 Notes](#)

Joshua 17:1-2**UDB:**

¹ This is a list of the land that was allotted to the tribe of Manasseh. Manasseh's oldest son was Makir, and his grandson was Gilead. Their descendants were assigned the lands in the regions of Gilead and Bashan, in honor of Makir, who had been a great soldier. ² Land was also allotted to the other clans in the tribe of Manasseh: The clans of Abi Ezer, Helek, Asriel, Shechem, Hephher, and Shemida. These had been the names of Manasseh's male descendants (he himself had been a son of Joseph). Assignments of land were made for each clan.

ULB:

17 ¹ This was the assignment of land for the tribe of Manasseh (who was the firstborn of Joseph)—that is, for Makir, who was Manasseh's firstborn and who himself was the father of Gilead. Makir's descendants were assigned the land of Gilead and Bashan, because Makir had been a man of war. ² Land was assigned to the rest of the tribe of Manasseh, given to their clans—Abi Ezer, Helek, Asriel, Shechem, Hephher, and Shemida. These were the male descendants of Manasseh son of Joseph, presented by their clans.

translationWords:

- assign, assigned
- tribe
- Manasseh
- firstborn
- Joseph (OT)
- Gilead
- descendant, descended from
- Bashan
- clan

translationNotes:

- **firstborn and who himself was** - “firstborn; he was” (See: [Reflexive Pronouns](#))
- **Makir ... Abi Ezer, Helek, Asriel, Shechem, Hephher, and Shemida** - These are men's names. (See: [How to Translate Names](#))
- **Makir's descendants were assigned the land of Gilead and Bashan** - This can be stated in active form. AT: “Joshua assigned the land of Gilead and Bashan to Makir's descendants” (See: [Active or Passive](#))
- **Land was assigned ... given to their clans** - This can be stated in active form. AT: “Joshua assigned land ... and gave them to their clans” (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 Translation Questions](#)

Joshua 17:3-4

UDB:

³ Now Zelophehad son of Hopher, a descendant of Gilead, who had been the son of Makir and grandson of Manasseh, had no sons. He had only daughters, and their names were Mahlah, Noah, Hoglah, Milcah, and Tirzah. ⁴ These women went to Eleazar (the leader of all the priests), and to Joshua and the other Israelite leaders. They said, “We want you to give us some land, because Yahweh told Moses that he should give to us some land, just as you have given to the men in our tribe.” So Eleazar did what Yahweh had commanded: He assigned some land to them, just as he had done for their uncles.

ULB:

³ Now Zelophehad son of Hopher son of Gilead son of Makir son of Manasseh had no sons, but only daughters. The names of his daughters were Mahlah, Noah, Hoglah, Milkah, and Tirzah. ⁴ They approached Eleazar the priest, Joshua son of Nun, and the leaders, and they said, “Yahweh commanded Moses to give to us an inheritance along with our brothers.” So, following the commandment of Yahweh, he gave those women an inheritance among the brothers of their father.

translationWords:

- priest, priesthood
- command, to command, commandment
- Moses
- inherit, inheritance, heritage, heir
- brother
- ancestor, father, forefather

translationNotes:

- **Zelophehad ... Hopher ... Eleazar** - These are men’s names. (See: [How to Translate Names](#))
- **Mahlah, Noah, Hoglah, Milkah, and Tirzah** - These are women’s names. (See: [How to Translate Names](#))
- **to give to us an inheritance** - The land is spoken of as if it were an inheritance that the people received as a permanent possession. AT: “to give to us some land as an inheritance” (See: [Metaphor](#))
- **he gave those women an inheritance** - Possible meanings are 1) “Joshua gave those women an inheritance” or 2) “Eleazar gave those women an inheritance.”

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 Translation Questions](#)

Joshua 17:5-6

UDB:

⁵ So the tribe of Manasseh eventually had ten sections of land west of the Jordan River and two sections on the east side of the Jordan River in Gilead. ⁶ And these women in the tribe of Manasseh also were assigned land on the west side of the river just like the men. The other parts of Gilead were assigned to the rest of the people of Manasseh.

ULB:

⁵ Ten parcels of land were assigned to Manasseh in Gilead and Bashan, which is on the other side of the Jordan, ⁶ because the daughters of Manasseh received an inheritance along with his sons. The land of Gilead was assigned to the rest of the tribe of Manasseh.

translationWords:

- [Manasseh](#)
- [Gilead](#)
- [Bashan](#)
- [Jordan River](#)

translationNotes:

- **Ten parcels of land were assigned** - This can be stated in active form. AT: “Joshua assigned ten parcels of land” (See: [Active or Passive](#))
- **Ten parcels** - “Ten portions”
- **received an inheritance** - The land is spoken of as if it were an inheritance that they received as a permanent possession. AT: “received land as an inheritance” (See: [Metaphor](#))
- **The land of Gilead was assigned** - This can be stated in active form. AT: “Joshua assigned the land of Gilead” (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 Translation Questions](#)

Joshua 17:7-8**UDB:**

⁷ The land assigned to the tribe of Manasseh was between the land where the tribe of Asher lives and Michmethath, near Shechem. The border extended south to the spring of Tappuah. ⁸ The land near the city of Tappuah belonged to the tribe of Manasseh. But Tappuah itself was on the border with the tribe of Ephraim and in fact belonged to the Ephraimites.

ULB:

⁷ The territory of Manasseh reached from Asher to Michmethath, which is east of Shechem. Then the border went southward to those living near the spring of Tappuah. ⁸ (The land of Tappuah belonged to Manasseh, but the town of Tappuah on the border of Manasseh belonged to the tribe of Ephraim.)

translationWords:

- [Asher](#)
- [Shechem](#)

translationNotes:

- **southward** - “toward the south”
- **Michmethath ... Tappuah** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 Translation Questions](#)

Joshua 17:9-10**UDB:**

⁹ The border extended down south to the brook of Kanah, and all the cities south of that stream belonged to Manasseh. The border of Manasseh was on the north side of the brook of Kanah; it extended to the Mediterranean Sea. ¹⁰ The land to the south belong to Ephraim and the land to the north belonged to the tribe of Manasseh; the Mediterranean Sea was Manasseh's border. The tribe of Asher was on the north side of the boundary, while the tribe of Issachar was to the east.

ULB:

⁹ The border went down to the brook of Kanah. These cities south of the brook among the towns of Manasseh belonged to Ephraim. The border of Manasseh was on the north side of the brook, and it ended at the sea. ¹⁰ The land to the south belonged to Ephraim, and the land to the north was Manasseh's; the sea was the border. On the north side Asher can be reached, and to the east, Issachar.

translationWords:

- [Manasseh](#)
- [Ephraim](#)
- [the sea, the Great Sea, the western sea, Mediterranean Sea](#)
- [Asher](#)
- [Issachar](#)

translationNotes:

- **The border** - "The border of Manasseh's land"
- **brook** - a very small river
- **Kanah** - name of a brook (See: [How to Translate Names](#))
- **On the north side Asher can be reached** - Possible meanings are 1) that the border of Manasseh's land on the north side touched the land that belonged to the tribe of Asher or 2) that one can travel north to reach Asher. AT: "Asher was on the north side" or "One can travel north to reach Asher" (See: [Active or Passive](#))
- **to the east, Issachar** - The verb may be supplied from the previous phrase. AT: "to the east, one can reach Issachar" (See: [Ellipsis](#))

Links:

- [Introduction to Joshua](#)

- Joshua 17 General Notes
- Joshua 17 Translation Questions

Joshua 17:11-12

UDB:

¹¹ But there were cities inside the territory assigned to the tribes of Issachar and Asher, that, along with their surrounding villages, were in fact assigned to people from the tribe of Manasseh. These cities were Beth Shan, Ibleam, Dor, Endor, Taanach, and Megiddo (and the third city in the list is Napheth).

¹² The men of the tribe of Manasseh were not able to force the people who lived in those cities to leave, so the Canaanite people continued to live in their land.

ULB:

¹¹ Also in Issachar and in Asher, Manasseh possessed Beth Shan and its villages, Ibleam and its villages, the inhabitants of Dor and its villages, the inhabitants of Endor and its villages, the inhabitants of Taanach and its villages, and the inhabitants of Megiddo and its villages (and the third city is Napheth). ¹² Yet the tribe of Manasseh could not take possession of those cities, for the Canaanites continued to live in this land.

translationWords:

- [possess, possession](#)
- [Canaan, Canaanite](#)

translationNotes:

- **Beth Shan ... Ibleam ... Dor ... Endor ... Taanach ... Megiddo ... Napheth** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 Translation Questions](#)

Joshua 17:13

UDB:

¹³ When the people of Israel grew strong they forced those Canaanites to work for them as slaves but they were not able to take their land away from them.

ULB:

¹³ When the people of Israel grew strong, they put the Canaanites to forced labor, but did not completely drive them out.

translationWords:

- [people group, peoples, the people, a people](#)
- [Israel, Israelites, nation of Israel](#)
- [labor, laborer](#)
- [cast out, drive out, throw out](#)

translationNotes:

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 Translation Questions](#)

Joshua 17:14-15

UDB:

¹⁴ The descendants of Joseph (that is, the tribes of Ephraim and Manasseh) said to Joshua, “You have assigned to us only one area of land, but we have a great number of people in our tribes. In every way Yahweh has blessed us, so why did you give us only a small portion of land to live on?”

¹⁵ Joshua replied to them, “Since you have a lot of people, go up and cut down the trees in the forest and make a place for your crops and for yourselves to live in the land of the Perizzites and the Raphaim. This is what you must do, since the hill country is too cramped for you to live there.”

ULB:

¹⁴ Then the descendants of Joseph said to Joshua, saying, “Why have you given us only one assignment of land and one portion for an inheritance, since we are a people great in number, and all along Yahweh has blessed us?” ¹⁵ Joshua said to them, “If you are a people great in number, go up by yourselves to the forest and there clear the ground for yourselves in the land of the Perizzites and of the Rephaim. Do this, since the hill country of Ephraim is too small for you.”

translationWords:

- descendant, descended from
- Joseph (OT)
- inherit, inheritance, heritage, heir
- people group, peoples, the people, a people
- bless, blessed, blessing
- Perizzite

translationNotes:

- **the descendants of Joseph** - This refers to the tribes of Ephraim and Manasseh. (See: [Assumed Knowledge and Implicit Information](#))
- **Why have you given us only one ... Yahweh has blessed us?** - The people of the tribes of Ephraim and Manasseh ask this question to emphasize that Joshua should have assigned to them more land. AT: “You should have given us more than one ... Yahweh has blessed us.” (See: [Rhetorical Question](#))
- **one assignment of land and one portion for an inheritance** - These two phrases mean basically the same thing. In the second, the land is spoken of as if it were an inheritance that the people received as a permanent possession. AT: “one assignment of land as our inheritance” (See: [Doublet](#) and [Metaphor](#))
- **portion** - part
- **people great in number** - “many people”

- **If you are a people great in number** - “Since you are a people great in number”
- **Rephaim** - This is the name of a people group. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 Translation Questions](#)

Joshua 17:16-18

UDB:

¹⁶ The people of the tribes of Ephraim and Manasseh replied, “The hill country is not big enough for us. But we cannot spread out into the plain because of the Canaanites who live on it. The Canaanites in Beth Shan and the surrounding villages have chariots with iron wheels.”

¹⁷ Joshua replied to the house of Joseph, that is, to Ephraim and Manasseh; he said, “Your people are indeed very numerous and very powerful. So I will make one more assignment of land for you: ¹⁸ the hill country will belong to you, too. You will have to cut down the trees in order to make it your own, and to make a place for you to live. You will drive out the Canaanites, even though they are strong and have chariots with iron wheels.”

ULB:

¹⁶ The descendants of Joseph said, “The hill country is not enough for us. But all the Canaanites who live in the valley have chariots of iron, both those who are in Beth Shan and its villages, and those who are in the Valley of Jezreel.” ¹⁷ Then Joshua said to the house of Joseph—to Ephraim and Manasseh, “You are a people great in number, and you have great power. You must not have only one piece of land assigned to you. ¹⁸ The hill country will also be yours. Though it is a forest, you will clear it and take possession of it to its farthest borders. You will drive out the Canaanites, even though they have chariots of iron, and even though they are strong.”

translationWords:

- [chariot](#)
- [power, powers](#)
- [cast out, drive out, throw out](#)

translationNotes:

- **Beth Shan ... Jezreel** - These are the names of places. (See: [How to Translate Names](#))
- **the house of Joseph** - Here the word “house” refers to the descendants. AT: “the descendants of Joseph” (See: [Metonymy](#))
- **you will clear it** - “you will clear the forest of trees” or “you will cut down its trees”

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 Translation Questions](#)

Joshua 18 General Notes

Other possible translation difficulties in this chapter

This chapter is about the allotment of land given to the tribes of Israel. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 18:01 Notes](#)

Joshua 18:1-2

UDB:

¹ The entire assembly of the people of Israel met together at Shiloh. There they set up the tent where they worshiped Yahweh. There was no more war in the land. ² However, there seven tribes of Israel had not yet been assigned any land.

ULB:

18 ¹ Then the whole assembly of the people of Israel met together at Shiloh. They set up the tent of meeting there and they conquered the land before them. ² There were still seven tribes among the people of Israel whose inheritance had not been assigned.

translationWords:

- [assembly, assemble](#)
- [Israel, Israelites, nation of Israel](#)
- [Shiloh](#)
- [tent of meeting](#)
- [tribe](#)
- [inherit, inheritance, heritage, heir](#)
- [assign, assigned](#)

translationNotes:

- **and they conquered the land** - They had conquered the people who lived in the land before they set up the tent of meeting. AT: “after they had conquered the land” (See: [Order of Events](#))
- **whose inheritance had not been assigned** - The land that the tribes would receive is spoken of as if it were an inheritance that they would receive as a permanent possession. This can be stated in active form. AT: “to whom Joshua had not assigned land as an inheritance” (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 Translation Questions](#)

Joshua 18:3-4

UDB:

³ Joshua said to the people of Israel, "Why are you waiting such a long time? How long are you going to delay going into the land that Yahweh, the God whom your ancestors worshiped, has promised to give to you?"

⁴ Choose three men from each of your seven tribes. I will send them out to explore the parts of the land which you have not occupied yet. When they finish, they will write a report to tell you what the land is like. They will also make a map to show you where cities and important places are located and which tribe will live in which area.

ULB:

³ Joshua said to the people of Israel, "How long will you put off going into the land that Yahweh, the God of your ancestors, has given you?" ⁴ Appoint for yourselves three men from each tribe, and I will send them out. They will set out and survey the land up and down. They will write out a description of it with a view to their inheritances, and then they will come back to me.

translationWords:

- Joshua
- Yahweh
- God
- appoint, appointed
- send, send out, sent

translationNotes:

- **How long will you put off ... has given you?** - Joshua asks this question in order to encourage the Israelites to take possession of the land. AT: "For long enough, you have put off ... has given you." (See: [Rhetorical Question](#))
- **the land up and down** - The words "up and down" mean in every direction. AT: "the land in every direction" or "throughout the land" (See: [Idiom](#))
- **write out a description of it with a view to their inheritances** - This means that they will describe the portions of land that each tribe would like to receive for an inheritance.
- **their inheritances** - The land that they are to survey is spoken of as if it were an inheritance that each of the tribes would receive as a permanent possession. (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)

- Joshua 18 General Notes
- Joshua 18 Translation Questions

Joshua 18:5-6

UDB:

⁵ They will divide the remaining land into seven parts. The tribe of Judah will keep its land in the south, and the tribes of Ephraim and Manasseh will keep their land in the north. ⁶ But in their report, the men from the seven tribes should describe the seven parts of the remaining land that they wish to receive, and bring the report to me. While Yahweh is watching, I will cast lots to decide which land should be assigned to each tribe.

ULB:

⁵ They will divide it into seven sections. Judah will remain in their territory on the south, and the house of Joseph will continue in their territory in the north. ⁶ You will describe the land in seven sections and bring the description here to me. I will cast lots for you here before Yahweh our God.

translationWords:

- [Judah](#)
- [house](#)
- [Joseph \(OT\)](#)
- [lots, casting lots](#)

translationNotes:

- **General Information:** - Joshua is continuing his speech to the children of Israel.
- **They will divide it** - “They will divide the land”
- **Judah will remain** - “The tribe of Judah will remain”
- **the house of Joseph** - Here the word “house” represents the descendants of Joseph. The phrase refers to the tribes of Ephraim and Manasseh. AT: “the tribes of Ephraim and Manasseh” (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 Translation Questions](#)

Joshua 18:7

UDB:

⁷ But the tribe of Levi will not be assigned any land, because their reward is to be Yahweh's priests. The tribes of Gad, Reuben, and the half tribe of Manasseh have already been assigned their land on the east side of the Jordan River, just as Moses, the man who served God well, decided, so they will not get any more land."

ULB:

⁷ The Levites have no portion among you, for the priesthood of Yahweh is their inheritance. Gad, Reuben, and the half tribe of Manasseh have received their inheritance, beyond Jordan. This is the inheritance that Moses the servant of Yahweh gave them."

translationWords:

- Levite, Levi
- priest, priesthood
- Yahweh
- inherit, inheritance, heritage, heir
- Gad
- Reuben
- tribe
- Manasseh
- receive
- Jordan River
- Moses
- servant, slave, slavery

translationNotes:

- **General Information:** - Joshua is continuing his speech to the children of Israel.
- **no portion** - "no portion of land"
- **for the priesthood of Yahweh is their inheritance** - Joshua speaks of the great honor that the Levites have by serving Yahweh as priests as if it were something that they inherited. AT: "for the priesthood of Yahweh is what they have" (See: **Metaphor**)
- **the half tribe of Manasseh** - "half of the tribe of Manasseh"
- **have received their inheritance** - The land that the tribes received is spoken of as if it were an inheritance that they received as a permanent possession. AT: "have received land as their inheritance" (See: **Metaphor**)

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 Translation Questions](#)

Joshua 18:8-9

UDB:

⁸ When the men who were chosen got ready to leave, Joshua told them, “Go and explore the land. Then write a report of what you have seen, and bring it back to me. Then while Yahweh is watching, I will cast lots here at Shiloh, to determine what area each tribe will receive.” ⁹ So the men left and walked through the area. Then they described in a scroll each of the seven parts into which they had divided the land, together with their cities. Then they returned to Joshua, who was still at Shiloh.

ULB:

⁸ So the men got up and went. Joshua commanded those who went to write the description of the land, saying, “Go up and down in the land and write a description of it and return to me. I will cast lots for you here before Yahweh at Shiloh.” ⁹ The men left and walked up and down in the land and wrote a description of it in a scroll by its cities in seven sections, listing the cities in each section. Then they returned to Joshua in the camp at Shiloh.

translationWords:

- [command, to command, commandment](#)
- [lots, casting lots](#)
- [Shiloh](#)
- [scroll](#)

translationNotes:

- **General Information:** - Joshua speaks to the twenty-one men who were to go look at the land.
- **up and down in the land** - The words “up and down” mean in every direction. See how you translated this in [18:4](#). AT: “in every direction in the land” or “throughout the land” (See: [Idiom](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 Translation Questions](#)

Joshua 18:10**UDB:**

¹⁰ After Joshua read their report, while Yahweh was watching, he cast lots to choose which land would be assigned to each of the seven Israelite tribes.

ULB:

¹⁰ Then Joshua cast lots for them at Shiloh before Yahweh. It was there that Joshua assigned the land to the people of Israel, and to each was given his portion of the land.

translationWords:

- [assign, assigned](#)

translationNotes:

- **to each was given his portion of the land** - This can be stated in active form. AT: “to each tribe Joshua gave their portion in the land” (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 Translation Questions](#)

Joshua 18:11-12

UDB:

¹¹ The first tribe that was assigned land was the tribe of Benjamin. Each clan in that tribe was assigned some of the land that was between the area that was assigned to the tribe of Judah and the area that was assigned to the tribes of Ephraim and Manasseh.

¹² The northern border started at the Jordan River and extended west along the northern side of Jericho, into the hill country. From there the border extended west to the wilderness near Beth Aven.

ULB:

¹¹ The assignment of land for the tribe of Benjamin was given to each of their clans. The territory of their assigned land was located between the descendants of Judah and the descendants of Joseph.

¹² On the north side, their border began at the Jordan. The border went up to the ridge north of Jericho, and then up through the hill country westward. There it reached the wilderness of Beth Aven.

translationWords:

- tribe
- Benjamin
- clan
- descendant, descended from
- Judah
- Joseph (OT)
- Jericho
- desert, wilderness

translationNotes:

- **The assignment of land for the tribe of Benjamin was given to each of their clans** - This can be stated in active form. AT: “Each of the clans of the tribe of Benjamin received an assignment of land” (See: [Active or Passive](#))
- **between the descendants of Judah and the descendants of Joseph** - “between the land that belonged to the descendants of Judah and the land that belonged to the descendants of Joseph”
- **the descendants of Joseph** - This refers to the tribes of Ephraim and Manasseh. (See: [Assumed Knowledge and Implicit Information](#))
- **Beth Aven** - This is the name of a place. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 Translation Questions](#)

Joshua 18:13-14

UDB:

¹³ From there it extended south to Luz (which is now called Bethel). From there it goes down to Ataroth Addar, which is on the hill south of Lower Beth Horon.

¹⁴ At the hill south of Beth Horon, the border turned and extended south to Kiriath Baal (which is also named Kiriath Jearim). That is a town where people of the tribe of Judah live. That was the western border.

ULB:

¹³ From there the border passed along south in the direction of Luz (the same place as Bethel). Then the border went down to Ataroth Addar, by the mountain that lies south of Beth Horon. ¹⁴ The boundary then went in another direction: on the western side it turned toward the south, heading toward the mountain across from Beth Horon. This boundary ended at Kiriath Baal (that is, Kiriath Jearim), a city that belonged to the tribe of Judah. This formed the border on the western side.

translationWords:

- [Bethel](#)
- [Baal](#)

translationNotes:

- **the border ... The boundary** - These refer to the same thing.
- **Luz ... Ataroth Addar ... Beth Horon ... Kiriath Baal ... Kiriath Jearim** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 Translation Questions](#)

Joshua 18:15-16

UDB:

¹⁵ The south border of their land started near Kiriath Jearim and extended west to the springs of Nephtoah. ¹⁶ From there it extended down to the bottom of the hill, near the Valley of Ben Hinnom, on the north side of the Valley of Rephaim. The border extended down along the Hinnom Valley, south of the city where the Jebusites lived, to En Rogel.

ULB:

¹⁵ The south side began just outside of Kiriath Jearim. The border went from there to Ephron, to the spring of the waters of Nephtoah. ¹⁶ The boundary then went down to the border of the mountain which was opposite the Valley of Ben Hinnom, which was at the northern end of the Valley of Rephaim. It then went down to the Valley of Hinnom, south of the slope of the Jebusites, and continued down to En Rogel.

translationWords:

- [fountain, spring](#)
- [water, waters](#)
- [Jebusites, Jebus](#)

translationNotes:

- **Kiriath Jearim ... Ephron ... Nephtoah ... Ben Hinnom ... Rephaim ... Hinnom ... En Rogel**
- These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 Translation Questions](#)

Joshua 18:17-18

UDB:

¹⁷ From there the border extended west to En Shemesh and continued to Geliloth near the hill of Adummim. Then it extended to the great stone of Reuben's son Bohan. ¹⁸ From there the border extended to the northern edge of Beth Arabah and down into the plain along the Jordan.

ULB:

¹⁷ It turned northward, going in the direction of En Shemesh, and from there it went out to Geliloth, which was opposite the ascent of Adummim. Then it went down to the Stone of Bohan the son of Reuben. ¹⁸ It passed on to the north of the shoulder of Beth Arabah and down to the Arabah.

translationWords:

- [Reuben](#)
- [Arabah](#)

translationNotes:

- **En Shemesh ... Geliloth ... Adummim ... Beth Arabah** - These are the names of places. (See: [How to Translate Names](#))
- **the Stone of Bohan** - This was likely a large stone that someone set up as a landmark and named after the man, Bohan. See how you translated this in [15:6](#). (See: [How to Translate Names](#))
- **the shoulder of Beth Arabah** - Land that is in the form of a slope or ridge is spoken of as if it were a shoulder. AT: "the slope of Beth Arabah" (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 Translation Questions](#)

Joshua 18:19-20**UDB:**

¹⁹ From there it extended east to the northern edge of Beth Hoglah and ended at the north end of the Dead Sea, where the Jordan River flows into the Dead Sea. That was the boundary on the south.

²⁰ The Jordan River was the eastern boundary of the land assigned to the tribe of Benjamin. Those were the boundaries of the land assigned to them, each border well described in turn.

ULB:

¹⁹ The border passed on to the north shoulder of Beth Hoglah. The border ended at the north bay of the Salt Sea, at the southern end of the Jordan. This was the boundary on the south. ²⁰ The Jordan formed its border on the eastern side. This was the inheritance of the tribe of Benjamin, and it was given to each of their clans, border after border, all around.

translationWords:

- [Salt Sea, Dead Sea](#)
- [Jordan River](#)
- [inherit, inheritance, heritage, heir](#)
- [Benjamin](#)
- [clan](#)

translationNotes:

- **the north shoulder of Beth Hoglah** - Land that is in the form of a slope or ridge is spoken of as if it were a shoulder. AT: “the north slope of Beth Hoglah” (See: [Metaphor](#))
- **Beth Hoglah** - This is the name of a place. (See: [How to Translate Names](#))
- **This was the inheritance of the tribe of Benjamin** - The land that the tribe of Benjamin received is spoken of as if it were an inheritance that they received as a permanent possession. AT: “This was the land that the tribe of Benjamin received as an inheritance” (See: [Metaphor](#))
- **it was given to each of their clans** - This can be stated in active form. AT: “Joshua gave it to each of their clans” (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 Translation Questions](#)

Joshua 18:21-24

UDB:

²¹ The cities in the land assigned to the tribe of Benjamin were Jericho, Beth Hoglah, Emek Keziz, ²² Beth Arabah, Zemaraim, Bethel, ²³ Avvim, Parah, Ophrah, ²⁴ Kephrah Ammoni, Ophni, and Geba. Altogether there were fourteen cities, not counting their villages.

ULB:

²¹ Now the cities of the tribe of Benjamin according to their clans were Jericho, Beth Hoglah, Emek Keziz, ²² Beth Arabah, Zemaraim, Bethel, ²³ Avvim, Parah, Ophrah, ²⁴ Kephrah Ammoni, Ophni, and Geba. There were twelve cities, including their villages.

translationWords:

- [tribe](#)
- [Benjamin](#)
- [clan](#)
- [Jericho](#)
- [Bethel](#)

translationNotes:

- **General Information:** - The writer lists the cities that were in the land that the tribe of Benjamin received as an inheritance. (See: [How to Translate Names](#))
- **their villages** - “the villages around them”

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 Translation Questions](#)

Joshua 18:25-28

UDB:

²⁵ The tribe of Benjamin also had the cities of Gibeon, Ramah, Beeroth, ²⁶ Mizpah, Kephirah, Mozah, ²⁷ Rekem, Irpeel, Taralah, ²⁸ Zelah, Haeleph, Jebus (the city where the Jebusites lived, which is now called Jerusalem), Gibeah, and Kiriath. Altogether there were fourteen cities, not counting their villages. All that area was assigned to the clans of the tribe of Benjamin.

ULB:

²⁵ There were also the cities of Gibeon, Ramah, Beeroth, ²⁶ Mizpah, Kephirah, Mozah, ²⁷ Rekem, Irpeel, Taralah, ²⁸ Zelah, Haeleph, Jebus (the same as Jerusalem), Gibeah, and Kiriath. There were fourteen cities, including their villages. This was the inheritance of Benjamin for their clans.

translationWords:

- [Gibeon, Gibeonite](#)
- [Ramah](#)
- [Jerusalem](#)
- [inherit, inheritance, heritage, heir](#)
- [Benjamin](#)
- [clan](#)

translationNotes:

- **General Information:** - The writer continues to list the cities that were in the land that the tribe of Benjamin received as an inheritance. (See: [How to Translate Names](#))
- **This was the inheritance of Benjamin** - The land and cities that the tribe of Benjamin received are spoken of as if they were an inheritance that they received as a permanent possession. AT: "This was the land and the cities that the tribe of Benjamin received as an inheritance" (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 Translation Questions](#)

Joshua 19 General Notes

Other possible translation difficulties in this chapter

This chapter is about the allotment of land given to the tribes of Israel. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 19:01 Notes](#)

Joshua 19:1

UDB:

¹ The second tribe that was assigned land was the tribe of Simeon. Each clan in that tribe was assigned some land that was in the middle of Judah's territory.

ULB:

19 ¹ The second casting of lots fell to Simeon and it was assigned to each of their clans. Their inheritance was in the middle of the inheritance that belonged to the tribe of Judah.

translationWords:

- [Simeon](#)
- [clan](#)
- [inherit, inheritance, heritage, heir](#)
- [Judah](#)

translationNotes:

- **The second casting of lots fell to Simeon** - "The second time Joshua cast lots, the lot indicated the tribe of Simeon"
- **The second** - number two in a list (See: [Ordinal Numbers](#))
- **it was assigned to each of their clans** - This can be stated in active form. AT: "Joshua assigned the land to each of their clans" (See: [Active or Passive](#))
- **Their inheritance was in the middle of the inheritance that belonged to the tribe of Judah** - The land is spoken of as if it were an inheritance that the tribes received as a permanent possession. AT: "The land that they received as an inheritance was in the middle of the land that the tribe of Judah received as an inheritance" (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:2-4

UDB:

² Simeon's land included the following cities: Beer Sheba, Sheba, Moladah, ³ Hazarshual, Balah, Ezem, ⁴ Eltolad, Bethul, and Hormah.

ULB:

² They had for their inheritance Beersheba, Sheba, Moladah, ³ Hazar Shual, Balah, Ezem, ⁴ Eltolad, Bethul, and Hormah.

translationWords:

- [Beersheba](#)

translationNotes:

- **General Information:** - The writer lists cities that were in the land that the tribe of Simeon received as an inheritance. (See: [How to Translate Names](#))
- **They had for their inheritance** - The land and cities that the tribe of Simeon received are spoken of as if they were an inheritance that they received as a permanent possession. AT: "They had the following cities for their inheritance" (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:5-7**UDB:**

⁵ Simeon's land also included the cities of Ziklag, Beth Marcaboth, Hazarsusah, ⁶ Beth Lebaoth, and Sharuhén. There were thirteen cities, together with their surrounding villages.

⁷ The land assigned to Simeon also included the four cities of Ain, Rimmon, Ether, and Ashan, and their surrounding villages.

ULB:

⁵ Simeon also had Ziklag, Beth Marcaboth, Hazar Susah, ⁶ Beth Lebaoth, and Sharuhén. These were thirteen cities, including their villages. ⁷ Simeon also had Ain, Rimmon, Ether, and Ashan. These were four cities, including their villages.

translationWords:**translationNotes:**

- **General Information:** - The writer continues to list the cities that were in the land that the tribe of Simeon received as an inheritance. (See: [How to Translate Names](#))
- **Ziklag** - Translate this the same as in [15:31](#).

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:8-9

UDB:

⁸ They were also assigned some villages in an area that extended south to Baalath Beer (which is also called Ramah in the southern wilderness). That was the land assigned to the clans of the tribe of Simeon.

⁹ The tribe of Judah had been assigned much more land than they needed, so part of their land was given to the tribe of Simeon.

ULB:

⁸ These were together with the villages around these cities as far as Baalath Beer (the same as Ramah in the Negev). This was the inheritance of the tribe of Simeon, given to their clans. ⁹ The inheritance of the tribe of Simeon formed part of the territory of the tribe of Judah. Because the portion of land assigned to the tribe of Judah was too large for them, the tribe of Simeon received their inheritance out of the middle of their portion.

translationWords:

- [Ramah](#)
- [Negev](#)
- [inherit, inheritance, heritage, heir](#)
- [tribe](#)
- [Simeon](#)
- [clan](#)

translationNotes:

- **This was the inheritance of the tribe of Simeon** - The land and cities that the tribe of Simeon received are spoken of as if they were an inheritance that they received as a permanent possession. AT: “This was the land and the cities that the tribe of Simeon received as an inheritance” (See: [Metaphor](#))
- **given to their clans** - This can be stated in active form. AT: “which Joshua gave to their clans” (See: [Active or Passive](#))
- **the portion of land assigned to the tribe of Judah** - This can be stated in active form. AT: “the portion of land which Joshua assigned to the tribe of Judah” (See: [Active or Passive](#))
- **the middle of their portion** - “the middle of Judah’s portion of land”

Links:

- [Introduction to Joshua](#)

- Joshua 19 General Notes
- Joshua 19 Translation Questions

Joshua 19:10-11

UDB:

¹⁰ The third tribe that was assigned land was the tribe of Zebulun. Each clan of that tribe was assigned some of the land.

The southern border started at Sarid. ¹¹ It extended west to Maralah and on to Dabbesheth, and extended to the brook in front of the city of Jokneam.

ULB:

¹⁰ The third casting of lots fell to the tribe of Zebulun, and it was given to their clans. The border of their inheritance began at Sarid. ¹¹ Their border went up westward toward Maralah and touched Dabbesheth; then it extended to the brook that was opposite Jokneam.

translationWords:

- [Zebulun](#)
- [clan](#)

translationNotes:

- **The third casting of lots** - Translate this phrase in the same way you did in [19:1](#).
- **The third** - number three in a list (See: [Ordinal Numbers](#))
- **Sarid ... Maralah ... Dabbesheth ... Jokneam** - These are the names of places. (See: [How to Translate Names](#))
- **opposite Jokneam** - “across from Jokneam”

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:12-13**UDB:**

¹² The border turned to the east from Sarid and went to the area near Chisloth Tabor and then on to Daberath, and farther on to Japhia. ¹³ From there it extended east to Gath Hepher and Eth Kazin, and north to Rimmon. From there the border turned toward Neah.

ULB:

¹² From Sarid the border turned eastward toward the east and went to the border of Kisloth Tabor. From there it went to Daberath and then up to Japhia. ¹³ From there it passed on eastward to Gath Hepher, and then to Ethkazin; next it went to Rimmon and turned toward Neah.

translationWords:**translationNotes:**

- **Sarid ... Kisloth Tabor ... Daberath ... Japhia ... Gath Hepher ... Ethkazin ... Rimmon ... Neah** - These are the names of cities. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:14-16

UDB:

¹⁴ From Neah the border extended south to Hannathon and from there to the Valley of Iphtahel. ¹⁵ Zebulun's area included the cities of Kattath, Nahalal, Shimron, Idalah, and Bethlehem. Altogether there were twelve cities, together with their nearby villages.

¹⁶ That was the land that was allotted to the clans of the tribe of Zebulun, including the cities and their surrounding villages.

ULB:

¹⁴ The border made a turn to the north to Hannathon and ended at the Valley of Iphtah El. ¹⁵ This region included the cities of Kattath, Nahalal, Shimron, Idalah, and Bethlehem. There were twelve cities, including their villages. ¹⁶ This was the inheritance of the tribe of Zebulun, that was given to their clans—the cities, including their villages.

translationWords:

- [Bethlehem, Ephrathah](#)

translationNotes:

- **Hannathon ... Iphtah El ... Kattath ... Nahalal ... Shimron ... Idalah ... Bethlehem** - These are names of places. (See: [How to Translate Names](#))
- **Bethlehem** - This is not the same “Bethlehem” that is south of Jerusalem in Judah. (See: [How to Translate Names](#))
- **This was the inheritance of the tribe of Zebulun** - The land and cities that the tribe of Zebulun received are spoken of as if they were an inheritance that they received as a permanent possession. AT: “This was the land and the cities that the tribe of Zebulun received as an inheritance” (See: [Metaphor](#))
- **that was given to their clans** - This can be stated in active form. AT: “that Joshua gave to their clans” (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:17-19

UDB:

¹⁷ The fourth tribe that was assigned land was the tribe of Issachar. Each of the clans of that tribe was assigned some of the land. ¹⁸ Their land included the cities of Jezreel, Kesulloth, Shunem, ¹⁹ Hapharaim, Shion, and Anaharath.

ULB:

¹⁷ The fourth casting of lots fell to Issachar, and it was given to their clans. ¹⁸ Their territory included Jezreel, Chesulloth, Shunem, ¹⁹ Hapharaim, Shion, and Anaharath.

translationWords:

- [Issachar](#)
- [Jezreel](#)

translationNotes:

- **The fourth casting of lots** - Translate this phrase in the same way you did in in [19:1](#).
- **The fourth** - number four in a list (See: [Ordinal Numbers](#))
- **Chesulloth ... Shunem ... Hapharaim ... Shion ... Anaharath** - These are names of cities. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:20-22

UDB:

²⁰ Issachar's land also included the cities of Rabbith, Kishion, Ebez, ²¹ Remeth, En Gannim, En Haddah, and Beth Pазzez. ²² The border of the area that was assigned to the tribe of Issachar was close to the cities of Tabor, Shahazumah, and Beth Shemesh, and ended in the east at the Jordan River. Altogether there were sixteen cities, together with their surrounding villages.

ULB:

²⁰ It also included Rabbith, Kishion, Ebez, ²¹ Remeth, Engannim, Enhaddah, and Bethpazzez. ²² Their border also touched Tabor, Shahazumah, and Beth Shemesh, and ended at the Jordan. There were sixteen cities, including their villages.

translationWords:

- [Beth Shemesh](#)
- [Jordan River](#)

translationNotes:

- **Rabbith ... Kishion ... Ebez ... Remeth ... Engannim ... Enhaddah ... Bethpazzez ... Shahazumah** - These are names of cities. (See: [How to Translate Names](#))
- **Tabor** - This is the name of a mountain. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:23**UDB:**

²³ Those cities and surrounding villages were in the land assigned to the clans of the tribe of Issachar.

ULB:

²³ This was the inheritance of the tribe of Issachar, and it was given to their clans—the cities, including their villages.

translationWords:

- [inherit, inheritance, heritage, heir](#)

translationNotes:

- **This was the inheritance of the tribe of Issachar** - The land and cities that the tribe of Issachar received are spoken of as if they were an inheritance that they received as a permanent possession. AT: “This was the land and the cities that the tribe of Issachar received as an inheritance” (See: [Metaphor](#))
- **it was given to their clans** - This can be stated in active form. AT: “Joshua gave it to their clans” (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:24-26

UDB:

²⁴ The fifth tribe that was assigned land was the tribe of Asher. Each of the clans in that tribe was assigned some of the land.

²⁵ Their land included the cities of Helkath, Hali, Beten, Acshaph, ²⁶ Allammelech, Amad, and Mishal. The western border started at Mount Carmel and Shihorlibnath.

ULB:

²⁴ The fifth casting of lots fell to the tribe of Asher, and it was given to their clans. ²⁵ Their territory included Helkath, Hali, Beten, Achshaph, ²⁶ Allammelech, Amad, and Mishall. On the west the boundary extended to Carmel and Shihor Libnath.

translationWords:

- [Asher](#)
- [Carmel, Mount Carmel](#)

translationNotes:

- **The fifth casting of lots** - Translate this phrase in the same way you did in [19:1](#).
- **The fifth** - number five in a list (See: [Ordinal Numbers](#))
- **it was given to their clans** - This can be stated in active form. AT: "Joshua gave it to their clans" (See: [Active or Passive](#))
- **Helkath, Hali, Beten, Achshaph, Allammelech, Amad, and Mishall ... Shihor Libnath** - These are the names of cities. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:27-28

UDB:

²⁷ From there it extended southeast to the city of Bethdagon, and then to the area that was allotted to the tribe of Zebulun, and farther to the Valley of Iphtahel. From there the border extended east and then north to Bethemek and Neiel and Cabul. ²⁸ From there it extended west to the cities of Abdon, Rehob, Hammon, and Kanah, and continued to Sidon, which was a very large city.

ULB:

²⁷ Then it turned eastward to Beth Dagon and went as far as Zebulun, and then to the Valley of Iphtahel, northward to Bethemek and Neiel. Then it continued on to Cabul toward the north. ²⁸ It then went on to Ebron, Rehob, Hammon, and Kanah, as far as Greater Sidon.

translationWords:

- [Zebulun](#)
- [Sidon, Sidonians](#)

translationNotes:

- **Beth Dagon ... Valley of Iphtahel ... Bethemek ... Neiel ... Cabul ... Ebron ... Rehob ... Hammon ... Kanah** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:29-30

UDB:

²⁹ From Sidon, the border extended south toward Ramah and to the very large city of Tyre that had strong walls around it. From there the border extended west to Hosah and ended at the Mediterranean Sea, in the region of Achzib, ³⁰ Ummah, Aphek, and Rehob. Altogether there were twenty-two cities, together with their surrounding villages.

ULB:

²⁹ The border turned back to Ramah, and then to the fortified city of Tyre. Then the border turned to Hosah and ended at the sea, in the region of Achzib, ³⁰ Ummah, Aphek, and Rehob. There were twenty-two cities, including their villages.

translationWords:

- [Ramah](#)
- [Tyre, Tyrians](#)

translationNotes:

- **Hosah ... Achzib ... Ummah ... Aphek ... Rehob** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:31**UDB:**

³¹ Those cities and their villages were within the land that was assigned to the clans of the tribe of Asher.

ULB:

³¹ This was the inheritance of the tribe of Asher, and it was given to their clans—the cities, including their villages.

translationWords:

- [inherit, inheritance, heritage, heir](#)
- [tribe](#)
- [Asher](#)
- [clan](#)

translationNotes:

- **This was the inheritance of the tribe of Asher** - The land and cities that the tribe of Asher received are spoken of as if they were an inheritance that they received as a permanent possession. AT: “This was the land and the cities that the tribe of Asher received as an inheritance” (See: [Metaphor](#))
- **it was given to their clans** - This can be stated in active form. AT: “Joshua gave it to their clans” (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:32-34

UDB:

³² The sixth tribe that was assigned land was the tribe of Naphtali. Each of the clans in that tribe was assigned some of the land.

³³ The border of Naphtali's land started in the west at the huge oak tree at Zaanannim, near the city of Heleph. It extended east through Adaminekeb and Jabneel, then to Lakkum, and ended at the Jordan River. ³⁴ The western boundary extended through Aznothabor as far as Hukkok. It extended to the borders of the tribe of Zebulun at the south, to the border of the tribe of Asher on the west, and the to Jordan River to the east.

ULB:

³² The sixth casting of lots fell to tribe of Naphtali, and it was given to their clans. ³³ Their border ran from Heleph, from the oak at Zaanannim, on to Adaminekeb and Jabneel, as far as Lakkum; it ended at the Jordan. ³⁴ The border turned westward to Aznoth Tabor and went on to Hukkok; it touched Zebulun on the south, and reached to Asher on the west and Judah on the east at the Jordan River.

translationWords:

- tribe
- Naphtali
- clan
- oak
- Zebulun
- Asher
- Judah
- Jordan River

translationNotes:

- **The sixth casting of lots** - Translate this phrase in the same way you did in [19:1](#).
- **The sixth** - number six in a list (See: [Ordinal Numbers](#))
- **it was given to their clans** - This can be stated in active form. AT: "Joshua gave it to their clans" (See: [Active or Passive](#))
- **Heleph ... Zaanannim ... Adaminekeb ... Jabneel ... Lakkum ... Aznoth Tabor ... Hukkok** - These are the names of cities. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:35-37**UDB:**

³⁵ Within their land were many cities with strong walls around them. These cities were Ziddim, Zer, Hammath, Rakkath, Kinnereth, ³⁶ Adamah, Ramah, Hazor, ³⁷ Kedesh, Edrei, and Enhazor.

ULB:

³⁵ The fortified cities were Ziddim, Zer, Hammath, Rakkath, Chinnereth, ³⁶ Adamah, Ramah, Hazor, ³⁷ Kedesh, Edrei, and En Hazor.

translationWords:

- [Ramah](#)
- [Kedesh](#)

translationNotes:

- **Ziddim ... Zer ... Hammath ... Rakkath ... Chinnereth ... Adamah ... Ramah ... Hazor ... Edrei ... En Hazor** - These are the names of cities. (See: [How to Translate Names](#))
- **Hammath** - This is not the same location as “Hamath,” but is located on the west shore of the Sea of Galilee.

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:38-39

UDB:

³⁸ Naphtali's cities with strong walls also included Yiron, Migdalel, Horem, Bethanath, and Bethshemesh. Altogether there were nineteen cities, together with their surrounding villages.

³⁹ Those cities and surrounding villages were in the land that was assigned to the clans of the tribe of Naphtali.

ULB:

³⁸ There were also Yiron, Migdalel, Horem, Beth Anath, and Beth Shemesh. There were nineteen cities, including their villages. ³⁹ This was the inheritance of the tribe of Naphtali, and it was given to their clans—the cities, including their villages.

translationWords:

- [Beth Shemesh](#)
- [tribe](#)
- [Naphtali](#)
- [clan](#)

translationNotes:

- **Yiron ... Migdalel ... Horem ... Beth Anath** - These are names of cities. (See: [How to Translate Names](#))
- **This was the inheritance of the tribe of Naphtali** - The land and cities that the tribe of Naphtali received are spoken of as if they were an inheritance that they received as a permanent possession. AT: "This was the land and the cities that the tribe of Naphtali received as an inheritance" (See: [Metaphor](#))
- **it was given to their clans** - This can be stated in active form. AT: "Joshua gave it to their clans" (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:40-42

UDB:

⁴⁰ The seventh tribe that was assigned land was the tribe of Dan. Each of the clans in that tribe was assigned some of the land. ⁴¹ Their land included the cities of Zorah, Eshtaol, Ir Shemesh, ⁴² Shaalabbin, Aijalon, and Ithlah.

ULB:

⁴⁰ The seventh casting of lots fell to the tribe of Dan, and it was given to their clans. ⁴¹ The territory of its inheritance included Zorah, Eshtaol, Ir Shemesh, ⁴² Shaalabbin, Aijalon, and Ithlah.

translationWords:

- [tribe](#)
- [Dan](#)
- [inherit, inheritance, heritage, heir](#)

translationNotes:

- **The seventh casting of lots** - Translate this phrase in the same way you did in [19:1](#).
- **The seventh** - number seven in a list (See: [Ordinal Numbers](#))
- **The territory of its inheritance** - The land that the tribe of Dan received is spoken of as if it was an inheritance that they received as a permanent possession. AT: “The territory of land that the tribe of Dan received as an inheritance” (See: [Metaphor](#))
- **Zorah, Eshtaol, Ir Shemesh, Shaalabbin, Aijalon, and Ithlah** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:43-46**UDB:**

⁴³ Dan's land also included the cities of Elon, Timnah, Ekron, ⁴⁴ Eltekeh, Gibbethon, Baalath, ⁴⁵ Jehud, Beneberak, Gathrimmon, ⁴⁶ Mejarkon, Rakkon, and the area near Joppa.

ULB:

⁴³ It also included Elon, Timnah, Ekron, ⁴⁴ Eltekeh, Gibbethon, Baalath, ⁴⁵ Jehud, Bene Berak, Gath Rimmon, ⁴⁶ Me Jarkon, and Rakkon along with the territory across from Joppa.

translationWords:

- [Ekron](#)
- [Joppa](#)

translationNotes:

- **Elon, Timnah, Ekron, Eltekeh, Gibbethon, Baalath, Jehud, Bene Berak, Gath Rimmon, Me Jarkon, and Rakkon** - These are the names of cities. (See: [How to Translate Names](#))
- **across from Joppa** - “opposite Joppa” or “beside Joppa”

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:47-48

UDB:

⁴⁷ But the people of the tribe of Dan were unable to take control of the land that had been assigned to them. So they went northeast and fought against the people in the city of Leshem. They defeated and killed all those people. Then they settled down to live in Leshem, and changed the name of the city to Dan, the man from whom their tribe descended.

⁴⁸ All of those cities and surrounding villages were in the land that was assigned to the clans in the tribe of Dan.

ULB:

⁴⁷ When the territory of the tribe of Dan was lost to them, Dan attacked Leshem, fought against it, and captured it. They killed everyone with the sword, took possession of it, and settled in it. They renamed Leshem, calling it Dan after their ancestor. ⁴⁸ This was the inheritance of the tribe of Dan, and it was given to their clans—the cities, including their villages.

translationWords:

- [Dan](#)
- [sword](#)
- [possess, possession](#)

translationNotes:

- **Leshem** - This is the name of a city. (See: [How to Translate Names](#))
- **This was the inheritance of the tribe of Dan** - The land and cities that the tribe of Dan received are spoken of as if they were an inheritance that they received as a permanent possession. AT: “This was the land and the cities that the tribe of Dan received as an inheritance” (See: [Metaphor](#))
- **it was given to their clans** - This can be stated in active form. AT: “Joshua gave it to their clans” (See: [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:49-50

UDB:

⁴⁹ After the Israelite leaders had divided the land among the tribes, they also assigned some land to Joshua. ⁵⁰ They assigned to him the city of Timnath Serah. Yahweh had said that he could have whatever city he wanted, and that was the city that he chose. It was in the hill country that had been assigned to the tribe of Ephraim. Joshua rebuilt the city and lived there.

ULB:

⁴⁹ When they finished the allocation of the land as an inheritance, the people of Israel gave an inheritance among themselves to Joshua son of Nun. ⁵⁰ By the command of Yahweh they gave him the city for which he asked, Timnath Serah in the hill country of Ephraim. He rebuilt the city and lived there.

translationWords:

- [inherit, inheritance, heritage, heir](#)
- [Israel, Israelites, nation of Israel](#)
- [Joshua](#)
- [Yahweh](#)
- [Ephraim](#)

translationNotes:

- **gave an inheritance among themselves to Joshua son of Nun** - The city that Joshua received is spoken of as if it were an inheritance that he received as a permanent possession. AT: “gave a city within their own land as an inheritance to Joshua son of Nun” (See: [Metaphor](#))
- **Timnath Serah** - This is the name of a city. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 19:51

UDB:

⁵¹ Those were the areas that were assigned to the various tribes of Israel. Eleazar (the leader of all the priests), Joshua, and the leaders of each tribe divided up the land while they were all at Shiloh, by casting lots to decide which area each tribe would receive. They did that while Yahweh was watching at the entrance of the sacred tent. In that way they completed dividing up the land.

ULB:

⁵¹ These are the inheritances that Eleazar the priest, Joshua son of Nun, and the tribal leaders of their ancestors' families within the people of Israel, assigned by lot at Shiloh, before Yahweh, at the entrance of the tent of meeting. So they finished assigning the land.

translationWords:

- [priest, priesthood](#)
- [Shiloh](#)
- [tent of meeting](#)

translationNotes:

- **These are the inheritances ... assigned** - The land and cities that the various tribes received are spoken of as if they were an inheritance that they received as a permanent possession. AT: "These are the portions of land and the cities ... assigned as inheritances" (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 Translation Questions](#)

Joshua 20 General Notes

Special concepts in this chapter

Cities of Refuge

If a person was killed, it was the duty of his relatives to kill the killer. If the death was an accident, this would be unfair. Therefore, God told the Israelites to make cities of refuge for a person who did not intend to kill another person. In these cities, his case would be solved legally: “Do this so that one who unintentionally kills a person can go there. These cities will be a place of refuge from anyone who seeks to avenge the blood of a person who was killed.” (See: [refuge](#), [shelter](#), [avenge](#), [revenge](#), [vengeance](#) and [blood](#))

Links:

- [Joshua 20:01 Notes](#)

Joshua 20:1-3

UDB:

¹ Then Yahweh said to Joshua, ² "Tell the Israelite people that they should choose some cities to which people can run in order to be safe, as I told Moses that you should do. ³ If someone kills another person accidentally, without intending to kill that person, then he can run to one of these cities and be safe.

ULB:

20 ¹ Then Yahweh said to Joshua, ² "Speak to the people of Israel, saying, 'Appoint the cities of refuge of which I spoke to you by the hand of Moses. ³ Do this so that one who unintentionally kills a person can go there. These cities will be a place of refuge from anyone who seeks to avenge the blood of a person who was killed.

translationWords:

- [Yahweh](#)
- [Joshua](#)
- [Israel, Israelites, nation of Israel](#)
- [refuge, shelter](#)
- [Moses](#)
- [avenge, revenge, vengeance](#)
- [blood](#)

translationNotes:

- **by the hand of Moses** - Here "hand of Moses" refers to the scriptures that Moses wrote down. AT: "through the things that Moses wrote" (See: [Metonymy](#))
- **unintentionally kills** - This happens when a person accidentally kills another person, without intending to do so.
- **avenge the blood of a person who was killed** - Here the shed blood of a person represents their death. This can be stated in active form. AT: "avenge a person's death" (See: [Metonymy](#) and [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 20 General Notes](#)
- [Joshua 20 Translation Questions](#)

Joshua 20:4

UDB:

⁴ When that person arrives at the gate of one of those cities, he must stop there and tell the leaders of the city what happened. If they believe him, they must allow him to enter the city, and they must give him a place to live among them.

ULB:

⁴ He will run to one of those cities and will stand at the entrance of the city gate, and explain his case to the elders of that city. Then they will take him into the city and give him a place for him to live among them.

translationWords:

- [gate, gate bar](#)
- [elder](#)

translationNotes:

- **He will run** - Here the word “he” refers to the person who unintentionally killed someone.
- **explain his case to the elders of that city** - ”convince the elders of that city that he had not intentionally killed the person.
- **Then they will take him** - The word “they” refers to the elders and “him” refers to the person who unintentionally killed someone.
- **live among them** - This refers to the city as a whole, not to the elders only.

Links:

- [Introduction to Joshua](#)
- [Joshua 20 General Notes](#)
- [Joshua 20 Translation Questions](#)

Joshua 20:5-6

UDB:

⁵ If some relative of the dead person comes to that city to get revenge, the leaders of that city must not allow the relative to take the killer, because what happened was accidental. He did not hate that person; he did not deliberately kill him. ⁶ The person who killed someone else must stay in that city until the city judges put him on trial. Only if the judges decide that the person who has run to their city did not deliberately kill the other person will they allow him to stay in that city, and he must stay there until the high priest who was serving at the time of the offense dies. Then the man may safely go back to his own home.”

ULB:

⁵ If one of them comes to try to avenge the blood of the person who was killed, then the people of the city must not hand the one who killed him over to the authorities. They must not do this because he killed his neighbor unintentionally, and he had no hatred toward him in the past. ⁶ He must stay in that city until he has stood before the assembly for judgment, until the death of the one who was serving as high priest in those days. Then the one who had accidentally killed the person may return to his own town and his own home, to the town from which he fled.”

translationWords:

- **avenge, revenge, vengeance**
- **blood**
- **authority**
- **judge, judgment**
- **death, die, dead**
- **high priest**

translationNotes:

- **avenge the blood of the person who was killed** - This can be stated in active form. See how you translated this in [20:3](#). AT: “avenge a person’s death” (See: [Metonymy](#) and [Active or Passive](#))
- **killed his neighbor unintentionally ... accidentally killed the person** - These phrases mean the same thing.
- **stood before the assembly** - This is a phrase that describes standing to seek justice from a court of the assembly of his fellow citizens.

Links:

- [Introduction to Joshua](#)
- [Joshua 20 General Notes](#)
- [Joshua 20 Translation Questions](#)

Joshua 20:7-8

UDB:

⁷ So the Israelites chose these cities to be cities to which people could run to be safe: Kedesh in the region of Galilee, in the hill country where the tribe of Naphtali lived; Shechem in the hill country where the tribe of Ephraim lived; and Kiriath Arba (which is now called Hebron) in the hill country where the tribe of Judah lived; ⁸ Bezer, on the east side of the Jordan River near Jericho, in the wilderness, where the tribe of Reuben lived; Ramoth in the region of Gilead, in the land where the tribe of Gad lived; and Golan in the region of Bashan, where the tribe of Manasseh lived.

ULB:

⁷ So the Israelites selected Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath Arba (the same as Hebron) in the hill country of Judah. ⁸ Beyond the Jordan east of Jericho, they selected Bezer in the wilderness on the plateau from the tribe of Reuben; Ramoth Gilead, from the tribe of Gad; and Golan in Bashan, from the tribe of Manasseh.

translationWords:

- Kedesh
- Galilee, Galilean
- Naphtali
- Shechem
- Ephraim
- Hebron
- Judah
- Jordan River
- Jericho
- desert, wilderness
- tribe
- Reuben
- Gad
- Bashan
- Manasseh

translationNotes:

- **General Information:** - There are a lot of names in this section. (See: [How to Translate Names](#))
- **the Jordan** - This is a short name for the Jordan River.

Links:

- [Introduction to Joshua](#)
- [Joshua 20 General Notes](#)
- [Joshua 20 Translation Questions](#)

Joshua 20:9

UDB:

⁹ Any Israelite or any foreigner who lived among them, anyone who had killed someone accidentally, was allowed to run to one of those cities. There he would be safe from some relative of the person who died coming there and killing him to get revenge. He could stay in that city until he was put on trial to decide whether he was telling the truth when he said that he did not kill that person on purpose.

ULB:

⁹ These were the cities selected for all the people of Israel and for the foreigners residing among them, so that anyone who killed a person unintentionally could run to them for safety. This person would not die by the hand of the one who wanted to avenge the blood that was shed, until the accused person would first stand before the assembly.

translationWords:

- [foreigner, foreign, alien](#)

translationNotes:

- **would not die by the hand of the one** - Here “by the hand” means that this person would be the direct agent who killed the fugitive. AT: “would not be killed by the one” (See: [Metonymy](#))
- **avenge the blood that was shed** - This can be stated in active form. See how you translated a similar phrase in [20:3](#). AT: “avenge a person’s death” (See: [Metonymy](#) and [Active or Passive](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 20 General Notes](#)
- [Joshua 20 Translation Questions](#)

Joshua 21 General Notes

Other possible translation difficulties in this chapter

This chapter is about the allotment of land given to the tribe of Levi. Even though they did not receive an inheritance, they did receive small portions of land to live on and for their animals. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 21:01 Notes](#)

Joshua 21:1-2

UDB:

¹ The leaders of the clans of the Levites came to Shiloh to speak with Eleazar the priest, Joshua son of Nun, and the heads of the clans of the people of Israel. ² They said to them, “Yahweh commanded Moses that you should give us cities where we can live and where we can have pasture for our animals.”

ULB:

21 ¹ Then the heads of the clans of the Levites came to Eleazar the priest, to Joshua son of Nun, and to the leaders of the families of their ancestors within the people of Israel. ² They said to them at Shiloh in the land of Canaan, “Yahweh commanded you by the hand of Moses to give to us cities to live in, with the pasturelands for our livestock.”

translationWords:

- [clan](#)
- [Levite, Levi](#)
- [priest, priesthood](#)
- [Joshua](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites, nation of Israel](#)
- [Shiloh](#)
- [Canaan, Canaanite](#)
- [Yahweh](#)
- [command, to command, commandment](#)
- [Moses](#)

translationNotes:

- **Eleazar ... Nun** - These are names of men. (See: [How to Translate Names](#))
- **They said to them** - “The Levites said to them”
- **Yahweh commanded you by the hand of Moses** - The phrase “by the hand of” means that Yahweh used Moses as the agent to deliver his command. AT: “Yahweh told Moses to command you” (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)

- Joshua 21 Translation Questions

Joshua 21:3**UDB:**

³ So the Israelite leaders obeyed this command from Yahweh. They gave cities and pasturelands to the tribe of Levi out of their own lands that had been assigned to them.

ULB:

³ So by the command of Yahweh, the people of Israel gave out of their inheritance the following cities, including their pasturelands, to the Levites.

translationWords:

- [command, to command, commandment](#)
- [Yahweh](#)
- [Israel, Israelites, nation of Israel](#)
- [inherit, inheritance, heritage, heir](#)
- [Levite, Levi](#)

translationNotes:

- **following cities** - This refers to the cities to be listed in the next verses.

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:4-5**UDB:**

⁴ First Israelite leaders threw lots to assign some cities to the descendants of Kohath. These were clans that were the descendants of Aaron. They assigned thirteen cities in areas that the tribes of Judah, Simeon, and Benjamin possessed. ⁵ To the other clans descended from Kohath, Israelite leaders assigned ten cities in areas that the tribes of Ephraim and Dan possessed, as well as the part of the tribe of Manasseh that lives on the west side of the Jordan River.

ULB:

⁴ The casting of lots for the clans of the Kohathites gave this result: the priests—the descendants of Aaron who were from the Levites—received thirteen cities given from the tribe of Judah, from the tribe of the Simeon, and from the tribe of Benjamin.

⁵ The rest of the clans of the Kohathites received by casting lots ten cities out of the clans of the tribes of Ephraim, Dan, and from the half tribe of Manasseh.

translationWords:

- [clan](#)
- [priest, priesthood](#)
- [descendant, descended from](#)
- [Aaron](#)
- [Levite, Levi](#)
- [tribe](#)
- [Judah](#)
- [Simeon](#)
- [Benjamin](#)
- [Ephraim](#)
- [Dan](#)
- [Manasseh](#)

translationNotes:

- **casting of lots** - A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in [19:1](#).
- **Kohathites** - This priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. (See: [How to Translate Names](#))
- **thirteen cities ... ten cities** - numbers of cities (See: [Numbers](#))

- **half tribe** - Half the tribe because the other half received their inheritance before crossing the Jordan River.

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:6-7

UDB:

⁶ To the people in the clans descended from Gershon, Israelite leaders assigned thirteen cities the areas that the tribes of Issachar, Asher, and Naphtali possessed, as well as the half tribe of Manasseh in region of Bashan.

⁷ To the people in the clans descended from Merari, the Israelite leaders assigned twelve cities in areas that the tribes of Reuben, Gad, and Zebulun possessed.

ULB:

⁶ Then the people descended from Gershon were given, by the casting of lots, thirteen cities from the clans of the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in Bashan.

⁷ The people who were descendants of Merari received twelve cities from the tribes of Reuben, Gad, and Zebulun.

translationWords:

- [Issachar](#)
- [Asher](#)
- [Naphtali](#)
- [Manasseh](#)
- [Bashan](#)
- [Reuben](#)
- [Gad](#)
- [Zebulun](#)

translationNotes:

- **Gershon** - Gershon was one of the sons of Levi. (See: [How to Translate Names](#))
- **casting of lots** - A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in [19:1](#).
- **Merari** - Merari was one of the sons of Levi. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:8-10**UDB:**

⁸ In this way, the Israelite leaders gave cities and pasturelands to the tribe of Levi, just as Yahweh had commanded Moses that they should do.

⁹ These are the names of the cities and surrounding pasturelands that the Israelite leaders assigned to the tribe of Levi in areas where the tribes of Judah and Simeon lived.

¹⁰ First, the Israelite leaders assigned cities to certain clans descended from Kohath, the clans of Aaron's descendants, those in the tribe of Levi who served as priests. The Israelite leaders threw lots first for these clans descended from Kohath.

ULB:

⁸ So the people of Israel gave, by casting lots, these cities (including their pasturelands) to the Levites, just as Yahweh had commanded by the hand of Moses. ⁹ From the tribes of Judah and Simeon, they assigned land to the following cities, here listed by name. ¹⁰ These cities were given to the descendants of Aaron, who were among the clans of the Kohathites, who in turn were from the tribe of Levi. For the first casting of lots had fallen to them.

translationWords:

- Israel, Israelites, nation of Israel
- Yahweh
- hand, right hand, to hand over
- Moses
- Judah
- Simeon
- Aaron

translationNotes:

- **Yahweh had commanded by the hand of Moses** - The phrase "by the hand of" here means that Yahweh used Moses as the agent to deliver his command. AT: "Yahweh had told Moses to command" (See: [Metonymy](#))
- **clans of the Kohathites** - The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. See how you translated this in [21:2](#). (See: [How to Translate Names](#))
- **casting of lots** - A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in [19:1](#).

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:11-12

UDB:

¹¹ The Israelite leaders assigned to them Kiriath Arba (which is now called Hebron), in the hill country of Judah (Arba had been the father of Anak). They also gave the pasturelands around the city. ¹² However, the Israelite leaders had already assigned the cultivated fields and villages surrounding Kiriath Arba to Caleb son of Jephunneh.

ULB:

¹¹ The Israelites gave them Kiriath Arba (Arba had been the father of Anak), the same place as Hebron, in the hill country of Judah, with the pasturelands around it. ¹² But the fields of the city and its villages were already given to Caleb son of Jephunneh, as his possession.

translationWords:

- [Hebron](#)
- [Caleb](#)
- [possess, possession](#)

translationNotes:

- **Arba had been the father of Anak** - This is background information about the name of the man who founded the city of Kiriath Arba. (See: [Background Information](#))
- **Anak** - This is the name of a man. (See: [How to Translate Names](#))
- **hill country** - An area of land with natural elevations, smaller than mountains.
- **pasturelands** - An area covered with grass or plants suitable for the grazing of livestock or cattle.
- **fields of the city** - Areas of open land, usually, planted with crops, belonging to and surrounding the city.
- **villages** - Small communities, usually smaller than a town.

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:13-16

UDB:

¹³ In this way, the Israelite leaders assigned Hebron to the descendants of Aaron, the priest. Hebron was one of the cities to which people could run if they accidentally killed a person. To Aaron's descendants they also gave the cities of Libnah, ¹⁴ Jattir, Eshtemoa, ¹⁵ Holon, Debir, ¹⁶ Ain, Juttah, and Bethshemesh—nine cities with all their pasturelands. These cities were located in the areas that the tribes of Judah and Simeon had possessed.

ULB:

¹³ To the descendants of Aaron the priest they gave Hebron with its pasturelands—which was a city of refuge for any who killed another unintentionally—and Libnah with its pasturelands, ¹⁴ Jattir with its pasturelands, and Eshtemoa with its pasturelands. ¹⁵ They also gave Holon with its pasturelands, Debir with its pasturelands, ¹⁶ Ain with its pasturelands, Juttah with its pasturelands, and Beth Shemesh with its pasturelands. There were nine cities that were given from these two tribes.

translationWords:

- [Aaron](#)
- [Hebron](#)
- [Beth Shemesh](#)

translationNotes:

- **Libnah ... Jattir ... Eshtemoa ... Holon ... Debir ... Ain ... Juttah** - These are all names of cities. (See: [How to Translate Names](#))
- **nine cities ... two tribes** - The number of cities and tribes in the passage. (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:17-19

UDB:

¹⁷ The Israelite leaders also gave the descendants of Aaron some cities in the area that the tribe of Benjamin possessed: Gibeon, Geba, ¹⁸ Anathoth, and Almon—four cities with all their pasturelands.

¹⁹ Altogether there were thirteen cities with their surrounding pastureland that the Israelite leaders assigned to the priests, the descendants of Aaron.

ULB:

¹⁷ From the tribe of Benjamin were given Gibeon with its pasturelands, Geba with its pasturelands, ¹⁸ Anathoth with its pasturelands, and Almon with its suburbs—four cities. ¹⁹ The cities given to the priests, the descendants of Aaron, were thirteen cities in all, including their pasturelands.

translationWords:

- [Benjamin](#)
- [Gibeon, Gibeonite](#)
- [priest, priesthood](#)
- [descendant, descended from](#)

translationNotes:

- **From the tribe of Benjamin were given Gibeon** - This can be stated in active form. AT: “The tribe of Benjamin gave Gibeon” (See: [Active or Passive](#))
- **Geba ... Anathoth ... Almon** - These are names of cities. (See: [How to Translate Names](#))
- **thirteen cities** - “13 cities” (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:20-22**UDB:**

²⁰ The other clans descended from Kohath received four cities in the area that the tribe of Ephraim possessed.

²¹ Those cities were Shechem (which was one of the cities to which people could run if they killed someone unintentionally), Gezer, ²² Kibzaim, and Bethhoron—four cities with all their pasturelands.

ULB:

²⁰ As for the rest of the family of Kohath—those Levites who belong to the family of Kohath—they had cities given to them from the tribe of Ephraim by the casting of lots. ²¹ To them were given Shechem with its pasturelands in the hill country of Ephraim—a city of refuge for any who killed a person unintentionally—Gezer with its pasturelands, ²² Kibzaim with its pasturelands, and Beth Horon with its pasturelands—four cities in all.

translationWords:

- family
- Ephraim
- Shechem
- refuge, shelter

translationNotes:

- **the family of Kohath** - The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. (See: [How to Translate Names](#))
- **they had cities given to them** - This can be stated in active form. AT: "they received cities" (See: [Active or Passive](#))
- **casting of lots** - A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in [19:1](#).
- **Gezer ... Kibzaim ... Beth Horon** - names of cities (See: [How to Translate Names](#))
- **four cities in all** - This refers to the list by the total number. (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)

- Joshua 21 General Notes
- Joshua 21 Translation Questions

Joshua 21:23-24

UDB:

²³ These particular clans descended from Kohath also received four cities with their surrounding pasturelands in the area that the tribe of Dan possessed. These cities were Elteke, Gibbethon, ²⁴ Aijalon, and Gathrimmon—four cities with all their pasturelands.

ULB:

²³ From the tribe of Dan, the clan of Kohath was given Elteke with its pasturelands, Gibbethon with its pasturelands, ²⁴ Aijalon with its pasturelands, and Gathrimmon with its pasturelands—four cities in all.

translationWords:

- [Dan](#)

translationNotes:

- **From the tribe of Dan, the clan of Kohath was given Elteke** - This can be stated in active form. AT: “The tribe of Dan gave to the clan of Kohath Elteke” (See: [Active or Passive](#))
- **the clan of Kohath** - The priests in this group were descendants of Levi’s son Kohath. A portion of them were also descendants of Aaron, Kohath’s grandson. See how you translated a similar phrase in [21:20](#). (See: [How to Translate Names](#))
- **Elteke ... Gibbethon ... Aijalon ... Gathrimmon** - These are names of cities. (See: [How to Translate Names](#))
- **four cities** - This refers to the number of cities. (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:25-26

UDB:

²⁵ These clans descended from Kohath also received two cities from the area that the tribe of Manasseh possessed. These cities were Taanach and Gathrimmon—two cities with all their pasturelands.

²⁶ There were ten cities in all, together with their surrounding pasturelands, that these particular clans descended from Kohath received.

ULB:

²⁵ From the half tribe of Manasseh, the clan of Kohath was given Taanach with its pasturelands and Gathrimmon with its pasturelands—two cities. ²⁶ There were ten cities in all for the rest of the clans of the Kohathites, including their pasturelands.

translationWords:

- [tribe](#)
- [Manasseh](#)

translationNotes:

- **From the half tribe of Manasseh, the clan of Kohath was given Taanach** - This can be stated in active form. AT: “The half tribe of Manasseh gave to the clan of Kohath Taanach” (See: [Active or Passive](#))
- **Taanach ... Gathrimmon** - These are names of cities. (See: [How to Translate Names](#))
- **two cities ... ten cities in all** - numbers of cities listed (See: [Numbers](#))
- **clan of Kohath ... clans of the Kohathites** - The priests in this group were descendants of Levi’s son Kohath. A portion of them were also descendants of Aaron, Kohath’s grandson. See how you translated this in [21:2](#). (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:27

UDB:

²⁷ The Israelite leaders also threw lots in order to assign cities and their surrounding pasturelands to the clans descended from Gershon. These clans were also descendants of Levi.

So these clans received two cities from the area the tribe of Manasseh received—that is, the half of the tribe that had settled down on the east side of the Jordan River. Those cities were Golan in the region of Bashan, which was one of the cities to which people could run, and Beeshtarah—two cities with their pasturelands.

ULB:

²⁷ From the half tribe of Manasseh, to clans of Gershon, these were other Levite clans, and they gave Golan in Bashan with its pasturelands—a city of refuge for anyone who killed another unintentionally, along with Beeshterah with its pasturelands—two cities in all.

translationWords:

- [tribe](#)
- [Manasseh](#)
- [clan](#)
- [Levite, Levi](#)
- [Bashan](#)
- [refuge, shelter](#)

translationNotes:

- **From the half tribe of Manasseh, to clans of Gershon, these were other Levite clans, and they gave Golan** - This can be stated in active form. AT: “The half tribe of Manasseh, other Levite clans, received from the half tribe of Manasseh Golan” (See: [Active or Passive](#))
- **Golan ... Beeshterah** - names of cities (See: [How to Translate Names](#))
- **killed another unintentionally** - This refers to a death resulting from an action not intended to harm a person.
- **two cities** - number of cities (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:28-31

UDB:

²⁸ These clans also received some cities from the area that the tribe of Issachar possessed. Those cities were Kishion, Daberath, ²⁹ Jarmuth, and Engannim—four cities with their pasturelands.

³⁰ These clans received some cities from the area that the tribe of Asher possessed. These cities were Mishal, Abdon, ³¹ Helkath, and Rehob—four cities with their pasturelands.

ULB:

²⁸ To the clans of Gershon they also gave Kishion from the tribe of Issachar, along with its pasturelands, Daberath with its pasturelands, ²⁹ Jarmuth with its pasturelands, and Engannim with its pasturelands—four cities. ³⁰ From the tribe of Asher, they gave Mishal with its pasturelands, Abdon with its pasturelands, ³¹ Helkath with its pasturelands, and Rehob with its pasturelands—four cities in all.

translationWords:

- [Issachar](#)
- [Asher](#)

translationNotes:

- **To the clans of Gershon they also gave Kishion** - This can be stated in active form. AT: “The clans of Gershon also received Kishion” (See: [Active or Passive](#))
- **Kishion ... Daberath ... Jarmuth ... Engannim ... Mishal ... Abdon ... Helkath ... Rehob** - names of cities (See: [How to Translate Names](#))
- **From the tribe of Asher, they gave Mishal** - This can be stated in active form. AT: “They received from the tribe of Asher Mishal” (See: [Active or Passive](#))
- **four cities in all** - This refers to the number of cities listed. (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:32-33

UDB:

³² These clans received some cities from the area that the tribe of Naphtali possessed. These cities were Kedesh in the region of Galilee (one of the cities to which people could run if they killed a person unintentionally), Hammothdor, and Kartan—three cities with their pasturelands.

³³ Altogether, therefore, the Gershonite received thirteen cities, together with their surrounding pasturelands.

ULB:

³² From the tribe of Naphtali, they gave the clans of Gershon Kedesh in Galilee with its pasturelands—a city of refuge for anyone who killed another unintentionally; Hammothdor with its pasturelands, and Kartan with its pasturelands—three cities in all. ³³ There were thirteen cities in all, out of the clans of Gershon, including their pasturelands.

translationWords:

- [Naphtali](#)
- [Kedesh](#)
- [Galilee, Galilean](#)

translationNotes:

- **From the tribe of Naphtali, they gave the clans of Gershon Kedesh** - This can be stated in active form. AT: “The clans of Gershon received from the tribe of Naphtali Kedesh” (See: [Active or Passive](#))
- **Gershon** - This is the name of a person. (See: [How to Translate Names](#))
- **Hammothdor ... Kartan** - These are names of cities. (See: [How to Translate Names](#))
- **thirteen cities in all** - “13 cities in total” (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:34-35

UDB:

³⁴ The Israelite leaders also assigned cities to the rest of the Levites, that is, the people who belonged to the clans descended from Merari.

These clans received some cities in areas that the tribe of Zebulun possessed. These cities were Jokneam, Kartah, ³⁵ Dimnah, and Nahalal—four cities with their pasturelands.

ULB:

³⁴ To the rest of the Levites—the clans of Merari—were given out of the tribe of Zebulun: Jokneam with its pasturelands, Kartah with its pasturelands, ³⁵ Dimnah with its pasturelands, and Nahalal with its pasturelands—four cities in all.

translationWords:

- [Levite, Levi](#)
- [Zebulun](#)

translationNotes:

- **To the rest of the Levites—the clans of Merari—were given out of the tribe of Zebulun: Jokneam** - This can be stated in active form. AT: The rest of the Levites—the clans of Merari—received from the tribe of Zebulun Jokneam” (See: [Active or Passive](#))
- **Merari** - name of a person (See: [How to Translate Names](#))
- **Jokneam ... Kartah ... Dimnah ... Nahalal** - names of cities (See: [How to Translate Names](#))
- **four cities in all** - The cities are referred to in total as a number. (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:36-38**UDB:**

³⁶ The clans descended from Merari also received cities in the area that the tribe of Reuben possessed. These cities were Bezer, Jahaz, ³⁷ Kedemoth, and Mephaath—four cities with their pasturelands.

³⁸ The clans descended from Merari also received cities in the area that the tribe of Gad possessed. These cities were Ramoth, which was one of the cities in Gilead to which people could run if they killed a person unintentionally, and Mahanaim.

ULB:

³⁶ To the clans of Merari were given from the tribe of Reuben: Bezer with its pasturelands, Jahaz with its pasturelands, ³⁷ Kedemoth with its pasturelands, and Mephaath with its pasturelands—four cities. ³⁸ Out of the tribe of Gad they were given Ramoth in Gilead with its pasturelands—a city of refuge for any who killed another unintentionally—and Mahanaim with its pasturelands.

translationWords:

- [clan](#)
- [tribe](#)
- [Reuben](#)
- [Gad](#)
- [Gilead](#)

translationNotes:

- **To the clans of Merari were given from the tribe of Reuben: Bezer** - This can be stated in active form. AT: “The clans of Merari received from the tribe of Reuben Bezer” (See: [Active or Passive](#))
- **four cities** - This refers to the total number of cities. (See: [Numbers](#))
- **Bezer ... Jahaz ... Kedemoth ... Mephaath ... Ramoth** - names of cities (See: [How to Translate Names](#))
- **Out of the tribe of Gad they were given Ramoth** - This can be stated in active form. AT: “They received from the tribe of Gad Ramoth” (See: [Active or Passive](#))
- **Mahanaim** - This is the name of a city. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)

- Joshua 21 General Notes
- Joshua 21 Translation Questions

Joshua 21:39-40

UDB:

³⁹ There were also the cities of Heshbon, and Jazer—four cities in all, together with their pasturelands.

⁴⁰ In all the clans descended from Merari received twelve cities because the Israelite leaders had thrown lots for them.

ULB:

³⁹ The clans of Merari were also given Heshbon with its pasturelands, and Jazer with its pasturelands. These were four cities in all. ⁴⁰ All these were the cities of the several clans of Merari, who were from the tribe of Levi—twelve cities in all were given to them by the casting of lots.

translationWords:

- [Levite, Levi](#)

translationNotes:

- **The clans of Merari were also given Heshbon** - This can be stated in active form. AT: “The clans of Merari also received Heshbon” (See: [Active or Passive](#))
- **Heshbon ... Jazer** - These are names of cities. (See: [How to Translate Names](#))
- **twelve cities in all** - “12 cities in total” (See: [Numbers](#))
- **twelve cities in all were given to them by the casting of lots** - This can be stated in active form. AT: “they received these twelve cities by the casting of lots” (See: [Active or Passive](#))
- **casting of lots** - A random method of choosing to remove the choice from the leader’s will, often done with the idea that God will decide the outcome. See how you translated this in [19:1](#).

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:41-42

UDB:

⁴¹ So the Levites received all together forty-eight cities from the areas that the other tribes of Israel possessed, as well as the pasturelands belonging to those cities. ⁴² These cities each had surrounding pastureland.

ULB:

⁴¹ The cities of the Levites taken from the middle of the land possessed by the people of Israel were forty-eight cities, including their pasturelands. ⁴² These cities each had its surrounding pasturelands. It was this way with all these cities.

translationWords:

- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **The cities of the Levites taken from the middle of the land** - This can be stated in active form. AT: "The Levites received their cities from the middle of the land" (See: [Active or Passive](#))
- **forty-eight cities** - "48 cities" (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 21:43-45

UDB:

⁴³ It was in this way that Yahweh assigned to the Israelite people all the land that he had promised to give to their ancestors. The Israelite people took control of these areas and settled down in them. ⁴⁴ Just as he had promised their ancestors, Yahweh allowed them to have peace with the enemies that surrounded them. None of their enemies defeated them. Yahweh helped Israel defeat all their enemies. ⁴⁵ Yahweh kept every promise he made to the Israelites. Every promise came true.

ULB:

⁴³ So Yahweh gave to Israel all the land that he swore to give to their ancestors. The Israelites took possession of it and settled there. ⁴⁴ Then Yahweh gave them rest on every side, just as he had sworn to their ancestors. Not one of their enemies could defeat them. Yahweh gave all their enemies into their hand. ⁴⁵ Not one thing among all the good promises that Yahweh had spoken to the house of Israel failed to come true. All of them came to be.

translationWords:

- [Yahweh](#)
- [Israel, Israelites, nation of Israel](#)
- [possess, possession](#)
- [hand, right hand, to hand over](#)

translationNotes:

- **he swore** - “he gave an oath”
- **Not one of their enemies could defeat them** - This is stated in a negative way to strengthen the statement. AT: “They defeated every one of their enemies” (See: [Litotes](#))
- **gave all their enemies into their hand** - Here “into their hand” means “into their power.” AT: “gave them power to defeat all their enemies” (See: [Metonymy](#))
- **Not one thing among all the good promises that Yahweh had spoken to the house of Israel failed to come true** - This is stated in a negative way to strengthen the statement. AT: “Every one of the good promises that Yahweh had spoken to the house of Israel came true” (See: [Litotes](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 Translation Questions](#)

Joshua 22 General Notes

Structure and formatting

The division of the land is completed in this chapter. Additionally, the soldiers from the other side of the Jordan River were released to go home.

Special concepts in this chapter

The Tribes east of the Jordan River build a monument

The tribes east of the Jordan River said, “Let us now build an altar, not for burnt offerings nor for any sacrifices, but to be a witness between us and you, and between our generations after us, that we will perform the service of Yahweh before him, with our burnt offerings and with our sacrifices and with our peace offerings, so that your children will never say to our children in time to come, ‘You have no share in Yahweh.’” They went home even though the conquering of the land was not yet fully complete.

Links:

- [Joshua 22:01 Notes](#)

Joshua 22:1-3

UDB:

¹ Joshua then summoned the leaders of the Reubenites, Gadites, and the half tribe of Manasseh. ² He said to them, "You have done everything that Moses the servant of Yahweh, commanded you to do. You have also done what I commanded you to do. ³ For a long time you have helped the other tribes to defeat their enemies. You have obeyed everything that Yahweh your God taught you and commanded you to do.

ULB:

22 ¹ At that time Joshua called the Reubenites, the Gadites, and the half tribe of Manasseh. ² He said to them, "You have done everything that Moses the servant of Yahweh commanded you. You have obeyed my voice in all that I commanded you. ³ You have not deserted your brothers these many days, down to this present day, and you have fulfilled the duties required by the commandments of Yahweh your God.

translationWords:

- [Joshua](#)
- [Manasseh](#)
- [Moses](#)
- [servant, slave, slavery](#)
- [Yahweh](#)
- [command, to command, commandment](#)
- [obey, obedient, obedience](#)

translationNotes:

- **Reubenites** - people of the tribe of Reuben (See: [How to Translate Names](#))
- **Gadites** - people of the tribe of Gad (See: [How to Translate Names](#))
- **obeyed my voice** - Here "my voice" refers to the things that Joshua had said. AT: "obeyed everything I said" (See: [Metonymy](#))
- **You have not deserted your brothers** - This can be stated in a positive way. AT: "You have remained with your brothers" (See: [Litotes](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:4-6**UDB:**

⁴ He promised to give peace to your fellow Israelites, and he has done what he promised. So now you may go back to your homes, to the land that Moses gave to you, on the east side of the Jordan River. ⁵ Moses also commanded you to love Yahweh your God and to live your life as he wants you to live, obey his commands, to turn to him and turn away from all others as you worship him and serve him by everything that you think and everything that you do.”

⁶ Then Joshua blessed them and sent them away, so they went back to their tents.

ULB:

⁴ Now Yahweh your God has given rest to your brothers, just as he promised them. Therefore turn and go to your tents in the land you own, which Moses the servant of Yahweh gave you on the other side of the Jordan. ⁵ Just be very careful to observe the commandments and the law that Moses the servant of Yahweh commanded you, to love Yahweh your God, to walk in all his ways, to keep his commandments, and to cling to him and worship him with all your heart and with all your soul.”

⁶ So Joshua blessed them and sent them away, and they went back to their tents.

translationWords:

- God
- brother
- promise
- tent
- Jordan River
- worship
- heart
- soul
- bless, blessed, blessing

translationNotes:

- **to walk in all his ways** - A person obeying Yahweh is spoken of as if he were walking on Yahweh’s ways or roads. AT: “to obey everything he says” (See: **Metaphor**)
- **with all your heart and with all your soul** - The terms “heart” and “soul” are here used together to refer to the entire person. AT: “with all you think and feel” or “with your entire being” (See: **Synecdoche**)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:7-8

UDB:

⁷ Moses had given the region of Bashan, to the east of the Jordan River, to one half of the tribe of Manasseh, and Joshua had given land on the west side of the Jordan River to the other half of that tribe. When Joshua sent them away to their tents, he asked God to bless them. ⁸ He said to them, “Go back to your tents with much money with many animals and silver, gold, bronze, and iron, and with many beautiful clothes. But you should share the plunder from your enemies with your brothers and sisters.”

ULB:

⁷ Now to one-half of the tribe of Manasseh Moses had given an inheritance in Bashan, but to the other half Joshua gave an inheritance beside their brothers in the land west of the Jordan. Joshua sent them away to their tents; he blessed them ⁸ and said to them, “Return to your tents with much money, and with very much livestock, and with silver and gold, and with bronze and iron, and with very many garments. Divide the plunder from your enemies with your brothers.”

translationWords:

- [tribe](#)
- [Manasseh](#)
- [inherit, inheritance, heritage, heir](#)
- [Bashan](#)
- [Joshua](#)
- [brother](#)
- [tent](#)
- [livestock](#)
- [silver](#)
- [gold](#)
- [bronze](#)

translationNotes:

- **the Jordan** - This was a short name for the Jordan River.
- **iron** - a strong, hard, magnetic metal
- **plunder** - The winning army would take everything of value from the people they conquered.

Links:

- [Introduction to Joshua](#)

- Joshua 22 General Notes
- Joshua 22 Translation Questions

Joshua 22:9

UDB:

⁹ So the people of Reuben, Gad, and the half tribe of Manasseh left the other people of Israel at Shiloh in the region of Canaan. They returned home to the region of Gilead, which belonged to them, because Moses had assigned it to them by Yahweh's command.

ULB:

⁹ So the descendants of Reuben, the descendants of Gad, and the half tribe of Manasseh returned home, leaving the people of Israel at Shiloh, which is in the land of Canaan. They left to go to the region of Gilead, to their own land, which they themselves possessed, in obedience to the commandment of Yahweh, by the hand of Moses.

translationWords:

- descendant, descended from
- Reuben
- Gad
- Manasseh
- Israel, Israelites, nation of Israel
- Shiloh
- Canaan, Canaanite
- Gilead
- possess, possession
- obey, obedient, obedience
- Moses

translationNotes:

- **the commandment of Yahweh, by the hand of Moses** - The phrase "by the hand of" here means that Yahweh used Moses as the agent to deliver his command. AT: "the commandment that Yahweh told Moses to give to you" (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:10-11

UDB:

¹⁰ They arrived at the western bank of the Jordan River in the land of Canaan. There the people of Reuben, Gad, and the half tribe of Manasseh built an altar—a very large and impressive altar. ¹¹ The other people of Israel heard about this altar; they were concerned about what the people of Reuben, Gad, and the half tribe of Manasseh had built. It was an altar at the entrance to the land of Canaan. It was built at the city of Geliloth, near the Jordan, on the side that was part of the land of Israel.

ULB:

¹⁰ When they came to the Jordan that is in the land of Canaan, the Reubenites and the Gadites and the half tribe of Manasseh built an altar beside the Jordan, a very large and prominent altar. ¹¹ The people of Israel heard about this and said, “Look! The people of Reuben, Gad, and the half tribe of Manasseh have built an altar at the front of the land of Canaan, at Geliloth, in the region near the Jordan, on the side that belongs to the people of Israel.”

translationWords:

- [Jordan River](#)
- [Canaan, Canaanite](#)
- [altar](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **the Jordan** - This was a short name for the Jordan River.
- **at the front of the land of Canaan** - The Israelite tribes who lived across the Jordan River would enter Canaan at the place where they built the altar. This place is spoken of as if it was the “front” or “entrance” to Canaan where the other tribes lived. AT: “at the entrance to the land of Canaan” (UDB) (See: [Metaphor](#))
- **Geliloth** - name of a city (See [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:12**UDB:**

¹² The people of Israel heard of this, and the whole assembly of the people came together at Shiloh. They decided to go to war against them because of this altar.

ULB:

¹² When the people of Israel heard of it, the whole assembly of the people of Israel gathered together at Shiloh to go up to make war against them.

translationWords:

- [assembly, assemble](#)
- [Shiloh](#)

translationNotes:

- **war** - a state of armed conflict between two nations or people groups

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:13-14**UDB:**

¹³ But first, the Israelites sent Phinehas son of Eleazar and the leader of all the priests, to talk with the people of Reuben, Gad, and Manasseh. ¹⁴ They also sent one leader from each of the ten tribes of Israel west of the Jordan River. Each of the leaders was an important leader in his own clan.

ULB:

¹³ Then the people of Israel sent messengers to the Reubenites, the Gadites, and the half tribe of Manasseh, in the land of Gilead. They also sent Phinehas son of Eleazar, the priest, ¹⁴ and with him ten leaders, one from each of the ancestral families of Israel, and every one of them was the head of a clan within the people of Israel.

translationWords:

- messenger
- Gilead
- Phinehas
- priest, priesthood
- family
- clan

translationNotes:

- **Eleazar** - name of man (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:15-16

UDB:

¹⁵ Those leaders went to the region of Gilead to talk to the people of Reuben, Gad, and the half tribe of Manasseh. They said, ¹⁶ "All the other Israelites are asking, 'What is this you have done? You have disobeyed the commands of God. You have turned against Yahweh by building your own altar here in this place. You you rebelled against the Yahweh.

ULB:

¹⁵ They came to the people of Reuben, Gad, and the half tribe of Manasseh, in the land of Gilead, and they spoke to them: ¹⁶ "The whole assembly of Yahweh says this, 'What is this unfaithfulness that you have committed against the God of Israel, by turning this day from following Yahweh by building yourself an altar this day in rebellion against Yahweh?"

translationWords:

- [Yahweh](#)
- [unfaithful, unfaithfulness](#)
- [rebel, rebellious, rebellion](#)

translationNotes:

- **The whole assembly of Yahweh says this** - All the people of Israel are spoken of together in the singular as if they were one person. AT: "All the other Israelites are asking" (UDB)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:17-18

UDB:

¹⁷ Have you forgotten about how Yahweh punished us at Peor, when we turned away from him and worshiped other gods? Yahweh sent a deadly sickness among the people of Israel, and many died from it. ¹⁸ Have you, too, turned away from following Yahweh by building this altar? Since you have rebelled like this against him, Yahweh will be angry with all the people of Israel.'

ULB:

¹⁷ Was our sin at Peor not enough for us? Yet we have not even now cleansed ourselves from it. For that sin there came a plague on the assembly of Yahweh. ¹⁸ Must you also turn away from following Yahweh at this present day? If you also rebel against Yahweh today, tomorrow he will be angry with the whole assembly of Israel.

translationWords:

- [sin, sinful, sinner, sinning](#)
- [Yahweh](#)
- [angry, anger](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **Was our sin at Peor not enough for us?** - This question emphasizes how serious their previous sin was. This can be written as a statement. AT: "We had already sinned terribly at Peor!" (See: [Rhetorical Question](#))
- **Peor** - This is name of a place. Translate the same way as in [13:20](#). (See: [How to Translate Names](#))
- **we have not even now cleansed ourselves from it** - This can be stated in positive form. AT: "we are still dealing with the guilt of that sin" (See: [Litotes](#))
- **Must you also turn away from following Yahweh at this present day?** - This question is used to rebuke the people for their sin. This can be written as a statement. AT: "You must not turn away from following Yahweh today!" (See: [Rhetorical Question](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:19-20**UDB:**

¹⁹ "If you think that Yahweh considers your land here is not suitable for worshipping him, come back to our land, where Yahweh's sacred tent is. We can share our land with you. But do not rebel against Yahweh or against us by building another altar for Yahweh our God. ²⁰ Surely you remember what happened when Zerah's son Achan refused to obey Yahweh's command to destroy everything in Jericho? That one man disobeyed God's command, but many other Israelites were punished for what he did."

ULB:

¹⁹ If the land that you possess is defiled, then you should pass over into the land where Yahweh's tabernacle stands and take for yourselves a possession among us. Only do not rebel against Yahweh, nor rebel against us by building an altar for yourselves other than the altar of Yahweh our God. ²⁰ Did not Achan son of Zerah break faith in the matter of those things that had been reserved for God? Did not wrath fall on all the people of Israel? That man did not perish alone for his iniquity."

translationWords:

- possess, possession
- defile, be defiled
- Yahweh
- tabernacle
- rebel, rebellious, rebellion
- altar
- wrath, fury
- perish, perishing, perishable
- iniquity

translationNotes:

- **Achan ... Zerah** - names of men (See: [How to Translate Names](#))
- **Did not Achan son of Zerah break faith in the matter of those things that had been reserved for God? Did not wrath fall on all the people of Israel?** - These questions are used to remind the people of the punishment for past sins. These questions can be written as statements. AT: "Achan son of Zerah sinned by taking things that had been reserved for God. And because of that God punished all the people of Israel!" (See: [Rhetorical Question](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:21-23

UDB:

²¹ The leaders of the tribes of Reuben, Gad, and the half tribe of Manasseh replied, ²² "Yahweh, the almighty God, knows why we did that, and we want you to know, too. If we have not been faithful to our promise to serve Yahweh, do not have any mercy on us, but take our lives. ²³ If we have built this altar so we can turn away from obeying Yahweh, or if we have built this altar to offer sacrifices, grain offerings, or sacrifices to promise friendship with him, in violation of the law, may Yahweh punish us and even take our lives.

ULB:

²¹ Then the tribes of Reuben, Gad, and the half tribe of Manasseh replied in answer to the heads of the clans of Israel: ²² "The Mighty One, God, Yahweh! The Mighty One, God, Yahweh!—He knows, and let Israel itself know! If it was in rebellion or in breach of faith against Yahweh, do not spare us on this day ²³ for having built an altar to turn ourselves away from following Yahweh. If we built that altar in order to offer on it burnt offerings, grain offerings, or peace offerings, then let Yahweh make us pay for it.

translationWords:

- [tribe](#)
- [God](#)
- [Yahweh](#)
- [faith](#)
- [burnt offering, offering by fire](#)
- [grain offering](#)
- [peace offering](#)

translationNotes:

- **If it was in rebellion ... let Yahweh make us pay for it** - The three tribes are making two hypothetical statements that they insist are not true. They did not build the altar to worship another god. (See: [Hypothetical Situations](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:24

UDB:

²⁴ No, we built this altar because we were afraid that your children might speak to our children one day in the future and ask, 'What have you to do with Yahweh, the God of Israel?'

ULB:

²⁴ No! We did it for fear that in time to come your children might say to our children, 'What have you to do with Yahweh, the God of Israel?'

translationWords:

- [children, child](#)

translationNotes:

- **General Information:** - The tribes of Reuben, Gad and the half tribe of Manasseh now give their answer.
- **your children might say to our children ... God of Israel?** - This is a hypothetical accusation that the three tribes think the children of the other tribes may make sometime in the future. (See: [Hypothetical Situations](#))
- **What have you to do with Yahweh, the God of Israel?** - The three tribes use this rhetorical question to emphasize the situation they are trying to avoid. This can be written as a statement. AT: "You have nothing to do with Yahweh, the God of Israel!" (See: [Rhetorical Question](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:25

UDB:

²⁵ We are afraid that they will say to our children, "Yahweh made the Jordan River to be a boundary between us and you people of Reuben and you people of Gad. You have nothing to do with Yahweh.' And your children might try to stop our children from worshipping Yahweh.

ULB:

²⁵ For Yahweh has made the Jordan a border between us and you. You people of Reuben and people of Gad, you have nothing to do with Yahweh.' So your children might make our children cease to worship Yahweh.

translationWords:

- [Reuben](#)
- [Gad](#)
- [children, child](#)
- [worship](#)

translationNotes:

- **General Information:** - The tribes of Reuben, Gad and the half tribe of Manasseh continue their answer.
- **For Yahweh has made the Jordan ... nothing to do with Yahweh** - This is the continuation of the hypothetical accusation that the three tribes think the children of the other tribes may make sometime in the future. (See: [Hypothetical Situations](#))
- **the Jordan** - This is a short name for the Jordan River.
- **So your children might make our children cease to worship Yahweh** - The three tribes built the altar to avoid this hypothetical situation from happening in the future. (See: [Hypothetical Situations](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:26-27**UDB:**

²⁶ So we said, 'Let us now build an altar, but not for bringing sacrifices nor for any offerings. ²⁷ Instead, we want it to be a monument to prove to you, to ourselves, and to all of our descendants after us, that we truly worship Yahweh. We indeed worship him by our burned sacrifices and our offerings, and our offerings to promise friendship with him. We built this altar so your descendants may never say to our descendants in the future, "Yahweh never gave you any portion of this land; you do not belong here."

ULB:

²⁶ So we said, 'Let us now build an altar, not for burnt offerings nor for any sacrifices, ²⁷ but to be a witness between us and you, and between our generations after us, that we will perform the service of Yahweh before him, with our burnt offerings and with our sacrifices and with our peace offerings, so that your children will never say to our children in time to come, "You have no share in Yahweh."

translationWords:

- [sacrifice, offering](#)
- [witness, eyewitness](#)

translationNotes:

- **General Information:** - The tribes of Reuben, Gad and the half tribe of Manasseh now give their answer.
- **to be a witness between us and you** - The altar is spoken of as if it were a witness that could testify to the rights of the three tribes. (See: [Metaphor](#))
- **so that your children will never say to our children in time to come, "You have no share in Yahweh."** - This is the hypothetical situation that the three tribes did not want to happen. (See: [Hypothetical Situations](#))
- **no share** - "no portion" or "no inheritance"

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:28-29

UDB:

²⁸ In the future, if your descendants say that, our descendants can say, ‘Look at the altar that our ancestors made! It is exactly like Yahweh’s altar at Shiloh, but we do not burn sacrifices on it. It is a monument which means that we and you together worship Yahweh!’ ²⁹ We certainly do not want to rebel against Yahweh or stop doing what he desires. This altar was never intended to be used for the sacrifices, for burning flour offerings or for making other sacrifices. We know that there is only one true altar for Yahweh our God and that it is in front of the sacred tent.”

ULB:

²⁸ So we said, ‘If this should be said to us or to our descendants in time to come, we would say, “Look! This is a copy of the altar of Yahweh, which our ancestors made, not for burnt offerings, nor for sacrifices, but as a witness between us and you.”’ ²⁹ May it be far from us that we should rebel against Yahweh, and today turn away from following him by building an altar for burnt offering, for grain offering, or for sacrifice, other than the altar of Yahweh our God that is before his tabernacle.”

translationWords:

- descendant, descended from
- altar
- tabernacle

translationNotes:

- **General Information:** - The tribes of Reuben, Gad and the half tribe of Manasseh now finish their answer.
- **If this should be said ... a witness between us and you.** - The three tribes are describing their potential answer to an accusation that might or might not be made at a future time. (See: [Hypothetical Situations](#))
- **May it be far from us that we should rebel** - The unlikely chance that they would rebel is spoken of as if it is something that is a great distance away from them. AT: “We would certainly not rebel” (See: [Idiom](#))
- **turn away from following him** - To stop following Yahweh is spoken of as if they were turning away from him. AT: “stop following him” (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)

- Joshua 22 General Notes
- Joshua 22 Translation Questions

Joshua 22:30-31

UDB:

³⁰ When Phinehas the priest and the other ten leaders of the people of Israel heard what the people of Reuben, Gad, and Manasseh said, they were pleased. ³¹ So Phinehas said to them, "Now we know that Yahweh is with all of us Israelites, and that you were not rebelling against him when you built that altar. Because what you did did not break Yahweh's laws, we are sure that he will not punish us."

ULB:

³⁰ When Phinehas the priest and the leaders of the people, that is, the heads of the clans of Israel who were with him, heard the words that the people of Reuben, Gad, and Manasseh said, that it was good in their eyes. ³¹ Phinehas son of Eleazar the priest said to the people of Reuben, Gad, and Manasseh, "Today we know that Yahweh is among us, because you have not committed this breach of faith against him. Now you have rescued the people of Israel out of the hand of Yahweh."

translationWords:

- [Phinehas](#)
- [priest, priesthood](#)
- [faith](#)
- [hand, right hand, to hand over](#)

translationNotes:

- **heard the words** - Here "words" refers to the message that is formed from the words. AT: "heard the message" (See: [Synecdoche](#))
- **was good in their eyes** - Here "in their eyes" means "in their opinion." (See: [Idiom](#))
- **committed this breach of faith against him** - "broken your promise to him"
- **you have rescued the people of Israel out of the hand of Yahweh** - Here "the hand of Yahweh" refers to his punishment. Protecting the people is spoken of as rescuing them from his hand. AT: "you have kept Yahweh from punishing us" (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:32-33

UDB:

³² Then Phinehas and the Israelite leaders left the people of the tribes of Reuben and Gad in the region of Gilead, and returned to Canaan. There they told the other Israelites what had happened. ³³ They were pleased, and they thanked God. They did not talk anymore about fighting against the people of the tribes of Reuben and Gad and destroying everything in their land.

ULB:

³² Then Phinehas son of Eleazar the priest, and the leaders returned from the Reubenites and the Gadites, out of the land of Gilead, back to the land of Canaan, to the people of Israel, and brought back word to them. ³³ Their report was good in the eyes of the people of Israel. The people of Israel blessed God and spoke no more about making war against the Reubenites and the Gadites, in order to destroy the land where they had settled.

translationWords:

- [Gilead](#)
- [Canaan, Canaanite](#)
- [bless, blessed, blessing](#)

translationNotes:

- **Their report was good in the eyes of the people** - Here “good in the eyes” means “accepted.”
AT: “The people accepted the report of the leaders.” (See: [Idiom](#))
- **destroy the land** - “destroy everything in the land”

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 22:34**UDB:**

³⁴ The people of the tribes of Reuben and Gad named their new altar “Reminder,” and they said, “It is a reminder to us all that Yahweh is God.”

ULB:

³⁴ The Reubenites and the Gadites named the altar “Witness,” for they said, “It is a witness between us that Yahweh is God.”

translationWords:

- [witness, eyewitness](#)
- [Yahweh](#)
- [God](#)

translationNotes:

- **for they said** - This refers to the Reubenites and Gadites.
- **It is a witness between us** - The altar is spoken of as if it were a witness that could testify for the three tribes. (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 Translation Questions](#)

Joshua 23 General Notes

Special concepts in this chapter

Joshua's final words to Israel (Joshua 23-24)

“Do not marry with the heathen people but drive them out.”

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. Intermarriage was much worse and would come to cause Israel great trouble. (See: [false god](#), [foreign god](#), [god](#), [goddess](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Joshua 23:01 Notes](#)

Joshua 23:1-3

UDB:

¹ A long time later, by the time Yahweh had allowed the Israelites to live in peace, without fearing any longer any enemies, Joshua had become very old.

² Joshua called for all of Israel's elders and leaders, together with their judges and officers, to come and listen to him. When they arrived, he began to speak to them: "I am now very old. ³ We have all seen what Yahweh our God has done to all the nations in this land. Yahweh our God has fought for us.

ULB:

23 ¹ After many days, when Yahweh had given rest to Israel from all their enemies that around them, and Joshua was old and well advanced in years. ² Joshua called for all Israel—for their elders, for their leaders, for their judges, and for their officers—and he said to them, "I am very old. ³ You have seen everything that Yahweh your God has done to all these nations for your sake, for it is Yahweh your God who has fought for you.

translationWords:

- [Yahweh](#)
- [Israel, Israelites, nation of Israel](#)
- [Joshua](#)
- [elder](#)
- [judge](#)
- [nation](#)

translationNotes:

- **very old** - lived for many years

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 Translation Questions](#)

Joshua 23:4-5

UDB:

⁴ I have given to you the nations that remain. Their lands will also be your permanent possession for the tribes of Israel, just as are the lands of the people groups that our people destroyed when I was leading them—all those other nations that the Israelites destroyed from the Jordan to the Mediterranean Sea when I was the leader. ⁵ Yahweh your God will force those people out from their lands. He will capture their lands from them, in order that you might settle down in those lands. This is what he has promised to do for you.

ULB:

⁴ Look! I have assigned to you the nations that remain to be conquered as an inheritance for your tribes, along with all the nations I have already destroyed, from the Jordan to the Great Sea in the west. ⁵ Yahweh your God will drive them out. He will push them out from you. He will seize their land, and you will take possession of their land, just as Yahweh your God promised to you.

translationWords:

- inherit, inheritance, heritage, heir
- tribe
- the sea, the Great Sea, the western sea, Mediterranean Sea
- Yahweh
- God
- possess, possession
- promise

translationNotes:

- **the Jordan** - This is a short name for the Jordan River.
- **in the west** - This indicates the direction of the setting sun.

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 Translation Questions](#)

Joshua 23:6-8

UDB:

⁶ Pay careful attention so that you obey all that are written in the book of laws that Moses wrote down. Do not disobey them or change any of them. ⁷ If you obey the law of Moses, you will not mix our people with those people groups. Do not even mention the names of their gods, and do use the names of their gods when you make promises or take oaths. Do not worship those gods or bow down to them. ⁸ Come close to Yahweh, as you have been doing, and do not turn away from him.

ULB:

⁶ So be very strong, so that you keep and do all that is written in the book of the law of Moses, turning aside from it neither to the right hand nor to the left, ⁷ so you may not mix with these nations that remain among you or mention the names of their gods, swear by them, worship them, or bow down to them. ⁸ Instead, you must cling to Yahweh your God just as you have done to this day.

translationWords:

- written
- law, law of Moses, God's law, law of Yahweh
- nation
- name
- false god, foreign god, god, goddess
- oath, swear, swear by
- worship

translationNotes:

- **turning aside from it neither to the right hand nor to the left** - Disobeying the commands of the law of Moses is spoken of as turning to the right or to the left away from a path. (See: [Metaphor](#))
- **you may not mix** - Possible meanings are 1) having close friendship with them or 2) intermarrying with them.
- **mention** - to speak of
- **their gods** - This refers to the gods of the remaining nations.
- **cling to Yahweh** - "hold tightly to Yahweh." Believing in Yahweh is spoken of as if they were holding tightly onto him. AT: "continue to believe in Yahweh" (See: [Metaphor](#))
- **to this day** - "until the present time"

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 Translation Questions](#)

Joshua 23:9-11

UDB:

⁹ Yahweh has forced many great and powerful nations to get out of your way as you advanced. No one has been able to stop you. ¹⁰ Any single soldier among you will be able to cause a thousand men of war in the army of your enemy, to run away, because Yahweh your God fights for you. That is what he promised to do. ¹¹ So do all you can to love Yahweh your God.

ULB:

⁹ For Yahweh has driven out before you large, strong nations. As for you, no one has been able to stand before you to this present day. ¹⁰ Any single man of your number will make a thousand run away, for Yahweh your God, is the one who fights for you, just as he promised you. ¹¹ Pay particular attention, so that you love Yahweh your God.

translationWords:

- [nation](#)
- [God](#)
- [love](#)

translationNotes:

- **to stand before you** - Here “stand” represents holding ground in a battle. The word “you” refers to the entire nation of Israel. (See: [Metonymy](#) and [Forms of ‘You’ - Dual/Plural](#))
- **single** - “one” (See: [Numbers](#))
- **thousand** - “1,000” (See: [Numbers](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 Translation Questions](#)

Joshua 23:12-13

UDB:

¹² However, if you turn away from doing what Yahweh desires; if you come close to any of those people groups who survived the wars with our people, or if you marry them and become their friends, and they become friends with you, ¹³ then you can be sure that Yahweh our God will not help you force them out of your land. They will become like traps that will catch you. They will be like whips that strike your backs, and like thorns that will stick you in the eye. Your people group will become weaker and weaker until you die out in this land, this very good land that Yahweh our God has given to us.

ULB:

¹² But if you turn back and cling to the survivors of these nations who remain among you, or if you intermarry with them, or if you come together with them and they with you, ¹³ then know for certain that Yahweh your God will no longer drive these nations out from among you. Instead, they will become a snare and a trap for you, whips on your backs and thorns in your eyes, until you perish from this good land that Yahweh your God has given you.

translationWords:

- [perish, perishing, perishable](#)
- [good, goodness](#)

translationNotes:

- **cling to the survivors of these nations** - Accepting the beliefs of these nations is spoken of as holding tightly to them. AT: “accept the beliefs of the survivors of these nations” (See: [Metaphor](#))
- **a snare and a trap** - The words “snare” and “trap” mean basically the same thing. Together they speak of the other nations as if they were a deadly trap that will cause trouble for Israel. (See: [Doublet](#) and [Metaphor](#))
- **whips on your backs and thorns in your eyes** - These phrases speak of the troubles these nations will cause Israel as if they were as painful as whips and thorns. (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 Translation Questions](#)

Joshua 23:14-15

UDB:

¹⁴ It is almost time for me to die, like everyone else does. You know deep within you, that every single thing that Yahweh promised to do for you, he has done it. ¹⁵ He has given to you all the good things he promised. In the same way, the other things that he promised, things that are not good, will also happen if you do what is evil. In that case he will take your lives and your land away from you.

ULB:

¹⁴ Now I am going the way of all the earth, and you know with all your hearts and souls that not one word has failed to come true of all the good things that Yahweh your God promised about you. All these things have come about for you. Not one of them has failed. ¹⁵ But just as every word Yahweh your God promised you has been fulfilled, so Yahweh will bring on you all the evil things until he has destroyed you from this good land that Yahweh your God has given you.

translationWords:

- [heart](#)
- [soul](#)
- [promise](#)

translationNotes:

- **I am going the way of all the earth** - Joshua uses a polite term to refer to his death. AT: “I am going to die” (See: [Euphemism](#))
- **know with all your hearts and souls** - Here the words “hearts” and “souls” have similar meanings. Together they emphasize deep personal knowledge. (See: [Doublet](#))
- **not one word has failed to come true** - These words emphasize that Yahweh’s promises have all occurred. This can be stated in positive form. AT: “every word has come true” (See: [Double Negatives](#) and [Parallelism](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 Translation Questions](#)

Joshua 23:16

UDB:

¹⁶ If you do not obey the covenant between Yahweh and you, and if you leave him and go and worship other gods and bow down to them, Yahweh will become very angry with you, just as a fire starts from a spark. Very quickly he will take away your lives, and he will take away this good land from you, the same land he has now given to you.”

ULB:

¹⁶ He will do this if you break the covenant of Yahweh your God, which he commanded you to keep. If you go and worship other gods and bow down to them, then the anger of Yahweh will be kindled against you, and you will quickly perish from the good land that he has given you.”

translationWords:

- [covenant](#)
- [worship](#)
- [angry, anger](#)

translationNotes:

- **He will do this** - This refers to the punishment threatened in the previous verse.
- **worship other gods and bow down to them** - These two phrases mean basically the same thing. The second describes how the people “worship other gods.” (See: [Parallelism](#))
- **the anger of Yahweh will be kindled against you** - “Kindled” is a metaphor for the beginning of Yahweh’s anger, like a fire is “kindled” or started with “kindling” or very easy to start burning like dried grass or small twigs. AT: “Yahweh will begin to be angry with you” (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 Translation Questions](#)

Joshua 24 General Notes

Special concepts in this chapter

Joshua's instructions

In this chapter, Joshua gives the leaders and people instructions in preparation of his death. It was common in the ancient Near East for important leaders to do this. Unfortunately, the people of Israel did not listen to Joshua's instructions.

Links:

- [Joshua 24:01 Notes](#)

Joshua 24:1-2**UDB:**

¹ Joshua brought together the elders, leader, judges, and officers of the nation of Israel, and they presented themselves before God. ² Joshua said to all of them, "This is what Yahweh, the God we Israelite people worship, is saying: 'Long ago, your ancestors, including Abraham's father Terah and Abraham's younger brother Nahor, lived far beyond the Euphrates River, where they worshiped other gods.

ULB:

24 ¹ Then Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, for their leaders, for their judges, and for their officers, and they presented themselves before God. ² Joshua said to all the people, "This is what Yahweh, the God of Israel, says, 'Your ancestors long ago lived beyond the Euphrates River—Terah, the father of Abraham and the father of Nahor—and they worshiped other gods.

translationWords:

- Joshua
- tribe
- Israel, Israelites, nation of Israel
- Shechem
- elder
- judge
- God
- Euphrates River
- Abraham, Abram
- Nahor
- worship
- false god, foreign god, god, goddess

translationNotes:

- **Joshua gathered all the tribes of Israel** - Joshua's summons to the tribes is spoken of as if he gathered them together in a basket. AT: "Joshua asked all the tribes of Israel to meet with him" (See: [Metaphor](#))
- **presented themselves before** - "came and stood in front of" or "came before"
- **long ago** - "many years ago"
- **This is what** - Joshua begins to quote what Yahweh had said previously. The quotation continues until the end of verse 13.
- **Terah ... Nahor** - These are the names of men. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:3-4

UDB:

³ But I took your ancestor Abraham, and I led him into the land of Canaan. I gave him many descendants through his son Isaac. ⁴ I gave Isaac his own sons, Jacob and Esau. I gave Esau the hill country of Edom as his own, but I sent Jacob and his children went down to Egypt, where they lived for many years.

ULB:

³ But I took your father from beyond the Euphrates and led him into the land of Canaan and gave him many descendants through his son Isaac. ⁴ Then to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt.

translationWords:

- [ancestor, father, forefather](#)
- [Canaan, Canaanite](#)
- [descendant, descended from](#)
- [Isaac](#)
- [Jacob, Israel](#)
- [Esau](#)
- [possess, possession](#)
- [Egypt, Egyptian](#)

translationNotes:

- **General Information:** - Joshua continues quoting what Yahweh said about his dealings with his people.
- **Seir** - name of a place or location (See: [How to Translate Names](#))
- **went down** - Egypt was lower in elevation than the land of Canaan. AT: “traveled”

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:5-6

UDB:

⁵ I sent Moses and his brother Aaron to Egypt, and I caused the people of Egypt to suffer many terrible plagues. After that, I brought your people out of Egypt. ⁶ When I brought your ancestors out of Egypt, they came to the sea. The Egyptian army pursued them with chariots and on horseback, as far as the Sea of Reeds.”

ULB:

⁵ I sent Moses and Aaron, and I afflicted the Egyptians with plagues. After that, I brought you out. ⁶ I brought your ancestors out of Egypt, and you came to the sea. The Egyptians pursued them with chariots and horsemen as far as the Sea of Reeds.

translationWords:

- [Moses](#)
- [Aaron](#)
- [afflict, affliction](#)
- [Egypt, Egyptian](#)
- [plague](#)
- [chariot](#)
- [horsemen](#)
- [Sea of Reeds, Red Sea](#)

translationNotes:

- **General Information:** - Joshua continues quoting what Yahweh said about his dealings with his people.
- **brought you out ... brought your ancestors out** - Yahweh continually alternates between these two phrases, which both refer to all the Israelites, past and present. The word “you” is plural throughout this speech and refers to the entire nation of Israel. See: [Forms of ‘You’ - Dual/Plural](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:7

UDB:

⁷ Joshua continued to speak: "When you pleaded to Yahweh for help, he caused darkness to come between the nation of Israel and the Egyptian army, and he covered the Egyptian army with the waters of the sea so that your enemies were drowned. This is what Yahweh says: 'You saw what I did in Egypt. You lived in the desert for many years.

ULB:

⁷ When your ancestors called out to Yahweh, he put darkness between you and the Egyptians. He brought the sea to come over them and cover them. You saw what I did in Egypt. Then you lived in the wilderness for a long time.

translationWords:

- [Yahweh](#)
- [darkness](#)
- [Egypt, Egyptian](#)
- [desert, wilderness](#)

translationNotes:

- **General Information:** - Joshua continues quoting what Yahweh said about his dealings with his people.
- **your ancestors ... you** - Yahweh continually alternates between these two phrases, which both refer to all the Israelites, past and present. The word "you" is plural throughout this speech and refers to the entire nation of Israel. See: [Forms of 'You' - Dual/Plural](#)
- **the sea** - This refers to the Sea of Reeds.
- **in the wilderness** - an uninhabited area, a desert

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:8

UDB:

⁸ Then I brought you to the land of the Amorites, who lived on the east side of the Jordan River (the other side of the Jordan River from us here today). They fought against you, but I made you defeat them and destroy them; you captured their land. But I was the one who actually destroyed them, and I let you see everything that I did for you.

ULB:

⁸ I brought you to the land of the Amorites, who lived on the other side of the Jordan. They fought with you, and I gave them into your hand. You took possession of their land, and I destroyed them before you.

translationWords:

- [Amorite](#)
- [Jordan River](#)
- [possess, possession](#)

translationNotes:

- **General Information:** - Joshua continues quoting what Yahweh said about his dealings with his people.
- **you** - The word “you” is plural throughout this speech and refers to the entire nation of Israel. See: [Forms of ‘You’ - Dual/Plural](#))
- **the Jordan** - This is a short name for the Jordan River.
- **gave them into your hand** - Here “hand” refers to power. AT: “enabled you to conquer them” (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:9-10

UDB:

⁹ Then Balak son of Zippor, king of Moab, prepared his army and attacked Israel. He sent for Beor's son Balaam, and he told him to call for a curse from Yahweh on your people. ¹⁰ But I would not listen to Balaam. Instead, I made him bless you, and I saved you from his curse.

ULB:

⁹ Then Balak son of Zippor, king of Moab, got up and attacked Israel. He sent and called for Balaam son of Beor, to curse you. ¹⁰ But I did not listen to Balaam. Indeed, he blessed you. So I rescued you out of his hand.

translationWords:

- [king](#)
- [Moab, Moabite, Moabites](#)
- [Balaam](#)
- [curse, cursed](#)
- [bless, blessed, blessing](#)

translationNotes:

- **General Information:** - Joshua continues quoting what Yahweh said about his dealings with his people.
- **Balak ... Zippor** - men's names (See: [How to Translate Names](#))
- **you** - The word "you" is plural throughout this speech and refers to the entire nation of Israel. See: [Forms of 'You' - Dual/Plural](#))
- **rescued you out of his hand** - Here "hand" refers to power. AT: "enabled you to overcome him" (See: [Metonymy](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:11-12

UDB:

¹¹ Then you all crossed the Jordan River and came to Jericho. The leaders of Jericho fought against you, as did the armies of the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. I made all of you more powerful than they were, and you defeated them all. ¹² I am the one who caused them to panic. They acted as if they were being chased by hornets. And you drove out the two kings of the Amorites as your army moved ahead and pushed them away. But it was not because of your swords or your bows and arrows, but it was because that I, Yahweh, was fighting on your side.

ULB:

¹¹ You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. I gave you victory over them and put them under your control. ¹² I sent the hornet before you, which drove them and the two kings of the Amorites out before you. It did not happen by your sword or by your bow.

translationWords:

- Jordan River
- Jericho
- Amorite
- Perizzite
- Canaan, Canaanite
- Hittite
- Girgashites
- Hivite
- Jebusites, Jebus
- sword
- bow and arrow

translationNotes:

- **General Information:** - Joshua continues quoting what Yahweh said about his dealings with his people.
- **You** - The word “you” is plural throughout this speech and refers to the entire nation of Israel. See: [Forms of ‘You’ - Dual/Plural](#))
- **the Jordan** - This is a short name for the Jordan River.

- **the hornet** - A small fast flying stinging insect that lives in colonies. Here, many “hornets” are spoken of as only one.

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:13**UDB:**

¹³ So I gave you a land that you had not cleared or plowed, and I gave you cities that you did not build. Now you live in those cities, and you eat the grapes from grapevines that you did not plant, and you eat olives from trees that you did not plant.'

ULB:

¹³ I gave you land on which you had not worked and cities that you had not built, and now you live in them. You eat the fruit of vineyards and olive orchards that you did not plant.'

translationWords:

- [fruit, fruitful](#)
- [vineyard](#)
- [olive](#)

translationNotes:

- **General Information:** - Joshua finishes quoting what Yahweh said about his dealings with his people.

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:14-15**UDB:**

¹⁴ Joshua continued to speak: "Now be afraid and be in awe of Yahweh. Worship him sincerely, and be faithful when you make promises to him. Throw away the idols that your ancestors worshiped when they lived on the far side of the Euphrates River, and when they lived in Egypt. Worship Yahweh alone. ¹⁵ If you do not want to worship Yahweh, then decide today what gods you will worship. In that case, you must decide whether you will worship the gods of your ancestors, the gods that they worshiped when they lived on the other side of the Euphrates River, or whether you will worship the gods of the Amorites, the gods that those people worshiped in this land where you now live. But as for me and my family, we will worship Yahweh."

ULB:

¹⁴ Now fear Yahweh and worship him with all integrity and faithfulness; get rid of the gods that your ancestors worshiped beyond the Euphrates and in Egypt, and worship Yahweh. ¹⁵ If it seems wrong in your eyes for you to worship Yahweh, choose for yourselves this day whom you will serve, whether the gods your ancestors worshiped beyond the Euphrates, or the gods of the Amorites, in whose land you live. But as for me and my house, we will worship Yahweh."

translationWords:

- Yahweh
- worship
- integrity
- faithful, faithfulness
- false god, foreign god, god, goddess
- Euphrates River
- Egypt, Egyptian
- Amorite
- house

translationNotes:

- **If it seems wrong in your eyes** - Here "your eyes" is double metonymy. It refers first to their sight, but sight is then associated with desire. AT: "If you do not want" (UDB) (See: **Metonymy**)
- **my house** - This represents his family that lives in his house. AT: "my family" (See: **Metonymy**)

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:16-18**UDB:**

¹⁶ The Israelite people answered, "We will always worship Yahweh! We promise that we will never worship or bow down to any other gods! ¹⁷ It was Yahweh who brought our ancestors up out of Egypt. He rescued us from that land, where they were slaves. We saw him perform great miracles, and he protected us when we were traveling. He protected us wherever we went; he kept us safe from the armies of many kings. We became a great nation, and we have entered this land. ¹⁸ Yahweh drove out all the people before us. He defeated the Amorites, who lived in the land. So we will worship and bow down to Yahweh, for he is our God."

ULB:

¹⁶ The people answered and said, "We would never forsake Yahweh to serve other gods, ¹⁷ for it is Yahweh our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight, and who preserved us in all the way that we went, and among all the nations through whom we passed. ¹⁸ Then Yahweh drove out before us all the peoples, including the Amorites who lived in the land. So we too will worship Yahweh, for he is our God."

translationWords:

- **people group, peoples, the people, a people**
- **forsake, forsaken, forsook**
- **Yahweh**
- **God**
- **Egypt, Egyptian**
- **servant, slave, slavery**
- **sign, proof, reminder**
- **nation**
- **Amorite**
- **worship**

translationNotes:

- **us and our ancestors ... we** - The people speak as if they were present with their ancestors, and interchange the words "us" and "we" with "our ancestors." See: **Forms of 'You' - Dual/Plural**)
- **house of slavery** - Here "house" is an idiom that refers to the location of their slavery. AT: "place where we were slaves" (See: **Idiom**)
- **nations through whom we passed** - "nations that we passed through"

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:19-20

UDB:

¹⁹ But Joshua replied to the people, "You cannot serve Yahweh! He is a holy God, and he will not allow you to worship other gods. He will not forgive you for breaking his laws, or when you sin, ²⁰ if you forsake Yahweh and worship other gods. If you forget him, he will turn and do the same harm to you as he did to your enemies, and he will burn you as with fire! He will do all this to, after he has been so good to you—if you turn your back on him and leave him."

ULB:

¹⁹ But Joshua said to the people, "You cannot serve Yahweh, for he is a holy God; he is a jealous God; he will not forgive your transgressions and sins. ²⁰ If you forsake Yahweh and worship foreign gods, then he will turn and do you harm. He will consume you, after he has done good to you."

translationWords:

- [Joshua](#)
- [Yahweh](#)
- [holy, holiness](#)
- [God](#)
- [jealous, jealousy](#)
- [forgive, forgiveness](#)
- [transgress, transgression](#)
- [sin, sinful, sinner, sinning](#)
- [forsake, forsaken, forsook](#)
- [foreigner, foreign, alien](#)
- [turn, turn away, turn back](#)
- [consume](#)

translationNotes:

- **people** - This refers to the Israelites.
- **he is a jealous God** - God wants his people to worship only him.
- **He will consume you** - Yahweh's anger is spoken of as if he was a fire that would destroy them. AT: "He will destroy you as with fire" (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)

- Joshua 24 Translation Questions

Joshua 24:21-23**UDB:**

²¹ But the people answered Joshua, “No, we will worship Yahweh.”

²² Then Joshua said, “You are bearing witness to what you have said. You have chosen Yahweh and you are promising to worship him alone.” They replied, “Yes, that is what we promise to do.”

²³ Then Joshua said, “You must throw away all the other idols you have with you, and with all the strength you have within you, you must turn to Yahweh and worship him as your God, and no other.”

ULB:

²¹ But the people said to Joshua, “No, we will worship Yahweh.” ²² Then Joshua said to the people, “You are witnesses against yourselves that you have chosen for yourselves Yahweh, to worship him.” They said, “We are witnesses.” ²³ “Now put away the foreign gods that are with you, and turn your heart to Yahweh, the God of Israel.”

translationWords:

- [Joshua](#)
- [worship](#)
- [Yahweh](#)
- [witness, eyewitness](#)
- [false god, foreign god, god, goddess](#)
- [heart](#)
- [God](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **people** - This refers to the Israelites.
- **turn your heart to Yahweh** - Deciding to obey Yahweh only is spoken of as turning their heart towards him. Here “heart” represents the whole person. In this case, “heart” is plural because it refers to all the Israelites as a single group. However, it may be best to translate it in the plural since “your” is plural. AT: “turn yourselves to Yahweh” or “decide to obey Yahweh” (See: [Metaphor](#) and [Synecdoche](#) and [Forms of You](#))

Links:

- [Introduction to Joshua](#)

- Joshua 24 General Notes
- Joshua 24 Translation Questions

Joshua 24:24-26**UDB:**

²⁴ The people replied, “We will worship Yahweh, our God, and we will obey him alone.”

²⁵ On that same day, Joshua made a covenant with the people. There at Shechem, he wrote down for them all the decrees and laws that Yahweh commanded them to obey. ²⁶ He wrote down all the words that were in the book of the law of God. He took a great stone and set it up there at Shechem, under the large oak tree that grew beside the place where they worshiped Yahweh.

ULB:

²⁴ The people said to Joshua, “We will worship Yahweh our God. We will listen to his voice.” ²⁵ Joshua made a covenant with the people that day. He put in place decrees and laws at Shechem. ²⁶ Joshua wrote these words in the book of the law of God. He took a large stone and set it up there beneath the oak tree that was beside Yahweh’s sanctuary.

translationWords:

- Joshua
- worship
- Yahweh
- God
- voice
- covenant
- decree
- law, principle
- Shechem
- sanctuary

translationNotes:

- **people** - This refers to the Israelites.
- **We will listen to his voice** - Here “listen” means to obey. AT: “We will obey everything he tells us to do” (See: [Metonymy](#))
- **He put in place decrees and laws** - Establishing laws is spoken of as if Joshua physically set them in place like monuments. AT: “He established decrees and laws” or “He gave them laws and decrees to obey” (See: [Metaphor](#))
- **the book of the law of God** - This appears to be a continuation of the writings of Moses.
- **set it up there** - “placed it there”

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:27-28

UDB:

²⁷ Joshua said to all the people, “Look! This stone will bear testimony against us. This is the place where we promised that we would serve Yahweh. This stone will be a place to remember our promise to Yahweh, and a place to remind us of what will happen to us if we do not keep our promise to God.” ²⁸ Then Joshua sent the people away, and they went to the places that were assigned to them.

ULB:

²⁷ Joshua said to all the people, “Look, this stone will be a testimony against us. It has heard all the words Yahweh said to us. So it will be a witness against you, should you ever deny your God.” ²⁸ So Joshua sent the people away, each to his own inheritance.

translationWords:

- [Joshua](#)
- [testimony, testify](#)
- [Yahweh](#)
- [witness, eyewitness](#)
- [God](#)
- [inherit, inheritance, heritage, heir](#)

translationNotes:

- **people** - This refers to the Israelites.
- **this stone will be a testimony ... It has heard all the words** - The stone that Joshua set up is spoken of as if it were a person who heard what was spoken and would be able to testify about what was said. (See: [Personification](#))
- **should you ever** - “if you ever”

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:29-30

UDB:

²⁹ After these things happened, Joshua son of Nun, the servant of Yahweh, died. He was 110 years old when he died. ³⁰ They buried his body on his own property in Timnathserah. It is in the north hill country of Ephraim, north of Mount Gaash.

ULB:

²⁹ After these things Joshua son of Nun, the servant of Yahweh, died, being 110 years old. ³⁰ They buried him within the border of his own inheritance, at Timnath Serah, which is in the hill country of Ephraim, north of Mount Gaash.

translationWords:

- [Joshua](#)
- [servant, slave, slavery](#)
- [Yahweh](#)
- [inherit, inheritance, heritage, heir](#)
- [Ephraim](#)

translationNotes:

- **110 years old** - “one hundred and ten years old” (See: [Numbers](#))
- **Timnath Serah ... Mount Gaash** - names of places (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:31**UDB:**

³¹ The people of Israel worshiped Yahweh as long as the elders who had served with Joshua were alive; they had seen everything that Yahweh had done for Israel.

ULB:

³¹ Israel worshiped Yahweh all of Joshua's days, and all the days of the elders who outlived Joshua, those who had experienced everything that Yahweh had done for Israel.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [worship](#)
- [Yahweh](#)
- [Joshua](#)

translationNotes:

- **all of Joshua's days** - This is an idiom that refers to Joshua's entire life. (See: [Idiom](#))
- **outlived Joshua** - "lived longer than Joshua"

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 Translation Questions](#)

Joshua 24:32-33

UDB:

³² Joseph's bones, which the people of Israel had brought up out of Egypt, were buried at Shechem, in the piece of land that Jacob had bought long ago for the price of one hundred pieces of silver. He had bought it from Hamor, the father of Shechem. That piece of land became a permanent possession for Joseph's descendants. ³³ Eleazar son of Aaron, also died. They buried his body at Gibeah, the city that belonged to Phinehas, his son, in the hill country of Ephraim.

ULB:

³² The bones of Joseph, which the people of Israel brought up out of Egypt—they buried them at Shechem, in the piece of land that Jacob had bought from the sons of Hamor, the father of Shechem. He bought it for one hundred pieces of silver, and it became an inheritance for the descendants of Joseph. ³³ Eleazar son of Aaron also died. They buried him at Gibeah, the city of Phinehas his son, which had been given to him. It was in the hill country of Ephraim.

translationWords:

- [Joseph \(OT\)](#)
- [Israel, Israelites, nation of Israel](#)
- [Egypt, Egyptian](#)
- [Shechem](#)
- [Jacob, Israel](#)
- [Hamor](#)
- [Aaron](#)
- [Phinehas](#)
- [Ephraim](#)

translationNotes:

- **The bones of Joseph ... they buried them at Shechem**, - It may be helpful to change the order of the beginning of this sentence. AT: "The people of Israel brought the bones of Joseph up out of Egypt and buried them at Shechem"
- **one hundred pieces** - "100 pieces" (See: [Numbers](#))
- **Eleazar** - name of a man (See: [How to Translate Names](#))
- **Gibeah** - name of a place (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)

- Joshua 24 General Notes
- Joshua 24 Translation Questions

translationQuestions

Joshua 1

Q? What did Yahweh tell Joshua to do after the death of Moses?

A. Yahweh told Joshua to cross the Jordan and lead the people of Israel into the land that Yahweh would give them. [1:1-3]

Q? Why did Yahweh say that no one would be able to stand against Joshua?

A. Yahweh said that no one would be able to stand against Joshua because he would be with Joshua just as he had been with Moses. [1:5]

Q? What three things did Yahweh ask of Joshua?

A. Yahweh ask Joshua to be strong, courageous and to obey the law. [1:7]

Q? What did Yahweh ask Joshua to meditate upon day and night?

A. Yahweh ask Joshua to meditate day and night upon the book of the Law. [1:8]

Q? What did Joshua command the leaders of the people to do?

A. Joshua commanded the leaders of the people to command the people to prepare provisions for themselves to cross over the Jordan in three days. [1:11]

Q? What two things did Joshua say Moses had said Yahweh had commanded the Reubenites, the Gadites and half the tribe of Manasseh to call to mind?

A. The two things that Joshua said Moses had said Yahweh had commanded the Reubenites, the Gadites and half the tribe of Manasseh to call to mind are “Yahweh your God is giving you rest, and he is giving you this land.” [1:13]

Q? What did Joshua tell the Reubenites, the Gadites and half the tribe of Manasseh to do?

A. Joshua told the Reubenites, the Gadites and half the tribe of Manasseh to leave wives, children and livestock in the land Moses had given them beyond the Jordan, but the fighting men should cross the Jordan and help their brothers. [1:14]

Q? How did the people answer Joshua commands?

A. The people answered Joshua commands saying they would do what he said to do and go where he said to go. [1:16]

Joshua 2

Q? Where did the two spies from Shittim find lodging when Joshua sent them to spy on the land?

A. The two spies found lodging at the house of a prostitute named Rahab. [2:1]

Q? What did Rahab do with the spies when the king's men came looking for them?

A. When the king's men came to Rahab looking for the spies, she had hid them. [2:4]

Q? What did Rahab say to the king's men?

A. Rahab said to the king's men that the spies had been there, but had already left. [2:5]

Q? Why did Rahab tell the spies was the reason that she had hidden them.

A. Rahab told the spies that she had hidden them because she believed that Yahweh had given them the land. [2:9]

Q? What did Rahab say were the reasons she believed that Yahweh would give the Israelites the land?

A. Rahab said she believed Yahweh had given the Israelites the land because the waters of the Dead Sea had dried up allowing their escape from Egypt, and they had destroyed the Amorite kings. [2:10]

Q? What did Rahab ask the spies to do?

A. Rahab ask the spies to show mercy and to spare her and her family when they came to take the land. [2:12-13]

Q? What did the spies promise Rahab?

A. The spies promised Rahab that they would be merciful and faithful to her if she did not tell of their business. [2:14]

Q? What did the spies ask Rahab to do to be safe?

A. The spies ask Rahab to put a scarlet rope in her window and gather her entire family into her house. [2:18]

Q? What did the spies report to Joshua when they returned from Rahab's city?

A. The spies told Joshua everything that had happened, and that Yahweh was giving them the land. [2:23-24]

Joshua 3

Q? What did the officers tell the people to follow when the Levite priests carried it?

A. The officers told the people to follow the ark of the covenant when the Levite priests carried it. [3:3]

Q? Why did the priests tell the people to stay about 2000 cubits behind the ark of the covenant?

A. The priest told the people to stay behind the ark so they could see which way to go since they had never gone that way before. [3:4]

Q? What did Joshua say that Yahweh was going to do among the people on that day?

A. Joshua said that Yahweh was going to do “wonders” among the people that day. [3:5]

Q? What did Yahweh tell Joshua to say to the priests when they got to the Jordan River?

A. Yahweh told Joshua to tell the priests to stand still in the Jordan River. [3:8]

Q? What did Joshua tell the people would happen when the soles of the feet of the priests carrying the ark touched the Jordan River?

A. Joshua told the people the waters would be cut off when the soles of the feet of the priests carrying the ark touched the river. [3:13]

Q? Where did the people cross the Jordan River?

A. The people crossed the Jordan near Jericho. [3:16]

Q? What did the priests who carried the ark of the covenant do while the people crossed over?

A. The priests who carried the ark of the covenant remained in the middle of the Jordan River on dry ground while the people crossed over. [3:17]

Joshua 4

Q? What did Yahweh tell Joshua to command twelve men to take from the Jordan?

A. Yahweh told Joshua to command twelve men to take twelve stones from the dry ground in the middle of the Jordan where the priests were standing, and to bring them to the place where they were to spend the night. [4:3]

Q? What did Joshua say was the purpose of taking the stones to the place where they were to spend the night?

A. The stones would become a memorial to remind the people of Israel forever of what Yahweh had done. [4:7]

Q? Where did Joshua set up a monument of twelve stones?

A. Joshua set up a monument of twelve stones where the priests had stood on dry ground in the Jordan River. [4:9]

Q? About how many men equipped for war passed by Yahweh for battle on the plains of Jericho?

A. About 40,000 men equipped for war passed by Yahweh for battle on the plains of Jericho. [4:13]

Q? What happened when the priests who carried the ark of the covenant came up out of the Jordan River?

A. When the priests came up out of the Jordan, the waters of the Jordan returned to their place. [4:18]

Q? Where did Joshua set up the stones that came out of the Jordan?

A. Joshua set up the stones that came out of the Jordan at Gilgal. [4:20]

Q? Why did Joshua tell the people to tell their children what Yahweh had done for them at the Jordan?

A. Joshua told the people to tell their children what Yahweh had done for them at the Jordan in order to for all the peoples of the world to know that the hand of Yahweh is mighty. [4:24]

Joshua 5

Q? What happened to the hearts of the kings of the Amorites and the Canaanites when they heard how Yahweh had dried up the waters of the Jordan until the people of Israel had crossed over?

A. When the kings of the Amorites and the Canaanites heard how Yahweh had dried up the waters of the Jordan, their hearts melted and there was no longer any spirit in them. [05:1]

Q? What did Yahweh command Joshua to do with flint knives?

A. Yahweh commanded Joshua to circumcise all the males of Israel. [5:2]

Q? Why was Joshua commanded to circumcise all the males of Israel?

A. Joshua was commanded to circumcise all the males of Israel because the boys who had been born during the wanderings in the wilderness had not been circumcised. [5:6-7]

Q? What did the people of Israel keep on the fourteenth day of the month, in the evening, on the plains of Jericho?

A. The Israelites kept Passover on the fourteenth day of the month, in the evening, on the plains of Jericho. [5:10]

Q? What stopped coming on the day after the people of Israel ate from the produce of the land?

A. Manna stopped coming on the day after the people of Israel ate produce from the land. [5:12]

Q? Who did Joshua meet standing in front of him near Jericho?

A. Joshua met a man with a drawn sword in his hand. [5:13]

Q? What did Joshua say to the man with the drawn sword?

A. Joshua said to the man with the drawn sword, "Are you for us or for our enemies?" [5:14]

Q? Who did the man with the drawn sword say that he was?

A. The man with the drawn sword told Joshua that he was the commander of the army of Yahweh. [5:14]

Q? What did the commander of the army of Yahweh tell Joshua to do?

A. The commander of the army of Yahweh told Joshua to remove his sandals, because he was on holy ground. [5:15]

Joshua 6

Q? What did Yahweh promise to Joshua about Jericho?

A. Yahweh promised Joshua that he was giving Jericho into his hand. [6:1]

Q? How many times were the men of Israel to walk around the walls of Jericho for the first six days?

A. The men of Israel were to walk around the wall of Jericho one time each day for six days. [6:3]

Q? What did Yahweh tell the men to do on the seventh day?

A. Yahweh told the men to walk around Jericho seven times on the seventh day, and for the priests give blasts on their trumpets. [6:5]

Q? What did Yahweh say would happen if the men of Israel and the priests did this?

A. Yahweh said the the walls around Jericho would fall down if the men and the priests did this. [6:5]

Q? What did Joshua command the people not to do until the seventh day?

A. Joshua commanded the people not to shout until the seventh day. [6:10]

Q? Who did Joshua tell the people to let live when Yahweh gave them the city?

A. Joshua told the people to let Rahab and all in her house live because she had hidden the spies. [6:17]

Q? What things did Joshua tell the people were holy to Yahweh and must be brought to the treasury?

A. Joshua told the people that things made of silver, gold, iron and bronze were holy to Yahweh and must be brought to the treasury. [6:19]

Q? What did the people of Israel do when the walls of Jericho fell?

A. The people of Israel captured the city and destroyed all that were in the city by the edge of the sword. [6:21]

Q? What did Joshua command the two young men who had spied out the land to do? **A.** Joshua commanded the two spies to go into the prostitute's house and bring her and all who were with her out, as they swore to her. [6:22]

Q? What did Joshua say will happen to the man who tries to rebuild Jericho?

A. Joshua said that the man who tries to rebuild Jericho will be cursed. [6:26]

Joshua 7

Q? Why did Yahweh's anger burn against the people of Israel?

A. Yahweh's anger burned against the people of Israel because Achan took some things for himself that were dedicated to destruction. [7:1]

Q? What did the spies that were sent by Joshua to Ai report back to Joshua?

A. The spies that were sent to Ai reported to Joshua that only a small army could take Ai because there were few people there. [7:3]

Q? What happened to the smaller army of three thousand men who attacked Ai?

A. The smaller army which attacked Ai was driven away by the men of Ai and thirty-six were killed. [7:5]

Q? What did Joshua do when he learned of the defeat of his army at Ai?

A. When Joshua learned of the defeat of his army at Ai, he tore his garments, put dust on his head, and lay before the ark. [7:6]

Q? What did Yahweh tell Joshua was the reason his army was defeated at Ai?

A. Yahweh told Joshua that his army was defeated because Israel had sinned by stealing some of the things dedicated for destruction. [7:11]

Q? What did Yahweh tell Joshua to do?

A. Yahweh told Joshua to get up and consecrate the people to give over the things dedicated for destruction. [7:13]

Q? What did Yahweh say would happen to the one who had stolen the things dedicated to destruction?

A. Yahweh said that the one who had stolen the things dedicated to destruction would be burned as well as all he had. [7:15]

Q? What did Achan tell Joshua that he had taken?

A. Achan told Joshua that he had taken a beautiful coat, two hundred shekels of silver, and a bar of gold. [7:21]

Q? Where did Achan tell Joshua that he had hidden the things he had taken?

A. Achan told Joshua that he had hidden the things he had taken in the ground in the middle of his tent. [7:21]

Q? Where did Joshua and all Israel take Achan and all that he had?

A. Joshua and all Israel took Achan and all that he had to the valley of Achor. [7:24]

Q? What happened to Yahweh's burning anger?

A. Yahweh's burning anger was turned away. [7:26]

Joshua 8

Q? What did Yahweh tell Joshua to do in order to take the city of Ai?

A. Yahweh told Joshua to take all the people of war to Ai and set an ambush behind the city. [8:1-2]

Q? What were the people to do with the plunder from Ai?

A. Yahweh told the people they could take the plunder and cattle for themselves. [8:2]

Q? When did Joshua send the thirty thousand strong and courageous men to Ai?

A. Joshua sent the thirty thousand strong and courageous men to Ai at night. [8:3]

Q? What did Joshua plan to do with his men when they approached the city?

A. When Joshua approached the city with his men and the people of the city came out to attack, Joshua's men would run away like before. [8:4]

Q? What were Joshua's men to do with the city when they captured it?

A. When the men captured the city, they were to set it on fire. [8:8]

Q? What did the men of Ai do when the army of Joshua fled toward the wilderness?

A. The men of Ai pursued Joshua's army as they fled toward the wilderness, until not one man was left in the city. [8:15-17]

Q? What signal did Yahweh tell Joshua to give when he was ready for his army to take the city?

A. Yahweh told Joshua to point the spear he held in his hand toward Ai. [8:18]

Q? Who did the men of Israel capture alive and bring to Joshua?

A. The men of Israel captured alive the King of Ai and brought him to Joshua. [8:23]

Q? Who did Joshua destroy in the city of Ai?

A. Joshua destroyed all of the people of Ai. [8:26]

Q? What did Israel take from the city of Ai before they burned it?

A. Israel took the livestock and plunder, just as Yahweh had commanded Joshua. [8:27]

Q? What did Joshua do with the king of Ai?

A. Joshua hanged the king of Ai on a tree and then threw his body in front of the city gates. [8:29]

Joshua 9

Q? What did the kings who lived beyond the Jordan in the hill country do to wage war against Joshua and Israel?

A. The kings who lived beyond the Jordan in the hill country joined together under one command to defeat Joshua and Israel. [9:1-2]

Q? Who acted with a cunning plan?

A. The inhabitants of Gibeon acted with a cunning plan. [9:3-4]

Q? How did the Gibeonite “messengers” prepare themselves?

A. The people of Gibeon took worn out sacks and put them on their donkeys. They took old wine skins, and put on patched sandals and dressed in worn out clothing. They also took dry and moldy bread. [9:4-5]

Q? When the Gibeonites came to Joshua at Gilgal where did they say they were from?

A. The Gibeonites said they were from a very far country. [9:6]

Q? What did the Gibeonites want the men of Israel to do?

A. The Gibeonites wanted the men of Israel to make a treaty with them. [9:6]

Q? What did the Israelites fail to do?

A. The Israelites did not consult with Yahweh for guidance. [9:14]

Q? What did Joshua promise the people of Gibeon?

A. Joshua made peace with them and made a vow to let them live. [9:15]

Q? What did the Israelites learn about the people from Gibeon just a few days later?

A. The Israelites learned that the people from Gibeon were their neighbors and lived nearby. [9:16]

Q? Why did the Israelites not attack the people of Gibeon?

A. The Israelites did not attack the people of Gibeon because they had taken an oath about them before Yahweh. [9:18-19]

Q? What did the Gibeonites do for the Israelites?

A. The Gibeonites became cutters of wood and drawers of water for all the Israelites. [9:21]

Q? What was the reason the Gibeonites gave to Joshua for why they had deceived him?

A. The Gibeonites told Joshua that they were very afraid for their lives. [9:24]

Q? What would happen to Gibeonites?

A. Joshua removed them from the power of the Israelites and made them cutters of wood and drawers of water for the community and the altar of Yahweh. [9:26-27]

Joshua 10

Q? Why were the people of Jerusalem afraid that the people of Gibeon had made peace with Israel?

A. The people of Jerusalem were afraid because Gibeon was a large city, larger than Ai, and all its men were mighty warriors. [10:2]

Q? What did the king of Jerusalem ask the other kings to do?

A. The king of Jerusalem ask other kings to come up to him and help him attack Gibeon. [10:3-4]

Q? What did the kings do?

A. They came up and with all their armies and attacked Gibeon. [10:5]

Q? What did the people of Gibeon do when they saw all the kings and their armies?

A. The people of Gibeon sent a message to Joshua to come and save them. [10:6]

Q? What did Yahweh say to Joshua?

A. Yahweh said to Joshua that the kings had been given into his hand. [10:8]

Q? How did Yahweh kill most of the enemy?

A. Yahweh threw large stones from heaven which killed more than were killed with the sword by the men of Israel. [10:11]

Q? What did Joshua say to Yahweh on the day Yahweh gave the men of Israel victory?

A. Joshua said to Yahweh, "Sun, be still at Gibeon, and moon, in the valley of Aijalon." [9:12]

Q? What happened to the five kings?

A. The five kings hid in the cave of Makkedah. [10:16]

Q? What happened to the armies of the kings?

A. The Israelites slaughtered most them. Only a few survivors escaped. [10:20]

Q? What happened to the five kings who had hidden in the cave of Makkedah?

A. The five kings who had hidden in the cave were brought to Joshua, attacked and killed, hung on five trees until sunset, and then thrown into the cave. [10:26-27]

Q? What did Joshua and the army of Israel do throughout the land of the hill country, the Negev, the lowlands and the foothills.

A. Joshua and the army of Israel conquered all the kings leaving not one survivor. [10:40]

Q? Why was Joshua so successful in capturing all these kings and their land?

A. Joshua was successful in capturing these kings and their land because Yahweh, God of Israel, fought for Israel. [10:42]

Joshua 11

Q? What did Jabin, king of Hazor, do when he heard about the victory of the Israelites at Gibeon?

A. He sent a message to many kings from the region. [11:1-3]

Q? What was the response of the kings to Jabin's message?

A. In response to Jabin's message all their armies came out with them and met at the appointed time and they camped at the waters of Merom to wage war with Israel. [11:4-5]

Q? What did their number seem like?

A. Their number seemed like the sand of the seashore. [11:4]

Q? Where did the battle take place?

A. The battle took place at the waters of Merom. [11:6]

Q? What did Yahweh tell Joshua he would do after the battle?

A. Yahweh told Joshua he would hamstring their horses and burn their chariots. [11:6]

Q? What did Joshua do to Hazor and its king?

A. Joshua burned the city and struck the king with his sword. [11:10-11]

Q? What did Joshua do with the rest of the kings and cities that had waged war with Israel?

A. Joshua captured the kings and destroyed them, but he did not burn their cities. [11:12-13]

Q? What had Moses commanded Joshua to do?

A. Moses had commanded Joshua to kill every human being. [11:14]

Q? Did Joshua do all that Moses had commanded him to do?

A. Yes. Joshua did all that Moses had commanded him to do. [11:15]

Q? What was the only city that made peace with Israel?

A. Gibeon was the only city to make peace with Israel. [11:19]

Joshua 12

Q? What did the Israelites do to the land on the east side of the Jordan?

A. They took possession of the land of the east side of the Jordan where the sun rises. [12:1]

Q? Who led the people of Israel as they defeated the people on the east side of the Jordan?

A. Moses, the servant of Yahweh led them as they defeated the people on the east side of the Jordan. [12:6]

Q? Who led the people of Israel as they defeated the people on the west side of the Jordan?

A. Joshua led them as they defeated the people on the west side of the Jordan. [12:7]

Q? How many kings did Joshua and the Israelites conquer in the land which Yahweh had given them?

A. Joshua and the Israelites conquered thirty-one kings in all the land which Yahweh had given them. [12:24]

Joshua 13

Q? Why did Yahweh say to Joshua that there was still very much land to capture?

A. Yahweh said to Joshua that there was still very much land to capture because Joshua was old and well along in years. [13:1]

Q? What did Yahweh tell Joshua to do after he drove the inhabitants out before the army of Israel?

A. Yahweh told Joshua to assign the land to Israel as an inheritance as Yahweh had commanded. [13:6]

Q? To whom should the land be divided?

A. The land should be divided as an inheritance to the nine tribes and the half tribe of Manasseh. [13:7]

Q? Where had the other two and one half tribes already received their inheritance?

A. The half tribe of Manasseh, the Reubenites and the Gadites had received their inheritance on the east side of the Jordan. [13:8]

Q? To what one tribe did Moses not give an inheritance?

A. Moses did not give an inheritance to the tribe of Levi. [13:14]

Q? What inheritance did Moses give to the tribe of Levi?

A. Moses gave to the tribe of Levi “The offerings of Yahweh, the God of Israel, made by fire” as an inheritance. [13:14]

Q? What was the border of the tribe of Reuben?

A. The border of the tribe of Reuben was the Jordan River. [13:23]

Joshua 14

Q? What were the two tribes that made up the tribe of Joseph?

A. The tribes of Manasseh and Ephraim made up the tribe of Joseph. [14:4]

Q? How old was Caleb when Moses the servant of Yahweh sent him to spy on the land?

A. He was forty years old when Moses the servant of Yahweh sent him from Kadesh Barnea to spy on the land. [14:7]

Q? What did Moses swear to give to Caleb?

A. Moses swore to give to Caleb the land on which his foot has walked as an inheritance for him and for his children forever. [14:9]

Q? How old was Caleb when he came to Joshua?

A. Caleb was eighty-five years old when he came to Joshua. [14:10]

Q? What did Caleb ask Joshua to give him?

A. Caleb asked Joshua to give him the hill country as an inheritance. [14:12]

Joshua 15

Q? What was the farthest point south to which the land of Judah extended?

A. The farthest point south was the wilderness of Sin. [15:1]

Q? What was the eastern boundary of the land of Judah?

A. The eastern boundary was the Salt Sea. [15:5]

Q? What was the name of the Jebusites' city?

A. The Jebusites' city was Jerusalem. [15:8]

Q? What was the western border of the clan of Judah?

A. The western border of the clan of Judah was the Great Sea and its coastline. [15:12]

Q? What did Caleb give his daughter, Achsah, when she asked for it?

A. Caleb gave Achsah the upper and lower springs when she asked. [15:19]

Q? What people could not be driven out of Jerusalem by the tribe of Judah?

A. The Jebusites could not be driven out of Jerusalem by the tribe of Judah. [15:63]

Joshua 16

Q? What were the two tribes of Joseph that received their inheritance together?

A. The tribes of Joseph and Ephraim the descendants of Joseph. [16:4]

Q? What people did the tribe of Ephraim not drive out of Gezer?

A. The tribe of Ephraim was unable to drive out of Gezer the Canaanites. [16:10]

Joshua 17

Q? Who was the firstborn of Joseph?

A. Manasseh was the firstborn of Joseph. [17:1]

Q? Who was Makir?

A. Makir was the firstborn of Manasseh and the father of Gilead. [17:1]

Q? Why did the daughters of Zelophehad approach Eleazer, Joshua, and the leaders?

A. The daughters of Zelophedad approached Eleazer, Joshua, and the leaders because they had no brothers to receive an inheritance. [17:4]

Q? What did Joshua do for the daughters of Zelophedad?

A. Joshua gave the daughters of Zelophedad an inheritance among the brothers of their father. [17:4]

Q? What did the people of Israel do to the Canaanites when the Israelites grew strong?

A. When the people of Israel grew strong, they put the Canaanites to forced labor. [17:13]

Q? What did the descendants of Joseph say to Joshua?

A. The descendants of Joseph said to Joshua that the hill country was not enough for their number. [17:14]

Q? What did Joshua say to the descendants of Joseph?

A. Joshua told the descendants of Joseph to go up by themselves to the forest and clear the land in the land of the Perizzites and of the Rephaim. [17:15]

Joshua 18

Q? When the assembly of the people met at Shiloh, how many tribes of the people of Israel had not been assigned an inheritance?

A. When the assembly of the people met at Shiloh, seven tribes of the people of Israel had not been assigned an inheritance. [18:2]

Q? Who did Joshua send out to survey the land up and down?

A. Joshua sent out three men from each of the seven tribes to survey the land up and down. [18:4]

Q? What were the three men from each tribe to report to Joshua?

A. The three men from each tribe were to write out a description of the land, with a view to their inheritances, and then they were to come back to Joshua. [18:4]

Q? What did Joshua do after the men returned to him after making the survey?

A. Joshua cast lots for them at Shiloh before Yahweh when the men returned from surveying the land. [18:10]

Q? Between what two tribes was the tribe of Benjamin assigned as an inheritance?

A. The tribe of Benjamin was assigned as an inheritance the land between the descendants of Judah and the descendants of Joseph. [18:11]

Joshua 19

Q? The second casting of lots fell to which tribe?

A. The second casting of lots fell to Simeon. [19:1]

Q? The inheritance to Simeon came out of the territory of what tribe?

A. The inheritance to Simeon came out of the territory of the tribe of Judah. [19:9]

Q? Why did the inheritance of Simeon come out of the territory of Judah?

A. The inheritance of Simeon came out of the territory of Judah because that territory was too large for Judah. [19:9]

Q? The third casting of lots fell to what tribe?

A. The third casting of lots fell to the tribe of Zebulun. [19:10]

Q? The fourth casting of lots fell to what tribe?

A. The fourth casting of lots fell to the tribe of Issachar. [19:17]

Q? The fifth casting of lots fell to what tribe?

A. The fifth casting of lots fell to the tribe of Asher. [19:24]

Q? The sixth casting of lots fell to what tribe?

A. The sixth casting of lots fell to the tribe of Naphtali. [19:32]

Q? How many cities were included in the inheritance of the tribe of Naphtali?

A. The inheritance of the tribe of Naphtali included nineteen cities. [19:38]

Q? The seventh casting of lots fell to which tribe?

A. The seventh casting of lots fell to the tribe of Dan. [19:40]

Q? What inheritance did the people of Israel give to Joshua when they had finished the allocation of the land?

A. The people of Israel gave to Joshua by command of Yahweh the city for which he asked, Timnath Serah. [19:50]

Joshua 20

Q? What did Yahweh tell Joshua to say to the people?

A. Yahweh told Joshua to say to the people that they should appoint the cities of refuge. [20:2]

Q? What is a city of refuge?

A. A city of refuge is a city where someone who has unintentionally killed a person can go to escape anyone who seeks to avenge the blood of a person who was killed. [20:3]

Q? To whom and where would the person who killed another explain his case?

A. The person who had killed another would stand at the city gate and explain his case to the elders of that city. [20:4]

Q? After a person fled to the city of refuge and stood before the assembly for judgment, what else had to happen before he was allowed to return to his home?

A. He could not leave the city of refuge and return home until the death of the high priest. [20:6]

Q? What would the accused person do in the city of refuge to avoid being killed by the one who wanted to avenge the shed blood?

A. The accused person would first stand before the assembly. [20:9]

Joshua 21

Q? Who asked the people of Israel to give them cities to live in and pasture lands for their livestock?

A. The clans of the Levites asked the people of Israel to give them cities to live in and pasture lands for their livestock. [21:1-2]

Q? How did the people of Israel determine the cities and pasture lands to be given to the Levites?

A. The people of Israel determined the cities and pasture lands to be given to the Levites by casting lots, just as Yahweh had commanded. [21:8]

Q? How many cities were given to the descendants of Aaron?

A. The descendants of Aaron received clans of Merari cities in all. [21:18]

Q? How many cities were given to the family of Kohath?

A. The family of Kohath received ten cities in all. [21:26]

Q? How many cities were given to the clans of Gershon?

A. The clans of Gershon received clans of Merari cities in all. [21:33]

Q? How many cities were given to the clans of Merari?

A. The clans of Merari received twelve cities in all. [21:40]

Q? How many cities were given to all the Levites from the middle of the land possessed by the people of Israel?

A. Forty-eight cities, including their pasture lands, were given to the Levites from the middle of the land. [21:41]

Q? What had Yahweh sworn to the ancestors of the Israelites?

A. Yahweh had sworn to give them the land they possessed, and rest on every side. [21:44]

Joshua 22

Q? What commendation did Joshua give to the Reubenites, the Gadites, and the half tribe of Manasseh?

A. Joshua commended them by saying they had done everything that Moses and Joshua had commanded them and that they had not deserted their brothers but had been careful to obey Yahweh their God. [22:1-3]

Q? What did Joshua tell these tribes to be very careful about when they returned to their tents?

A. Joshua told these tribes to be very careful to observe the commandments and the law that Moses commanded them. [22:5]

Q? What did Joshua tell one half of the tribe of Manasseh to divide among their brothers?

A. Joshua told one half of the tribe of Manasseh to divide among their brothers the plunder. [22:8]

Q? What did the Reubenites, the Gadites, and the half tribe of Manasseh do beside the Jordan that angered the people of Israel in the land of Canaan?

A. The Reubenites, Gadites, and the half tribe of Manasseh built a large altar on the side of the Jordan that belonged to the people of Israel. [22:10-11]

Q? What did the people of Israel do when they heard about the altar?

A. The people of Israel gathered together at Shiloh to go up and make war against those tribes when they heard about the altar. [22:12]

Q? What messengers did the people of Israel send to the people of Reuben, Gad, and the half tribe of Manasseh?

A. The people of Israel sent Phinehas, the son of Eleazar the priest, and ten leaders as messengers to Reuben, Gad, and the half tribe of Manasseh. [22:13-14]

Q? What did the messengers of the people of Israel say to the people of Reuben, Gad, and the half tribe of Manasseh?

A. The messengers of the people of Israel said to the people of Reuben, Gad, and the half tribe of Manasseh, “What is this unfaithfulness you have committed against the God of Israel by building yourself an altar...?” [22:16]

Q? What were the people of Israel worried about if the people of Reuben, Gad, and the half tribe of Manasseh rebelled against Yahweh?

A. The people of Israel were worried that if the people of Reuben, Gad, and the half tribe of Manasseh rebelled against Yahweh, then Yahweh would be angry with the whole assembly of Israel. [22:18]

Q? What did the tribes of Reuben, Gad, and the half tribe of Manasseh say to the messengers of the people of Israel?

A. The tribes of Reuben, Gad, and the half tribe of Manasseh said to the messengers of Israel that they had built the altar, not for burnt offerings or sacrifices, but as a witness between them and the people of Israel that they will perform the service of Yahweh for future generations to see. [22:26-27]

Q? What did Phinehas the priest and the other messengers say about the words they had heard from the Reubenites, the Gadites, and Manasseh?

A. Phinehas and the other messengers said that the words spoken by the Reubenites, Gadites, and Manasseh were good in their eyes. [22:30]

Q? What did the people of Israel do when Phinehas and the messengers reported back to them?

A. The people of Israel blessed God and spoke no more about making war. [22:33]

Q? What did the Reubenites and the Gadites name the altar?

A. The Reubenites and Gadites named the altar “Witness.” [22:34]

Joshua 23

Q? What did Joshua do after Yahweh had given rest to Israel from all their enemies?

A. After Yahweh had given rest to Israel from all their enemies, Joshua called for all Israel. [23:1-2]

Q? Who did Joshua say had fought for them?

A. Joshua said that Yahweh had fought for them. [23:3]

Q? What did Joshua tell the people not to mention?

A. Joshua told the people they should not mention the name of the gods of the nations that remained among them. [23:7]

Q? What did Joshua say Yahweh would do if they intermarried with the survivors of the nations who remained among them?

A. Joshua said to the people that Yahweh would cause them to perish from the good land they had been given if they intermarried with the survivors of the nations who remained among them. [23:13]

Q? What did Joshua say was going to happen to him?

A. Joshua said that he was going the way of all the earth. [23:14]

Q? What did Joshua say would make Yahweh bring on the people of Israel all the evil things?

A. Joshua said Yahweh would bring all the evil things on the people of Israel if they broke the covenant of Yahweh. [23:16]

Joshua 24

Q? Who did Joshua speak to and where did he speak to them?

A. Joshua gathered all the tribes of Israel at Shechem and spoke to the elders of Israel, their leaders, their judges, and their officers. [24:1]

Q? What did Yahweh say he had given the people of Israel?

A. Yahweh said he had given the people of Israel land which they had not worked, cities which they had not built, and vineyards and olive groves which they did not plant. [24:13]

Q? What did Joshua say about himself and his house?

A. Joshua said he and his house would worship Yahweh. [24:15]

Q? How did the people of Israel answer Joshua?

A. The people of Israel answered Joshua by saying they would also worship Yahweh. [24:18]

Q? How did Joshua answer the people of Israel?

A. Joshua told the people of Israel they could not serve Yahweh because of their transgressions and sins. [24:19]

Q? What did the people of Israel finally say to Joshua?

A. The people of Israel finally said to Joshua, "No, we will worship Yahweh." [24:21]

Q? What did Joshua do to mark the covenant with the people made that day?

A. Joshua wrote these words in the book of the Law of God and set a large stone beneath the oak tree beside Yahweh's sanctuary. [24:26]

Q? Of what did Joshua say the stone would be a witness?

A. Joshua said the stone would be a witness against the Israelites because it had heard all the words said by Yahweh and the people of Israel. [24:27]

Q? How old was Joshua when he died?

A. Joshua was 110 years old when he died?

Q? Whose bones had the people of Israel brought out of Egypt?

A. The people of Israel had brought the bones of Joseph out of Egypt. [24:32]

translationWords

twelve tribes of Israel

Definition:

The term, “twelve tribes of Israel” refers to the twelve sons of Jacob and their descendants.

- Jacob was Abraham’s grandson. God later changed Jacob’s name to Israel.
- These are the names of the tribes: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.
- The descendants of Levi did not inherit any land in Canaan because they were a tribe of priests who were set apart to serve God and his people.
- Joseph received a double inheritance of land, which was passed on to his two sons, Ephraim and Manasseh.
- There are several places in the Bible where the list of the twelve tribes are slightly different. Sometimes Levi, Joseph, or Dan is left out of the list and sometimes Joseph’s two sons Ephraim and Manasseh are included in the list.

(See also: [inherit](#), [inheritance](#), [heritage](#), [heir](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Jacob](#), [Israel](#), [priest](#), [priesthood](#), [tribe](#))

Bible References:

Waiting

Aaron

Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the **priest, priesthood** priests for the people of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [priest, priesthood, Moses, Israel, Israelites, nation of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-15]** God warned Moses and **Aaron** that Pharaoh would be stubborn.
- **[10-05]** Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- **[13-09]** God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- **[13-11]** So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- **[14-07]** They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Abraham, Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to “Abraham.”

- The name “Abram” means “exalted father”
- “Abraham” means, “father of many.”
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- While living in the land of Canaan, when they were very old, Abraham and his wife Sarah had a son, Isaac.

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [chaldea](#), [Sarah](#), [Sarai](#), [Isaac](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** When **Abram** arrived in Canaan, God said, “Look all around you. I will give to you and your descendants all the land that you can see as an inheritance.”
- **[05-04]** Then God changed **Abram**’s name to **Abraham**, which means “father of many.”
- **[05-05]** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham’s son.
- **[05-06]** When Isaac was a young man, God tested **Abraham**’s faith by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”
- **[06-01]** When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- **[06-04]** After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- **[21-02]** God promised **Abraham** that through him all people groups of the world would receive a blessing.

adversary, enemy

Definition:

An “adversary” is a person or group who is opposed to someone or something. The term “enemy” has a similar meaning.

- An adversary can be a person who tries to oppose you or harm you.
- A nation can be called an “adversary” when it fights against another nation.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- Adversary may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See: [Satan](#), [devil](#), [evil one](#))

Bible References:

Waiting

afflict, affliction

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- God afflicted his people with sickness or other hardships in order to cause them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to be suffering some kind of distress, such as a disease, persecution, or emotional grief.

Translation Suggestions:

- To afflict someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- In certain contexts “afflict” could be translated as “happen to” or “come to” or “bring suffering.”
- A phrase like, “afflict someone with leprosy” could be translated as, “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.” physical
- The phrase “afflicted with” could also be translated as, “suffering from” or “sick with.”

(See: [leprosy](#), [leper](#), [leprous](#), [plague](#), [suffer](#), [suffering](#))

Bible References:

Waiting

Ai

Facts:

In Old Testament times, Ai was the name of a Canaanite town located just south of Bethel and about 8 km northwest of Jericho.

- After defeating Jericho, Joshua led the Israelites on an attack of Ai. But they were easily defeated because God was not pleased with them.
- An Israelite named Achan had stolen plunder from Jericho and God ordered that he and his family be killed. Then God helped the Israelites defeat the people of Ai.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethel](#), [Jericho](#))

Bible References:

Waiting

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living nearby the Israelites also built altars to offer sacrifices to their gods.

(See also: [altar of incense](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [grain offering](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-14]** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **[05-08]** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **[13-09]** A priest would kill the animal and burn it on the **altar**.
- **[16-06]** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULB) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as, “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as, “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase, “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”
-

(See: [fulfill](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

Ammon, Ammonites, Ammonitess

Facts:

The “people of Ammon” or the “Ammonites” were a people group in Canaan. They were descended from Ben-ammi, who was the son of Lot by his younger daughter.

- The term “Ammonitess” refers specifically to a female Ammonite. This could also be translated as, “Ammonite woman.”
- The Ammonites lived east of the Jordan River and were enemies of the Israelites.
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow it.

(Translation suggestions: [How to Translate Names](#))

(See also: [Balaam](#), [curse](#), [cursed](#), [Jordan River](#), [Lot](#) other)

Bible References:

Waiting

Amorite

Facts:

The Amorites were a powerful group of people who were descended from Noah's grandson Canaan.

- Their name means "high one" which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall in height.
- The Amorites lived in regions on both sides of the Jordan River. The city of Ai was inhabited by Amorites.
- God refers to the "sin of the Amorites" which included their worship of false gods and the sinful practices that were included in that.
- Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

Bible References:

Waiting

Examples from the Bible stories:

- **[15-07]** Sometime later, the kings of another people group in Canaan, the **Amorites**, heard that the Gibeonites had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked Gibeon.
- **[15-08]** In the early morning they surprised the **Amorite** armies and attacked them.
- **[15-09]** God fought for Israel that day. He caused the **Amorites** to be confused and he sent large hailstones that killed many of the **Amorites**.
- **[15-10]** God also caused the sun to stay in one place in the sky so that Israel would have enough time to completely defeat the **Amorites**.

angry, anger

Definition:

To “be angry” or to “have anger” means to be very displeased, irritated and upset about something or against someone.

- When people get angry, it often is sinful and selfish, but sometimes it is righteous anger against injustice or oppression.
- God’s anger (also called “wrath”) expresses his strong displeasure regarding sin.
- The phrase, “provoke to anger” means “cause to be angry.”

(See also: [wrath](#), [fury](#))

Bible References:

Waiting

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in, “appointed to eternal life.” This means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include, “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as, “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as, “be chosen.”

Bible References:

Waiting

Arabah

Facts:

The Old Testament term “Arabah” often refers to a very large desert and plains region that includes the valley surrounding the Jordan River and extends south to the northern tip of the Red Sea.

- The Israelites traveled through this desert region on their journey from Egypt to the land of Canaan.
- The “Sea of the Arabah” could also be translated as, “sea located in the Arabah desert region.” This sea is often referred to as the “Salt Sea” or the “Dead Sea.”
- The term “arabah” can also be a general reference to any desert region.

(Translation suggestions: [Translate Names](#))

(See also: [desert](#), [wilderness](#), [Red Sea](#), [Sea of Reeds](#), [Jordan River](#), [Canaan](#), [Canaanite](#), [Salt Sea](#), [Dead Sea](#), [Egypt](#), [Egyptian](#))

Bible References:

Waiting

ark of the covenant, ark of the covenant decrees, ark of Yahweh

Definition:

These terms refer to a special wooden chest, overlaid with gold, that contained the two stone tablets on which the Ten Commandments were written. It also contained Aaron's staff and a jar of manna.

- The term "ark" here could be translated as "box" or "chest" or "container."
- The objects in this chest reminded the Israelites of God's covenant with them.
- The ark of the covenant was located in the "most holy place."
- God's presence was above the ark of the covenant in the most holy place of the tabernacle, where he spoke to Moses on behalf of the Israelites.
- During the time that the ark of the covenant was in the most holy place of the temple, the high priest was the only one who could approach the ark, once a year on the Day of Atonement.
- Many English versions translate the term "covenant decrees" literally as "testimony." This refers to the fact that the Ten Commandments were a testimony or witness to God's covenant with his people. It is also translated as "covenant law."

(See also: [ark](#), [covenant](#), [atonement](#), [atone](#), [holy place](#), [most holy place](#), [testimony](#), [testify](#), [witness](#), [eyewitness](#))

Bible References:

Waiting

Ashdod, Azotus

Facts:

Ashdod was one of the five most important cities of the Philistines. It was located in southwestern Canaan near the Mediterranean Sea, halfway between the cities of Gaza and Joppa.

- The temple of the Philistine's false god Dagon was located in Ashdod.
- God severely punished the people of Ashdod when the Philistines stole the ark of the covenant and put it in the pagan temple at Ashdod.
- The Greek name for this city was Azotus. It was one of the cities where the evangelist, Philip preached the gospel.

(Translation suggestions: [How to Translate Names](#))

(See also: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [Ekron](#), [Gath](#), [Gaza](#), [Joppa](#), [Philip, the evangelist](#), [Philistines](#))

Bible References:

Waiting

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Asher

Facts:

Asher was the eighth son of Jacob. His descendants formed one of the twelve tribes of Israel which was also called “Asher.”

- Asher’s mother was Zilpah, the servant of Leah.
- His name means “happy” or, “blessed.”
- Asher was also the name of the territory assigned to the tribe of Asher when the Israelites entered the promised land.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jacob](#), [Israel](#), [israel](#), [twelvetribeisrael](#))

Bible References:

Waiting

Ashkelon

Facts:

In Bible times, Ashkelon was a major Philistine city located on the coast of the Mediterranean Sea. It still exists in Israel today.

- Ashkelon was one of the five most important Philistine cities, along with Ashdod, Ekron, Gath, and Gaza.
- The Israelites did not completely conquer the people of Ashkelon, even though the kingdom of Judah occupied its hill country.
- Ashkelon remained occupied by the Philistines for hundreds of years.

(Translation suggestions: [Translate Names](#))

(See also: [Ashdod](#), [Azotus](#), [Canaan](#), [Canaanite](#), [Ekron](#), [Gath](#), [Gaza](#), [Philistines](#), [thesea](#))

Bible References:

Waiting

assembly, assemble

Definition:

The term “assembly” usually refers to a group of people who come together to discuss problems, give advice, and make decisions.

- An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.
- In the Old Testament there was a special kind of assembly called a “sacred assembly” where the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.
- A large gathering of enemy soldiers is sometimes also referred to as an “assembly.” This could be translated as “army.”
- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: [Hyperbole](#))

(See also: [council](#))

Bible References:

Waiting

assign, assigned**Facts:**

The term “assign” or “assigned” refers to appointing someone to do a specific task.

- The prophet Samuel foretold that King Saul would “assign” the best young men of Israel to serve in the military.
- Moses “assigned” each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
- Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
- Depending on the context, “assign” could be translated as “give” or “appoint” or “choose for the task of.”
- The term “assigned” could be translated as “appointed” or “given the task.”

(Translation suggestions: [Translate Names](#))

(See also: [appoint](#), [appointed](#), [Samuel](#), [Saul \(OT\)](#))

Bible References:

Waiting

authority

Definition:

The term “authority” refers to the power of influence and control that someone has over someone else.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” refers to people, governments, or organizations that have authority over others.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as, “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as, “responsible to obey” or “having to obey others’ commands.”

(See also: [citizen](#), [command](#), [to command](#), [commandment](#), [obey](#), [obedient](#), [obedience](#), [power](#), [powers](#), [ruler](#), [rulers](#), [rule](#))

Bible References:

Waiting

avenge, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression, “to avenge” someone could also be translated as “to right a wrong” or “to get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by, “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: [punish](#), [punishment](#), [just](#), [justice](#), [justly](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

Baal

Facts:

“Baal” means “lord” or “master” and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had “Baal” as part of their names, such as “Baal of Peor.” Sometimes all these gods together are referred to as “the Baals.”
- Some people had names that included the word “Baal” in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
- During the reign of King Ahab, God’s prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahab](#), [asherah](#), [Elijah](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [prostitute](#), [harlot](#), [whore](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- [19-02] Ahab was an evil man who encouraged people to worship a false god named **Baal**.
- [19-06] All the people of the entire kingdom of Israel, including the 450 prophets of **Baal**, came to Mount Carmel. Elijah said to the people, “How long will you keep changing your mind? If Yahweh is God, serve him! If **Baal** is God, serve him!”
- [19-07] Then Elijah said to the prophets of **Baal**, “Kill a bull and prepare it as a sacrifice, but do not light the fire.
- [19-08] Then the prophets of **Baal** prayed to **Baal**, “Hear us, O **Baal**!”
- [19-12] So the people captured the prophets of **Baal**. Then Elijah took them away from there and killed them.

Babylon, Babylonian

Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word “Babylon” refers to the entire Babylonian Empire. For example, the “king of Babylon” ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called “Chaldea” and the people living there were the “Chaldeans.” As a result, the term “Chaldea” was often used to refer to Babylonia. (See: [Synecdoche](#))
- In the New Testament, the term “Babylon” is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors.
- The phrase “Babylon the Great” or “great city of Babylon” refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: [Metaphor](#))

(See also: [Babel](#), [Chaldea](#), [Chaldean](#), [Judah](#), [kingdom of Judah](#), [Nebuchadnezzar](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-06]** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the **Babylonians**, to attack the kingdom of Judah. **Babylon** was a powerful empire.
- **[20-07]** But after a few years, the king of Judah rebelled against **Babylon**. So, the **Babylonians** came back and attacked the kingdom of Judah. They captured the city of Jerusalem, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **[20-09]** Nebuchadnezzar and his army took almost all of the people of the kingdom of Judah to **Babylon**, leaving only the poorest people behind to plant the fields.
- **[20-11]** About seventy years later, Cyrus, the king of the Persians, defeated **Babylon**.

Balaam

Facts:

Balaam was a pagan prophet whom King Balek hired to curse Israel while they were camped at the Jordan River in northern Moab, preparing to enter the land of Canaan.

- Balaam was from the city of Pethor, which was located in the region around the Euphrates River, about 400 miles away from the land of Moab.
- The Midianite king, Balek, was afraid of the strength and numbers of the Israelites, so he hired Balaam to curse them.
- As Balaam was traveling toward Israel, an angel of God stood in his path so that Balaam's donkey stopped. God also gave the donkey the ability to speak to Balaam.
- God did not allow Balaam to curse the Israelites and commanded him to bless them instead.
- Later however, Balaam still brought evil on the Israelites when he influenced them to worship the false god Baal-peor.

(Translation suggestions: [Translate Names](#))

(See also: [bless](#), [blessed](#), [blessing](#), [Canaan](#), [Canaanite](#), [curse](#), [cursed](#), [donkey](#), [mule](#), [Euphrates](#), [Jordan River](#), [Midian](#), [Midianites](#), [Moab](#), [Moabite](#), [Moabites](#), [Peor](#), [Mount Peor](#), [Baal Peor](#))

Bible References:

Waiting

Bashan

Facts:

Bashan was a region of land east of the Sea of Galilee. It covered an area that is now part of Syria and the Golan Heights.

- An Old Testament city of refuge called “Golan” was located in the region of Bashan.
- Bashan was a very fertile region known for its oak trees and pasturing animals.
- Genesis 14 records that Bashan was the site of a war between several kings and their nations.
- During Israel’s wanderings in the desert after their escape from Egypt, they took possession of part of the region of Bashan.
- Years later, King Solomon obtained supplies from that region.

(Translation suggestions: [How to Translate Names](#))

(See: [Egypt](#), [Egyptian](#), [oak](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Gennesaret](#), [Sea of Tiberias](#), [Syria](#))

Bible References:

Waiting

Beersheba

Facts:

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

- The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
- The name of this city means “well of the oath.” It was given this name when Abraham swore an oath to not punish King Abimelech’s men for seizing control of one of Abraham’s wells.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abimelech](#), [Abraham](#), [Abram](#), [Hagar](#), [Ishmael](#), [Jerusalem](#), [oath](#), [swear](#), [swear by](#))

Bible References:

Waiting

Benjamin

Facts:

Benjamin was the youngest son born to Jacob and his wife Rachel. His name means, “son of my right hand.”

- He and his older brother Joseph were the only children of Rachel, who died after Benjamin was born.
- The descendants of Benjamin became one of the twelve tribes of Israel.
- King Saul was from the Israelite tribe of Benjamin.
- The apostle Paul was also from the tribe of Benjamin.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [Jacob](#), [Israel](#), [Joseph \(OT\)](#), [Paul](#), [Saul](#), [Rachel](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Bethel

Facts:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called “Luz.”

- After receiving God’s promises for the first time, Abram (Abraham) built an altar to God near Bethel. The actual name of the city was not yet Bethel at that time, but it was usually referred to as “Bethel” which was better known.
- When fleeing from his brother Esau, Jacob stayed overnight near this city and slept outdoors on the ground there. While he was sleeping, he had a dream showing angels going up and down a ladder to heaven.
- This city did not have the name “Bethel” until after Jacob named it that. To make this clear, some translations may translate it as “Luz (later called Bethel)” in the passages about Abraham, as well as when Jacob first arrives there (before he changed the name).
- Bethel is mentioned often in the Old Testament and was a place where many important events happened.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [altar Jacob](#), [Israel Jerusalem](#))

Bible References:

Waiting

Bethlehem, Ephrathah

Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as “Ephrathah,” which was probably its original name.

- Bethlehem has been called the “city of David,” since King David was born there.
- The prophet Micah said that the Messiah would come from “Bethlehem Ephrathah.”
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name “Bethlehem” means “house of bread” or “house of food.”

(See also: [Caleb](#), [David](#), [Micah](#))

Bible References:

Waiting

Examples from the Bible stories:

- [17-02] David was a shepherd from the town of **Bethlehem**.
- [21-09] The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**.
- [23-04] Joseph and Mary had to make a long journey from where they lived in Nazareth to **Bethlehem** because their ancestor was David whose hometown was **Bethlehem**.
- [23-06] ”The Messiah, the Master, has been born in **Bethlehem!**”

Beth Shemesh

Facts:

Beth Shemesh was the name of a Canaanite city approximately 30 kilometers west of Jerusalem.

- The Israelites captured Beth Shemesh during the time of Joshua's leadership.
- Beth Shemesh was a city that was set aside as a place for the Levite priests to live.
- When the Philistines were taking the captured ark of the covenant back to Jerusalem, Beth Shemesh was the first city where they stopped with it.

(Translation suggestions: [Translate Names](#))

(See also: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [Canaan](#), [Canaanite](#), [Jerusalem](#), [Joshua](#), [Levite](#), [Levi](#), [Philistines](#),)

Bible References:

Waiting

biblical time: day

Definition:

The term “day” literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.”
- Some languages will use a different expression to translate these figurative uses or will translate “day” nonfiguratively.
- Other translations of “day” could include, “time” or “season” or “occasion” or “event,” depending on the context.

(See also: [day of the Lord](#), [day of Yahweh](#), [judgment day](#), [last day](#), [last days](#), [latter days](#))

Bible References:

Waiting

ble**ss**, ble**ss**ed, ble**ss**ing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people ‘bless’ God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

from comment below: It is important to not define, focus on, or be confined by applications of the root word of “bless” that suggest primarily the flourishing or abundance of material things or physical wellness. Consider the extensive teachings in Scripture on God’s love, mercy and grace that is not only ancient, but current. Consider care, protection, and presence of God’s Spirit. And for us to bless God, we can offer thankfulness, appreciation, and understanding as we learn of and follow (obey) him.

Translation Suggestions:

- To “bless” could also be translated as, “to provide abundantly for” or “to be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as, “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like, “blessed be the Lord” could be translated as, “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as, “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: [praise](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-07]** God saw that it was good and he **blessed** them.
- **[01-15]** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **[01-16]** So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- **[04-04]** “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- **[04-07]** Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- **[07-03]** Isaac wanted to give his **blessing** to Esau.
- **[08-05]** Even in prison, Joseph remained faithful to God, and God **blessed** him.

blood

Definition:

The term “blood” refers to the red liquid that comes out of a person’s skin when there is an injury or wound. Blood brings life-giving nutrients to a person’s entire body.

- Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal’s life to pay for people’s sins.
- Through his death on the cross, Jesus’ blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression “flesh and blood” refers to human beings.
- The expression “own flesh and blood” refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language
- The expression “flesh and blood” could be translated as “people” or “human beings.”
- Depending on the context, the expression “my own flesh and blood” could be translated as “my own family” or “my own relatives” or “my own people.”
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate “flesh and blood.”

(See: [flesh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-03]** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **[10-03]** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.
- **[11-05]** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb’s **blood**.
- **[13-09]** The **blood** of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight.
- **[38-05]** Then Jesus took a cup and said, “Drink this. It is my **blood** of the New Covenant that is poured out for the forgiveness of sins.
- **[48-10]** When anyone believes in Jesus, the **blood** of Jesus takes away that person’s sin, and God’s punishment passes over him.

bow and arrow

Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

Waiting

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means, “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast.
- Bread can also be made without yeast so that it does not rise. In the Bible this is called “unleavened bread” and was used for the Jews’ passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: [Synecdoche](#))
- The term “bread of the presence” referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The figurative term, “bread from heaven” referred to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert.
- Jesus also called himself the “bread that came down from heaven” and the “bread of life.”
- When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
- Many times the term “bread” can be translated more generally as “food.”

(See also: [Passover](#), [tabernacle](#), [temple](#), [unleavened bread](#), [Festival of Unleavened Bread](#), [yeast](#), [leaven](#))

Bible References:

Waiting

bronze**Definition:**

The term “bronze” refers to a kind of metal that is made from melting together the metals, copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers’ armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called “casting.”

(See: [How to Translate Unknowns](#))

(See also: [armor](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

brother

Definition:

The term “brother” usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used “brothers” to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term “sister” when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to “a brother or sister who is in need of food or clothing.”

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when “brothers” is used very generally to refer to members of the same family, clan, or people group, possible translations could include, “relatives” or “clan members” or “fellow Israelites.”
- In the context of referring to a fellow believer in Christ, this term could be translated as, “brother in Christ” or “spiritual brother.”
- If both males and females are being referred to and “brother” would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be, “fellow believers” or “Christian brothers and sisters.”
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: [apostle](#), [the twelve](#), [the eleven](#), [God the Father](#), [Heavenly Father](#), [sister](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: [altar](#), [atonement](#), [atone](#), [ox](#), [oxen](#), [priest](#), [priesthood](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Caleb

Facts:

Caleb was one of the twelve Israelite spies whom Moses sent to explore the land of Canaan.

- He and Joshua told the people to trust God to help them defeat the Canaanites.
- Joshua and Caleb were the only men of their generation who were allowed to enter the Promised Land of Canaan.
- Caleb requested that the land of Hebron be given to him and his family. He knew that God would help him defeat the people who lived there.

(Translation suggestions: [How to Translate Names](#))

(See: [Hebron](#), [Joshua](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[14-04]** When the Israelites reached the edge of Canaan, Moses chose twelve men, one from each tribe of Israel. He gave the men instructions to go and spy on the land to see what it was like.
- **[14-06]** Immediately **Caleb** and Joshua, the other two spies, said, “It is true that the people of Canaan are tall and strong, but we can certainly defeat them! God will fight for us!”
- **[14-08]** ”Except for Joshua and **Caleb**, everyone who is twenty years old or older will die there and never enter the Promised Land.”

so that they could live at peace in that land.

Canaan, Canaanite

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ham](#), [Promised Land](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-05]** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **[04-06]** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **[04-09]** "I give the land of **Canaan** to your descendants."
- **[05-03]** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **[07-08]** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Carmel, Mount Carmel

Facts:

“Mount Carmel” refers to a mountain range that was located along the coast of the Mediterranean Sea just north of the Plain of Sharon. Its highest peak is 546 meters high.

- There was also a town called “Carmel” located in Judah, south of the Salt Sea.
- The wealthy landowner Nabal and his wife Abigail lived near the town of Carmel where David and his men helped guard Nabal’s sheep shearers.
- On Mount Carmel, Elijah challenged the prophets of Baal to a contest in order to prove that Yahweh is the only true God.
- To make it clear that this wasn’t just a single mountain, “Mount Carmel” could be translated as, “mountain on the Carmel mountain range” or “Carmel mountain range.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Baal](#), [Elijah](#), [Judah](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

cast out, drive out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”

(See also: [demon](#), [evil spirit](#), [unclean spirit](#), [demon-possessed](#), [lots](#), [casting lots](#))

Bible References:

Waiting

chariot

Definition:

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

- People would sit or stand in chariots, using them for war or travel.
- In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
- The ancient Egyptians and Romans were well-known for their use of horses and chariots.

(See: [How to Translate Unknowns](#))

(See: [Egypt](#), [Egyptian](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[12-10]** So they followed the Israelites onto the path through the sea, but God caused the Egyptians to panic and caused their **chariots** to get stuck.
- Rome, Romaning in his **chariot**.

children, child

Definition:

In the Bible, the term “child” is often used to generally refer to someone who is young in age, including an infant. The term “children” is the plural form and also has several figurative uses.

- In the Bible, disciples or followers are sometimes called “children.”
- Often the term “children” is used to refer to a person’s descendants.
- The phrase “children of” can refer to being characterized by something. Some examples of this would be:
 - children of the light
 - children of obedience
 - children of the devil
- This term can also refer to people who are like spiritual children. For example, “children of God” refers to people who belong to God through faith in Jesus.

Translation Suggestions:

- The term “children” could be translated as “descendants” when it is referring to a person’s great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, “children of” could be translated as, “people who have the characteristics of” or “people who behave like.”
- If possible, the phrase, “children of God” should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, “people who belong to God” or “God’s spiritual children.”
- When Jesus calls his disciples “children,” this could also be translated as, “dear friends” or “my beloved disciples.”
- When Paul and John refer to believers in Jesus as “children,” this could also be translated as “dear fellow believers.”
- The phrase, “children of the promise” could be translated as, “people who have received what God promised them.”

(See also: [descendant](#), [promise](#), [son](#), spirit, spiritual, believer, beloved other)

Bible References:

Waiting

circumcise, circumcision

Definition:

The term “circumcise” means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God’s covenant with them.
- God also commanded Abraham’s descendants to continue to do this for every baby boy born into their households.
- The phrase, “circumcision of the heart” refers figuratively to the “cutting away” or removal of sin from a person.
- In a spiritual sense, “the circumcised” refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term “uncircumcised” refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See: [How to Translate Unknowns](#))

(See also: [uncircumcised](#), [uncircumcision](#), [covenant](#))

Bible References:

Waiting

Examples from the Bible stories:

- [05-03]”You must **circumcise** every male in your family.”
- [05-05] That day Abraham **circumcised** all the males in his household.

clan

Definition:

The term “clan” refers to a group of extended family members who come from a common ancestor.

- In the Old Testament, the Israelites were counted according to their clans, or family groups.
- Clans were normally named after their most well-known ancestor.
- Individual people were sometimes referred to by the name of their clan. An example of this is when Moses’ father-in-law Jethro is sometimes called by his clan name, Reuel.
- Clan could be translated as “family group” or “extended family” or “relatives.”

(See also: [family](#), [Jethro](#), [Reuel](#), [tribe](#))

Bible References:

Waiting

command, to command, commandment

Definition:

The term “to command” means to order someone to do something. A “command” or “commandment” is what the person was ordered to do.

- Although these terms have basically the same meaning, “commandment” often refers to certain commands of God which are more formal and permanent, such as the “Ten Commandments.”
- A command can be positive (“Honor your parents”) or negative (“Do not steal”).
- To “take command” means to “take control” or “take charge” of something or someone.

Translation Suggestions

- It is best to translate this term differently from the term, “law.” Also compare with the definitions of “decree” and “statute.”
- Some translators may prefer to translate “command” and “commandment” with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See [decree](#), [statute](#), [statutes](#), [law](#), [principle](#), [Ten Commandments](#))

Bible References:

Waiting

commander, command

Definition:

the term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- To “command” an army means to lead and be in charge of the army.
- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term “to command” an army could be translated as “to lead” or “to be in charge of.”

(See also: [command](#), [to command](#), [commandment](#), [ruler](#), [rulers](#), [rule](#), [centurion](#))

Bible References:

Waiting

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: [faith](#), [testimony](#))

Bible References:

Waiting

consecrate

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to “sanctify” or “to make holy,” but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word “consecrate” has a meaning that is similar to “purify,” especially when it pertains to preparing people or things for God’s service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate “consecrate” could include, “set apart for God’s service” or “purify for service to God.”
- Also consider how the terms “holy” and “sanctify” are translated.

(See also: [holy](#), [holiness](#), [pure](#), [purify](#), [purification](#), [sanctify](#), [sanctification](#))

Bible References:

Waiting

consume

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as, “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as, “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See: [devour](#), [wrath](#), [fury](#))

Bible References:

Waiting

covenant

Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example when God established his covenant with mankind, promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.

(See also: , [New Covenant](#), [promise](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-09]** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **[05-04]** “I will make Ishmael a great nation, too, but my **covenant** will be with Isaac.”
- **[06-04]** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.

- [07-10] The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob.”
- [13-02] God said to Moses and the people of Israel, ”If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation.”
- [13-04] Then God gave them the **covenant** and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- [15-13] Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.

creature**Definition:**

The term “creature” refers to all the living beings that God created, both humans and animals.

- The prophet Ezekiel described seeing “living creatures” in his vision of the glory of God. He did not know what they were, so he gave them this very general label.
- Note that the term “creation” has a different meaning since it includes everything God created, both living and nonliving things (such as land, water, and stars). The term “creature” only includes living things.

Translation Suggestions

- Depending on the context, “creature” could be translated as, “being” or “living being” or “created being.”
- The plural, “creatures” could be translated as “all living things” or “people and animals” or “animals” or “human beings.”

(See also: [create](#), [creation](#), [Creator](#))

Bible References:

Waiting

curse, cursed

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as, “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as, “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as, “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as, “The soil will not be very fertile.”
- “Cursed be the day I was born” could also be translated as, “I am so miserable it would have been better not to be born.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: [bless](#), [blessed](#), [blessing](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-09] God said to the snake, “You are **cursed!**”
- [02-11] “Now the ground is **cursed**, and you will need to work hard to grow food.”
- [04-04] “I will bless those who bless you and **curse** those who **curse** you.”
- [39-07] Then Peter vowed, saying, “May God **curse** me if I know this man!”
- [50-16] Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Dan

Facts:

Dan was the fifth son of Jacob and was one of the twelve tribes of Israel. The region settled by the tribe of Dan in the northern part of Canaan also was given this name.

- During the time of Abram, there was a city named Dan located west of Jerusalem.
- Years later, during the time the nation of Israel entered the promised land, a different city named Dan was located about 60 miles north of Jerusalem.
- The term, “Danites” refers to the descendants of Dan, who were also members of his clan.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Jerusalem](#), [twelve tribes of Israel](#))

Bible References:

Waiting

darkness

Definition:

The term “darkness” literally means an absence of light. There are also several figurative meanings of this term:

- As a metaphor, “darkness” means “impurity” or “evil” or “spiritual blindness.”
- It also refers to anything related to sin and moral corruption.
- The expression, “dominion of darkness” refers to all that is evil and ruled by Satan.
- The term “darkness” can also be used as a metaphor for death. (See: [Metaphor](#))
- People who do not know God are said to be “living in darkness,” which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as “outer darkness.”

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, “darkness of night” (as opposed to “light of day”) or “not seeing anything, like at night” or “evil, like a dark place”.

(See also: [corrupt](#), [corruption](#), [dominion](#), [kingdom](#), [light](#), [redeem](#), [redemption](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

death, die, dead

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To “die” means to stop living. Death is the end of physical life.
- A person’s spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression “put to death” refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

2. Spiritual death

- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

- To translate this term, it is best to use the everyday, natural word or expression that refers to death in the target language.
- In some languages, “to die” may be expressed as “to not live.” The term “dead” may be translated as “not alive” or “not having any life” or “not living.”
- Many languages use figurative expressions to describe death, such as “to pass away” in English. However in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, physical life and death are often compared to spiritual life and death. It is important in a translation to use the same word or phrase for both physical death and spiritual death.
- In some languages it may be more clear to say “spiritual death” when the context requires that meaning. Some translators may also feel it is best to say “physical death” in contexts where it is being contrasted to spiritual death.
- The expression, “the dead” is a nominal adjective that refers to people who have died. Some languages will translate this as, “dead people” or “people who have died.” (See: nominal adjective)
- The expression, “put to death” could also be translated as, “kill” or “murder” or “execute.”

(See also: [believe](#), [believe in](#), [belief](#), [faith](#), [life](#), [live](#), [living](#), [alive](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-11]** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **[02-11]** "Then you will **die**, and your body will return to dirt."
- **[07-10]** Then Isaac **died**, and Jacob and Esau buried him.
- **[37-05]** "Jesus replied, "I am the Resurrection and the Life. Whoever believes in me will live, even though he **dies**. Everyone who believes in me will never **die**."
- **[40-08]** Through his **death**, Jesus opened a way for people to come to God.
- **[43-07]** "Although Jesus **died**, God raised him from the dead."
- **[48-02]** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **[50-17]** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**.
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deceive, deceit, deception, deceptive

Definition:

The term “deceive” means to cause someone to believe something that is not true. The act of deceiving someone is called “deceit.”

- Another term, “deception” also refers to the act of causing someone to believe something that is not true.
- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms, “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as, “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as, “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated by “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See: [true](#), [truth](#), [come true](#))

Bible References:

Waiting

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decree

Definition:

A decree is a proclamation or law that is publicly declared to all the people.

- God's laws are also called decrees, statutes, or commandments.
- Like laws and commands, decrees must be obeyed.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.
- To decree something means to give an order that must be obeyed. This could be translated as, "to order" or "to command" or "to formally require" or "to publicly make a law."
- Something that is "decreed" to happen means that this "will definitely happen" or "has been decided upon and will not be changed" or "declared absolutely that this will happen."

(See also: [command](#), [to command](#), [commandment](#), [declare](#), [declaration](#), [law](#), [principle](#), [proclaim](#), [proclamation](#))

Bible References:

Waiting

defile, be defiled**Definition:**

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: [unclean](#), [clean](#), [cleanse](#))

Bible References:

Waiting

descendant, descended from

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in, “Abraham was descended from Noah.” This could also be translated as, “from the family line of.”

(See also: [Abraham](#), [Abram](#), [ancestor](#), [father](#), [forefather](#), [Jacob](#), [Israel](#), [Noah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-09] ”The woman’s **descendant** will crush your head, and you will wound his heel.”
- [04-09] ”I give the land of Canaan to your **descendants**.”
- [05-10] ”Your **descendants** will be more than the stars in the sky.”
- [17-07] ”Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants!**”
- [18-13] The kings of Judah were **descendants** of David.
- [21-04] God promised King David that the Messiah would be one of David’s own **descendants**.
- [48-13] God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

Waiting

disgrace, disgraceful

Facts:

The term “disgrace” refers to a loss of honor and respect.

- When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- The term “disgraceful” is used to describe a sinful act or the person who did it.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame.
- For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or dishonoring.”

(See also: [dishonor](#), [dishonorable](#), [honor](#), [to honor](#), [shame](#), [shameful](#), [ashamed](#))

Bible References:

Waiting

disobey, disobedient, disobedience

Definition:

The term “disobey” means to not obey what someone in authority has commanded or instructed. A person who does this is being “disobedient.”

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term “disobedient” is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term “disobedience” means “the act of not obeying” or “behavior that is against what God wants.”
- A “disobedient people” could be translated by “people who keep on disobeying” or “people who do not do what God commands.”

(See also: [authority](#), [evil](#), [wicked](#), [wickedness](#), [sin](#), [sinful](#), [sinner](#), [obey](#), [obedient](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[02-11]** God said to the man, “You listened to your wife and **disobeyed** me.”
- **[13-07]** If the people obeyed these laws, God promised that he would bless and protect them. If they **disobeyed** them, God would punish them.
- **[16-02]** Because the Israelites kept **disobeying** God, he punished them by allowing their enemies to defeat them.
- **[35-12]** “The older son said to his father, ‘All these years I have worked faithfully for you! I never **disobeyed** you, and still you did not give me one small goat so I could celebrate with my friends.’”

divination, diviner, soothsaying, soothsayer**Definition:**

The terms “divination” and “soothsaying” refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a “diviner” or “soothsayer.”

- In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
- God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.
- Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
- In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: [apostle](#), [apostleship](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [magic](#), [magician](#), [sorcery](#), [sorcerer](#), [witchcraft](#))

Bible References:

Waiting

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See: [How to Translate Unknowns](#))

Bible References:

Waiting

Edom, Edomite, Idumea

Facts:

Edom was another name for Esau. The region where he lived also became known as “Edom” and later, “Idumea.” The “Edomites” were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it “Idumea.”
- The name “Edom” means “red,” which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(Translation suggestions: [How to Translate Names](#))

(See also: [adversary](#), [enemy](#), [birthright](#), [Esau](#), [Obadiah](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Bible References:

Waiting

Egypt, Egyptian

Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: [How to Translate Names](#))

(See also: [Herod the Great](#), [Joseph \(NT\)](#), [Nile River](#), [River of Egypt](#), [patriarchs](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-04]** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **[08-08]** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **[08-11]** So Jacob sent his older sons to **Egypt** to buy food.
- **[08-14]** Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- **[09-01]** After Joseph died, all of his relatives stayed in **Egypt**.

Ekron

Facts:

Ekron was a major city of the Philistines, located nine miles inland from the Mediterranean Sea.

- A temple of the false god Baal-zebub was located at Ekron.
- When the Philistines captured the ark of the covenant, they took it to Ashdod, then moved it to Gath and Ekron because God kept causing people to get sick and die in whatever city the ark was taken to. Finally the Philistines sent the ark back to Israel.
- When King Ahaziah fell through the roof of his house and injured himself, he sinned by trying to find out from the false god Baal-zebub of Ekron as to whether or not he would die from his injuries. Because of this sin, Yahweh said that he would die.

(Translation suggestions: [Translate Names](#))

(See also: [Ahaziah](#), [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [Ashdod](#), [Azotus](#), [Beelzebul](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [Gath](#), [Philistines](#))

Bible References:

Waiting

elder

Definition:

Elders are spiritually mature men who have responsibilities of spiritual and practical leadership among God's people.

- The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of social justice and the Law of Moses.
- In the New Testament, Jewish elders continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian elders gave spiritual leadership to the local assemblies of believers.
- Elders in these churches included young men who were spiritually mature.
- This term could be translated as "older men" or "spiritually mature men leading the church."

Bible References:

Waiting

Ephraim

Facts:

Ephraim was the second son of Joseph. His descendants, the Ephraimites, formed one of the twelve tribes of Israel.

- The tribe of Ephraim was one of the ten tribes that were located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel. (See: [Synecdoche](#))
- Ephraim was apparently a very mountainous or hilly area, based on references to “the hill country of Ephraim” or “the mountains of Ephraim.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [kingdom of Israel](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Esau

Facts:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born. His twin brother was Jacob.

- Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
- Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.
- Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(Translation suggestions: [How to Translate Names](#))

(See also: [Edom](#), [Edomite](#), [Idumea](#), [Isaac](#), , [Jacob](#), [Israel](#), [Rebekah](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[06-07]** When Rebekah's babies were born, the older son came out red and hairy, and they named him **Esau**.
- **[07-02]** So **Esau** gave Jacob his rights as the oldest son.
- **[07-04]** When Isaac felt the goat hair and smelled the clothes, he thought it was **Esau** and blessed him.
- **[07-05]** **Esau** hated Jacob because Jacob had stolen his rights as oldest son and also his blessing.
- **[07-10]** But **Esau** had already forgiven Jacob, and they were happy to see each other again.

Euphrates River

Facts:

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

- The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
- Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
- The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
- This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
- Sometimes the Euphrates is simply called “the River.”

(Translation suggestions: [How to Translate Names](#))

Bible References:

Waiting

evil, wicked, wickedness

Definition:

The terms “evil” and “wicked” both refer to anything that is opposed to God’s holy character and will.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering or being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral”
- Other ways to translate these could include, “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: [disobey](#), [disobedient](#), [sin](#), [sinful](#), [sinner](#), [good](#), [goodness](#), [righteous](#), demon, evil spirit, unclean spirit)

Bible References:

Waiting

Examples from the Bible stories:

- **[02-04]** “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- **[03-01]** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **[03-02]** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **[04-02]** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **[08-12]** “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- **[14-02]** They (Canaanites) worshiped false gods and did many **evil** things.
- **[17-01]** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **[18-11]** In the new kingdom of Israel, all the kings were **evil**.

- [29-08] The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- [45-02] They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- [50-17] He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

face

Definition:

The word “face” literally refers to the front part of a person’s head. This term also has several figurative meanings.

- The expression “your face” is often a figurative way of saying “you.” Similarly, the expression “my face” often means, “I” or “me.”
- In a physical sense, “to face” someone or something means to look in the direction of that person or thing.
- To “face each other” means to “look directly at each other.”
- Being “face to face” means that two people are seeing each other in person, at a close distance.
- When Jesus “steadfastly set his face to go to Jerusalem,” it means that he very firmly decided to go.
- To “set one’s face against” people or a city means to firmly decide: to no longer support, or to reject that city or person.
- The expression “face of the land” refers to the surface of the earth and often is a general reference to the whole earth. For example, a “famine covering the face of the earth” refers to a widespread famine that affected many people living on earth.
- The figurative expression, “do not hide your face from your people” means “do not reject your people” or “do not desert your people” or “do not stop taking care of your people.”

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term “to face” could be translated as “to turn toward” or “to look at directly” or “to look at the face of.”
- The expression “face to face” could be translated as “up close” or “right in front of” or “in the presence of.”
- Depending on the context, the expression “before his face” could be translated as, “ahead of him” or “in front of him” or “before him” or “in his presence.”
- The expression, “set his face toward” could be translated as “began traveling toward” or “firmly made up his mind to go to.”
- The expression, “hide his face from” could be translated as, “turn away from” or “stop helping or protecting” or “reject.”
- To “set his face against” a city or people could be translated as, “look at with anger and condemn” or “refuse to accept” or “decide to reject” or “condemn and reject” or “pass judgment on.”
- The expression, “say it to their face” could be translated as, “say it to them directly” or “say it to them in their presence” or “say it to them in person.”
- The expression, “on the face of the land” could also be translated as, “throughout the land” or “over the whole earth” or “living throughout the earth.”

Bible References:

Waiting

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression, “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: [Abstract Nouns](#))
- The expression, “keep the faith” could be translated by, “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence, “they must keep hold of the deep truths of the faith” could be translated by, “they must keep believing all the true things about Jesus that they have been taught.”
- The expression, “my true son in the faith” could be translated by something like, “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: [believe](#), [believe in](#), [belief](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-06]** When Isaac was a young man, God tested Abraham’s **faith** by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”
- **[31-07]** Then he (Jesus) said to Peter, “You man of little **faith**, why did you doubt?”
- **[32-16]** Jesus said to her, “Your **faith** has healed you. Go in peace.”

- **[38-09]** Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail.

faithful, faithfulness

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means, “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include, “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: [faith](#), [believe](#), [believe in](#), [belief](#))

Bible References:

Waiting

Examples from the Bible stories:

- [08-05] Even in prison, Joseph remained **faithful** to God, and God blessed him.
- [14-12] Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- [15-13] The people promised to remain **faithful** to God and follow his laws.
- [17-09] David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- [18-04] God was angry with Solomon and, as a punishment for Solomon’s **unfaithfulness**, he promised to divide the nation of Israel into two kingdoms after Solomon’s death.
- [35-12]”The older son said to his father, ‘All these years I have worked **faithfully** for you!’
- [49-17] But God is **faithful** and says that if you confess your sins, he will forgive you.
- [50-04] If you remain **faithful** to me to the end, then God will save you.”

false god, foreign god, god, goddess

Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: [God](#), [Asherah](#), [Asherah poles](#), [Ashtoreth](#), [Baal](#), [Molech](#), [Moloch](#), [idol](#), [idolatrous](#), [demon](#), [evil spirit](#), [unclean spirit](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[10-02]** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt’s **gods**.
- **[13-04]** Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**.”
- **[14-02]** They (Canaanites) worshiped false **gods** and did many evil things.
- **[16-01]** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **[18-13]** But most of Judah’s kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

family

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

- The Hebrew family was a religious community passing on traditions through worship and instruction.
- Usually the father was the major authority of the family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The term “family” is also used to refer to people who are related spiritually, such as people who are part of God’s family because they believe in Jesus.

(See also: [clan](#), [ancestor](#), [father](#), [forefather](#), [house](#))

Bible References:

Waiting

ancestor, father, forefather

Definition:

When used literally, the term “father” refers to a person’s male parent. There are also several figurative uses of this term.

- The terms “father” and “forefather” are often used to refer to the ancestors of a certain person or people group. This could also be translated as, “ancestor” or “ancestral father.”
- The expression “the father of” can figuratively refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4, “the father of all who live in tents” could mean, “the first clan leader of the first people who ever lived in tents.”
- The apostle Paul figuratively called himself the “father” of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- “God the Father” should also be translated using the usual, common word for “father.”
- When referring to forefathers, this term could be translated as “ancestor” or “ancestral father.”
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as “spiritual father” or “father in Christ.”
- Sometimes the word “father” can be translated as “clan leader.”
- The phrase “father of all lies” could be translated as, “source of all lies” or “the one from whom all lies come.”

(See also: [God the Father](#), [heavenly Father](#), [Father](#), [son](#), [son of](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

fear, afraid, fear of Yahweh

Definition:

The terms “fear” and “afraid” refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term “fear” can also refer to a deep respect and awe for a person in authority.
- The phrase “fear of Yahweh,” and related terms “fear of God” and “fear of the Lord,” refer to deeply respecting God and showing that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.

Translation Suggestions:

- Depending on the context, “to fear” can be translated as “to be afraid” or “to deeply respect” or “to revere” or “to be in awe of.”
- The term “afraid” could be translated as “terrified” or “scared” or “fearful.”
- The sentence, “The fear of God fell on all of them” could be translated as, “Suddenly they all felt a deep awe and respect for God” or “Immediately, they all felt very amazed and revered God deeply” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear not” could also be translated as, “do not be afraid” or “stop being afraid.”
- Note that the phrase “fear of Yahweh” does not occur in the New Testament. The phrase “fear of the Lord” or “fear of the Lord God” would be used instead.

(See also: [marvel](#), [wonder](#), [amazed](#), [astonished](#), [awe](#), [awesome](#), [Lord](#), [power](#), [powers](#), [Yahweh](#))

Bible References:

Waiting

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born. Usually the firstborn

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “firstborn” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: [Assumed Knowledge and Implicit Information](#))
- Other ways to translate this term could include, “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means, “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See: [inherit](#), [inheritance](#), [heritage](#), [heir](#), [sacrifice](#), [offering](#), [son](#), [son of](#))

Bible References:

Waiting

foreigner, foreign, alien

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.”

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from your own.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not only refer to someone who is unfamiliar or unknown.

Bible References:

Waiting

forever

Definition:

In the Bible, the term “forever” refers to never-ending time. Sometimes it is used figuratively to mean, “a very long time.”

- The term “forever and ever” emphasizes that something will always exist.
- The phrase “forever and ever” is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David’s throne would last “forever.” This is referring to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- This term could also be translated by “always” or “never ending.”
- The phrase, “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase, “forever and ever” could also be translated as, “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as, “David’s descendant will reign forever” or “a descendant of mine will always be reigning.”

(See also: [David](#), [everlasting](#), [eternal](#), [eternity](#), [reign](#))

Bible References:

Waiting

forgive, forgiveness

Definition:

To forgive someone means to not hold a grudge against a person who did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean, “cancel” as in the expression, “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as, “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means, “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”

(See: [guilt](#), [guilty](#))

Bible References:

Waiting

Examples from the Bible stories:

- [07-10] But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- [13-15] Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- [17-13] David repented of his sin and God **forgave** him.
- [21-05] In the New Covenant, God would write his law on the people’s hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.
- [29-01] One day Peter asked Jesus, “Master, how many times should I **forgive** my brother when he sins against me?”
- [29-08] I **forgave** your debt because you begged me.
- [38-05] Then Jesus took a cup and said, “Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins.

forsake, forsaken, forsook**Definition:**

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, it means they are being unfaithful to him by disobeying him.
- When God “forsakes” people, it means he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following God’s teachings.
- The term “forsaken” can be used as past tense as in “he has forsaken you” or to refer to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include, “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- The project language may find it more clear to use different words to translate this term, depending on whether the text is talking about forsaking a thing or a person.

Bible References:

Waiting

foundation, founded

Definition:

The verb “founded” means to be built on or based on something. A foundation is the base on which something is built.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: [cornerstone](#), [create](#), [creation](#), [Creator](#))

Bible References:

Waiting

fountain, spring

Definition:

The terms “fountain” and “spring” usually refer to a large amount of water that flows out naturally from the ground.

- These words are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.
- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- Compare the translation of this term with how the term “flood” is translated.

(See also: [flood](#))

Bible References:

Waiting

fruit, fruitful

Definition:

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions and thoughts. Just as fruit on a tree shows what kind of tree it is, in the same way a person’s words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the “fruit of wisdom” refers to the good things that come from being wise.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression, “fruit of the womb” refers to “what the womb produces,” that is, children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural
- , “fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- The expression, “fruit of the land” could also be translated as, “food that the land produces” or “food crops that are growing in that region.”
- When God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as, “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression, “fruit of the womb” could be translated as “what the womb produces” or “children a women gives birth to” or just “children.” When Elisabeth says to Mary, “blessed is the fruit of your womb” she means, “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression, “fruit of the vine” could be translated as “vine fruit” or “grapes.”

- Depending on the context, the expression “will be more fruitful” could also be translated as, “will produce more fruit” or “will have more children” or “will be prosperous.”
- The apostle Paul’s expression, “fruitful labor” could be translated as, “work that brings very good results” or “efforts that result in many people believing in Jesus.”
- The “fruit of the Spirit” could also be translated as “works that the Holy Spirit produces” or “words and actions that show that the Holy Spirit is working in you.”

(See also: [descendant](#), [grain](#), [grape](#)[Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [vine](#), [womb](#))

Bible References:

Waiting

Gad

Facts:

Gad is the name of one of the sons of Jacob, that is, Israel.

- Gad's family became one of the twelve tribes of Israel.
- Another man in the Bible named Gad was a prophet who confronted King David for his sin of taking a census of the Israelite people.
- The cities, Baalgad and Migdalgad are each two words in the original text and are sometimes written, "Baal Gad" and "Migdal Gad."

(Translation suggestions:[How to Translate Names](#))

(See also: [census](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Galilee, Galilean

Facts:

Galilee the most northern region of Israel, just north of Samaria. A “Galilean” was a person who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the “Sea of Galilee.”
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: [Nazareth](#), [Nazarene](#), [Samaria](#), [Samaritan](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Genesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-10]** The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- **[39-06]** Finally, the people said, “We know that you were with Jesus because you both are from **Galilee**.”
- **[41-06]** Then the angel told the women, “Go and tell the disciples, ‘Jesus has risen from the dead and he will go to **Galilee** ahead of you.’”

gate, gate bar

Definition:

A “gate” is a hinged barrier at an access point in a fence or wall that surrounds a house or city. The “gate bar” refers to a wooden or metal bar that can be moved into place to lock the gate.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be, “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase, “bars of the gate” could be translated as, “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

Waiting

Gath

Facts:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there for awhile with his two wives and six hundred men who were his loyal followers.

(Translation suggestions: [Translate Names](#))

(See also: [Ashdod](#), [Azotus](#), [Ashkelon](#), [Ekron](#), [Gaza](#), [Goliath](#), [Philistines](#))

Bible References:

Waiting

Gaza

Facts:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ashdod](#), [Azotus](#), [Philip, the evangelist](#), [Philistines](#), [Ethiopia](#), [Ethiopian](#), [Gath](#))

Bible References:

Waiting

Geshur

Definition:

During the time of King David, Geshur was a small kingdom located on the east side of the Sea of Galilee, between the countries of Israel and Aram.

- King David married Maacah, the daughter of Geshur's king and she bore him a son, Absalom.
- After murdering his half-brother Amnon, Absalom fled northeast from Jerusalem to Geshur, a distance of about 88 miles. He stayed there three years.

(See also: [Absalom](#), [Amnon](#), [Aram](#), [Aramean](#), [Aramaic](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Gennesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

Gibeon, Gibeonite

Facts:

Gibeon was a city that was located about 13 kilometers northwest of Jerusalem. The people living in Gibeon were the Gibeonites.

- When the Gibeonites heard about how the Israelites had destroyed the cities of Jericho and Ai, they were afraid.
- So the Gibeonites came to the leaders of Israel at Gilgal and pretended to be people from a far-away country.
- The Israelite leaders were deceived and made an agreement with the Gibeonites that they would protect them and not destroy them.

(See also: [Gilgal](#), [Jericho](#), [Jerusalem](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[15-06]** But one of the Canaanite people groups, called the **Gibeonites**, lied to Joshua and said they were from a place far from Canaan.
- **[15-07]** Sometime later, the kings of another people group in Canaan, the Amorites, heard that the **Gibeonites** had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked **Gibeon**.
- **[15-08]** So Joshua gathered the Israelite army and they marched all night to reach the **Gibeonites**.

Gilead

Definition:

Gilead is the name of a mountainous region east of the Jordan river, where the Israelite tribes of Gad, Reuben, and Manasseh lived.

- This region is also referred to as the “hill country of Gilead” or “Mount Gilead.”
- “Gilead” was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Gad](#), [Jephthah](#), [Manasseh](#), [Reuben](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Gilgal

Facts:

The term Gilgal was a town north of Jericho and was the first place that the Israelites camped after crossing the Jordan River to enter Canaan.

- At Gilgal, Joshua set up twelve stones taken from the dry river bed of the Jordan River that they had just crossed over.
- Gilgal was the city that Elijah and Elisha were leaving as they crossed the Jordan when Elijah was taken up to heaven.
- There were also several other places called “Gilgal” in the Old Testament.
- The word “gilgal” means “circle of stones,” perhaps referring to a place where a circular altar was built.
- In the Old Testament, this name almost always occurs as, “the gilgal.” This may indicate that it was not a specific place name but rather was a description of a certain kind of place.

(Translation suggestions: [Translate Names](#))

(See also: [Elijah](#), , [Elisha](#), [Jericho](#), [Jordan River](#))

Bible References:

Waiting

Girgashites

Facts:

The Girgashites were a people group living near the Sea of Galilee in the land of Canaan.

- They were descendants of Ham's son Canaan and so were one of the many people groups who were also known as "Canaanites."
- God promised the Israelites that he would help them defeat the Girgashites and other Canaanite people groups.
- Like all the Canaanite peoples, the Girgashites worshiped false gods and did immoral things as part of that worship.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#) , [Ham](#), [Noah](#))

Bible References:

Waiting

God

Facts:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God’s personal name is “Yahweh.”

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as “Yahweh” which means, “he is” or “I am” or “the One who (always) exists.”
- The Bible also teaches about false “gods” which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate “God” could include, “Deity” or “Creator” or “Supreme Being.”
- Other ways to translate “God” could be, “Supreme Creator” or “Infinite Sovereign Lord” or “Eternal Supreme Being.”
- Consider how God is referred to in a local or national language. There may also already be a word for “God” in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god.
- Another way to make this distinction would be to use two different terms for “God” and “god.”
- The phrase, “I will be their God and they will be my people” could also be translated as, “I, God, will rule over these people and they will worship me.”

(Translation suggestions: [How to Translate Names](#))

(See also: [create](#), [creation](#), [Creator](#), [false god](#), [god](#), [God the Father](#), [Heavenly Father](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [idol](#), [Son of God](#), [the Son](#), [Yahweh](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [01-01] **God** created the universe and everything in it in six days.
- [01-15] **God** made man and woman in his own image.
- [05-03] "I am **God** Almighty. I will make a covenant with you."
- [09-14] **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- [10-02] Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- [16-01] The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- [22-07] You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- [24-09] There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- [25-07] "Worship only the Lord your **God** and only serve him."
- [28-01] "There is only one who is good, and that is **God**."
- [49-09] But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- [50-16] But some day **God** will create a new heaven and a new earth that will be perfect.

gold

Definition:

Gold is a yellow-colored high-quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included ear rings and other jewelry, idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: [altar](#), [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [silver](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

good, goodness

Definition:

The word “good” has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God’s character, purposes, and will.
- Something that is “good” could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is “good” could be called “fertile” or “productive.”
- A “good” crop could be a “plentiful” crop.
- A person can be “good” at what they do if they are skillful at their task or profession, as in, “a good farmer.”
- In the Bible, the general meaning of “good” is often contrasted with “evil.”
- The term “goodness” usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include, “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as, “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone.
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include, “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: [evil](#), [wicked](#), [wickedness](#), [holy](#), [holiness](#), [profit](#), [profitable](#), [righteous](#), [righteousness](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [01-04] God saw that what he had created was **good**.

- [01-11] God planted...the tree of the knowledge of **good** and evil.”
- [01-12] Then God said, ”It is not **good** for man to be alone.”
- [02-04]”God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- [08-12]”You tried to do evil when you sold me as a slave, but God used the evil for **good!**”
- [14-15] Joshua was a **good** leader because he tTable of Contentsrusted and obeyed God.
- [18-13] Some of these kings were **good** men who ruled justly and worshiped God.
- [28-01]”**Good** teacher, what must I do to have eternal life?” Jesus said to him, ”Why do you call me ‘**good?**’ There is only one who is **good**, and that is God.”

Goshen

Definition:

Goshen is the name of a fertile region of land that was located along the Nile River in the northern part of Egypt.

- When Joseph was a ruler in Egypt, his father and brothers and their families came to live in Goshen to escape a famine in Canaan.
- They and their descendants lived well in Goshen for over 400 years, but then they were forced into slavery by the Egyptian pharaoh.
- Finally God sent Moses to help the people of Israel leave the land of Goshen and escape this slavery.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Egyptian](#), [famine](#), [Moses](#), [Nile River](#), [River of Egypt](#))

Bible References:

Waiting

grain offering

Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: [burnt offering](#), [offering by fire](#), [guilt offering](#) , [sacrifice](#), [offering](#), [sin offering](#))

Bible References:

Waiting

Hamath, Lebo Hamath, Hamathites

Facts:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son, Canaan.

- The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
- Some versions translate "Lebo Hamath" as "entrance to Hamath."
- King David defeated enemies of King Tou of Hamath, which caused them to be on good terms.
- Hamath was one of Solomon's storehouse cities where provisions were kept.
- The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
- The term "Hamathite" could also be translated as "people from Hamath."

(Translation suggestions: [Translate Names](#))

(See also: [Babylon](#), [Babylonian](#), [Canaan](#), [Canaanite](#), [Nebuchadnezzar](#), [Syria](#), [Zedekiah](#))

Bible References:

Waiting

Hamor

Facts:

Hamor was a Canaanite man living in the city of Shechem when Jacob and his family were living in nearby Succoth. He was a Hivite.

- Jacob bought a family burial ground from Hamor's sons.
- While they were there, Hamor's son Shechem raped Jacob's daughter Dinah.
- Dinah's brothers took revenge on Hamor's family and killed all the men in the city of Shechem.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Hivite](#), [Jacob](#), [Israel](#), [Shechem](#), [Succoth](#))

Bible References:

Waiting

hand, right hand, to hand over

Definition:

There are several figurative ways that “hand” is used in the Bible:

- To “hand” something to someone means to put something into that person’s hands.
- The term “hand” is often used in reference to God’s power and action, such as when God says, “Has not my hand made all these things?” (See: **Metonymy**)
- Expressions such as “hand over to” or “deliver into the hands of” refer to causing someone to be under the control or power of someone else.
- Placing hands on someone is often done while speaking a blessing over that person.
- The term “laying on of hands” refers to placing a hand on a person in order to dedicate that person to God’s service or to pray for healing.
- Some other figurative uses of “hand” include:
 - To “lay a hand on” means to “harm.”
 - To “save from the hand of” means to stop someone from harming someone else.
 - To be “close at hand” means to be “nearby.”
 - The position of being “on the right hand” means “on the right side” or “to the right.”
 - The expression “by the hand of” someone means “by” or “through” the action of that person. For example, “by the hand of the Lord” means that the Lord is the one who caused something to happen.
- When Paul says “written by my hand,” it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression, “handed him the scroll” could also be translated as “gave him the scroll” or “put the scroll in his hand.” It was not given to him permanently, but just for the purpose of using it at that time.
- When “hand” refers to the person, such as in “the hand of God did this,” it could be translated as “God did this.”
- An expression such as “delivered them into the hands of their enemies” or “handed them over to their enemies,” could be translated as, “allowed their enemies to conquer them” or “caused them to be captured by their enemies” or “empowered their enemies to gain control over them.”
- To “die by the hand of” could be translated as, “be killed by.”
- The expression “on the right hand of” could be translated as “on the right side of.”
- In regard to Jesus being “seated at the right hand of God,” if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression

with that meaning could be used. Or a short explanation could be added: “on the right side of God, in the position of highest authority.”

(See also: [adversary](#), [enemy](#), [bless](#), [blessed](#), [blessing](#), [captive](#), [captivity](#), [honor](#), [to honor](#), [power](#), [powers](#))

Bible References:

Waiting

hang

Definition:

The term “hang” means to suspend something or someone above the ground.

- Death by hanging typically is done using a rope noose that is tied around a person’s neck and suspended from an elevated object, like a tree limb. Judas killed himself by hanging.
- Jesus’ death by hanging on a wooden cross was done differently: the soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- To hang someone always refers to a way of killing someone by hanging them with a rope around their neck.

(See also: other)

Bible References:

Waiting

harvest

Definition:

The term “harvest” refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word “harvest” can refer to people coming to believe in Jesus or can describe a person’s spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb “to harvest” could be translated as, “to gather in” or “to pick up” or “to collect.”

(See: [firstfruits](#), [festival](#))

Bible References:

Waiting

heal, cure

Definition:

The terms “heal” and “cure” both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is “healed” or “cured” has been “made well” or “made healthy.”
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.
- However, certain conditions such as being blind or paralyzed, and certain serious diseases such as leprosy do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.

(See also: [miracle](#), [wonder](#), [sign](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-14]** One of the miracles happened to Naaman, an enemy commander, who had a horrible skin disease. He had heard of Elisha so he went and asked Elisha to **heal** him.
- **[21-10]** He (Isaiah) also predicted that the Messiah would **heal** sick people and those who could not hear, see, speak, or walk.
- **[26-06]** Jesus continued saying, “And during the time of the prophet Elisha, there were many people in Israel with skin diseases. But Elisha did not **heal** any of them. He only **healed** the skin disease of Naaman, a commander of Israel’s enemies.”
- **[26-08]** They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and Jesus **healed** them.
- **[32-14]** She had heard that Jesus had **healed** many sick people and thought, “I’m sure that if I can just touch Jesus’ clothes, then I will be **healed**, too!”
- **[44-03]** Immediately, God **healed** the lame man, and he began to walk and jump around, and to praise God.
- **[44-08]** Peter answered them, “This man stands before you **healed** by the power of Jesus the Messiah.”
- **[49-02]**] Jesus did many miracles that prove he is God. He walked on water, calmed storms, **healed** many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

heart

Definition:

In the Bible, the term “heart” is often used figuratively to refer to a person’s thoughts, emotions, desires, or will.

- To have a “hard heart” is a common expression that means a person stubbornly refuses to obey God.
- The expressions “with all my heart” or “with my whole heart” mean to do something with no holding back, with complete commitment and willingness.
- The expression, “take it to heart” means to treat something seriously and apply it to one’s life.
- The term “brokenhearted” describes a person who is very sad. They have been deeply hurt emotionally.

Translation Suggestions

- Some languages use a different body part such as “stomach” or “liver” to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If “heart” or other body part does not have this meaning, some languages may need to express this nonfiguratively with terms such as “thoughts” or “emotions” or “desires.”
- Depending on the context, “with all my heart” or “with my whole heart” could be translated as, “with all my energy” or “with complete dedication” or “completely” or “with total commitment.”
- The expression “take it to heart” could be translated as “treat it seriously” or “carefully think about it.”
- The expression “hard-hearted” could also be translated as, “stubbornly rebellious” or “refusing to obey” or “continually disobeying God.”
- Ways to translate “brokenhearted” could include, “very sad” or “feeling deeply hurt.”

(See also: [hard](#), [hardness](#), [harden](#) other)

Bible References:

Waiting

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can’t directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.
- When “heaven” is used figuratively, it is a way of referring to God. For example, when Matthew writes about the “kingdom of heaven” he is referring to the kingdom of God.

Translation Suggestions:

- When “heaven” is used figuratively, it could be translated as “God.”
- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as, “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See: [kingdom of God](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-02] They even began building a tall tower to reach **heaven**.
- [14-11] He (God) gave them bread from **heaven**, called “manna.”
- [23-07] Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- [29-09] Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- [37-09] Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- [42-11] Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Hebron

Facts:

Hebron was a city located in the high, rocky hills about 20 miles south of Jerusalem.

- The city was built around 2,000 B.C. during the time of Abram. It was mentioned many times in the historical accounts given in the Old Testament.
- Hebron had a very important role in King David's life. Several of his sons, including Absalom, were born there.
- The city was destroyed around 70 A.D. by the Romans.

(Translation suggestions: [How to Translate Names](#))

(See also: [Absalom](#))

Bible References:

Waiting

high priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiaphas’ father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- Make sure this term is translated differently from the term “chief priest.”

(See also: [Annas](#), [Caiaphas](#), [chief priests](#), [priest](#), [priesthood](#), [temple](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-08]** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **[21-07]** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **[38-03]** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **[39-01]** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **[39-03]** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **[44-07]** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- **[45-02]** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **[46-01]** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.

- **[48-06]** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Hittite

Definition:

The Hittites were descendants of Ham through his son Canaan. They became a large empire located in what is now Turkey and northern Palestine.

- Abraham bought a piece of property from Ephron the Hittite so that he could bury his deceased wife Sarah in a cave there. Eventually Abraham and several of his descendants were also buried in that cave.
- Esau's parents were grieved when he married two Hittite women.
- One of David's mighty men was named Uriah the Hittite.
- Some of the foreign women that Solomon married were Hittites. These foreign women turned Solomon's heart away from God because of the false gods they worshiped.
- The Hittites were often a threat to the Israelites, both physically and spiritually.

(See also: [descendant](#), [descended from](#), [Esau](#), [foreigner](#), [foreign](#), [alien](#), [Ham](#), [mighty](#), [might](#), [Solomon](#), [Uriah](#))

Bible References:

Waiting

Hivite

Facts:

The Hivites were one of seven major people groups living in the land of Canaan.

- Like all these groups, the Hivites were descended from Canaan, who was Noah's grandson.
- Shechem the Hivite raped Jacob's daughter Dinah, and her brothers killed many Hivites in revenge.
- When Joshua led the Israelites to take over the land of Canaan, the Israelites were tricked into making a treaty with the Hivites instead of conquering them.

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Hamor](#), [Noah](#), [Shechem](#))

Bible References:

Waiting

holy, holiness

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- Since God is holy, people cannot approach him unless he allows them to, because they are mere human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Translation Suggestions:

- Ways to translate “holy” might include, “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [consecratesanctify](#), [sanctification](#), [set apart](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-16]** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **[09-12]** “You are standing on **holy** ground.”
- **[13-02]** “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- **[13-05]** “Always be sure to keep the Sabbath day **holy**.”
- **[22-05]** “So the baby will be **holy**, the Son of God.”
- **[50-02]** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

honey, honeycomb

Definition:

Honey is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever the bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey." (See also: [Simile](#), [Metaphor](#))
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: [John \(the Baptist\)](#), [Jonathan](#), [Philistines](#), [Samson](#))

Bible References:

Waiting

horsemen

Definition:

In Bible times, the term “horsemen” referred to men who rode horses into battle.

- Warriors who rode in horse-pulled chariots may also have been called “horsemen,” though this term usually refers to men who are actually riding on the horses.
- The Israelites believed that using horses in battle placed too much emphasis on their own strength rather than on Yahweh, so they did not use a lot of horsemen.
- This term could also be translated as, “horse riders” or “men on horses.”

(See also: [chariot](#), [horse](#))

Bible References:

Waiting

house

Definition:

The term “house” is often used figuratively in the Bible.

- Sometimes it means “household,” referring to the people who live together in one house.
- Often “house” refers to a person’s descendants or other relatives. For example, the phrase “house of David” refers to all the descendants of King David.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, “God’s house” is used as a metaphor to refer to God’s people or more generally, to everything pertaining to God.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as, “household” or “people” or “family” or “descendants” or “temple” or “dwelling place.”
- The phrase “house of David” could be translated as, “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include, “people of Israel” or “Israel’s descendants” or “Israelites.”
- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.”
- “House of God” could be translated in a similar way.

(See also: [David](#), [descendant](#), [descended from](#), [house of God](#), [Yahweh’s house](#), [household](#), [kingdom of Israel](#), [tabernacle](#), [temple](#), [Yahweh](#))

Bible References:

Waiting

household

Definition:

The term “household” refers to all the people who live together in a house, including family members and any servants they have.

- If someone manages a household, this would involve directing the servants as well as taking care of the property.
- Sometimes “household” can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

Bible References:

Waiting

inherit, inheritance, heritage, heir

Definition:

The terms “inherit” and “inheritance” refer to receiving something valuable from a parent or other person because of a special relationship with that person. The “heir” is the person who receives the inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God’s people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to “inherit the land.” This means that they will prosper and be blessed by God in both physical and spiritual ways.
- In the New Testament, God promises that those who trust in Jesus will “inherit salvation” and “inherit eternal life.” It is also expressed as, “inherit the kingdom of God.” This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
 - The Bible says that wise people will “inherit glory” and righteous people will “inherit good things.”
 - To “inherit the promises” means to receive the good things that God has promised to give his people.
 - This term is also used in a negative sense to refer to foolish or disobedient people who “inherit the wind” or “inherit folly.” This means they receive the consequences of their sinful actions, including punishment and worthless living.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include, “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include, “promised gift” or “secure possession.”
- When God’s people are referred to as his inheritance this could be translated as, “valued ones belonging to him.”
- The term “heir” could be translated with a word or phrase that means, “privileged child who receives the father’s possessions” or “person chosen to receive (God’s) spiritual possessions or blessings.”
- The term “heritage” could be translated as, “blessings from God” or “inherited blessings.”

(See also: [heir](#), [Canaan](#), [Canaanite](#), [Promised Land](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** When Abram arrived in Canaan God said, "Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**."
- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to **inherit** eternal life?"
- **[35-03]** "There was a man who had two sons. The younger son told his father, 'Father, I want my **inheritance** now!' So the father divided his property between the two sons."

iniquity

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: [sin](#), [sinful](#), [sinner](#), [sinning](#), [transgress](#), [transgression](#), [trespass](#))

Bible References:

Waiting

instruct, instruction

Facts:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: [command](#), [to command](#), [commandment](#), [decree](#), [teach](#), [teaching](#), [teacher](#), [taught](#))

Bible References:

Waiting

integrity

Definition:

The term “integrity” refers to being honest, with strong moral principles and behavior.

- Having integrity also means choosing to do what is honest and right even when nobody else is watching.
- Certain characters in the Bible, such as Joseph and Daniel, showed integrity when they refused to do evil and chose to obey God.
- The book of Proverbs says that it is better to be poor and have integrity than to be rich and corrupt or dishonest.

Translation Suggestions

- The term “integrity” could also be translated as, “honesty” or “moral uprightness” or “behaving truthfully” or “acting in a trustworthy, honest manner.”

(See also: [Daniel](#), [Joseph \(OT\)](#))

Bible References:

Waiting

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name “Isaac” means “he laughs.” When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham’s faith by commanding him to sacrifice Isaac.
- Isaac’s son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [descendant](#), [descended from](#), [forever](#), [fulfill](#), [Jacob](#), [Israel](#), [Sarah](#), [Sarai](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-04]** “Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**.”
- **[05-06]** When **Isaac** was a young man, God tested Abraham’s faith by saying, “Take **Isaac**, your only son, and kill him as a sacrifice to me.”
- **[05-09]** God had provided the ram to be the sacrifice instead of **Isaac**.
- **[06-01]** When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac**.
- **[06-05]** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- **[07-10]** Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Israel, Israelites, nation of Israel

Facts:

The term “Israel” is the name that God gave to Jacob. It means, “he struggles with God.”

- The descendants of Jacob became known as the “people of Israel,” the “nation of Israel,” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel was made up of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as, “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: [Jacob](#), [Israel](#), [kingdom of Israel](#), [Judah](#), [kingdom of Judah](#), [nation](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- [08-15] The descendants of the twelve sons became the twelve tribes of **Israel**.
- [09-03] The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- [09-05] A certain **Israelite** woman gave birth to a baby boy.
- [10-01] They said, ”This is what the God of **Israel** says, ‘Let my people go!’”
- [14-12] But despite all this, the people of **Israel** complained and grumbled against God and against Moses.
- [15-09] God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- [15-12] After this battle, God gave each tribe of **Israel** its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- [16-16] So God punished **Israel** again for worshiping idols.
- [43-06] ”Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Issachar

Facts:

Issachar was the fifth son of Jacob. His mother was Leah.

- The tribe of Issachar was one of the twelve tribes of Israel.
- Issachar's land was bordered by Naphtali, Zebulun, Manasseh, and Gad.
- It was located just south of the Sea of Galilee.

(Translation suggestions: [How to Translate Names](#))

(See also: [Gad](#), [Manasseh](#), [Naphtali](#), [twelve tribes of Israel](#), [Zebulun](#))

Bible References:

Waiting

Jacob, Israel

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning, "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means, "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him, so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [deceive](#), [deceit](#), [deception](#), [deceptive](#), [Esau](#), [Isaac](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Rebekah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[07-01]** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **[07-07]** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **[07-08]** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **[07-10]** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **[08-01]** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone.

- These terms are often used to describe the angry feeling that a person has toward a spouse who has been unfaithful in their marriage.
- When used in the Bible, these terms often refer to God’s strong desire for his people to remain pure and unstained by sin.
- God is also “jealous” for his name, that it be treated with honor and reverence.
- Another meaning of jealous involves being angry that someone else is successful or more popular. This is close in meaning to the word “envy.”

Translation Suggestions:

- Ways to translate “jealous” could include, “strong protective desire” or “possessive desire.”
- The term “jealousy” could be translated as, “strong protective feeling” or “possessive feeling.”
- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful of someone else.
- In the context of people’s wrong feelings of anger toward toward other people who are more successful, the terms “envious” and “envy” could be used. But these terms should not be used for God.

(See also: [envy](#), [covet](#))

Bible References:

Waiting

Jebusites, Jebus

Facts:

The Jebusites were a people group living in the land of Canaan. They were descended from Ham's son Canaan.

- The Jebusites lived in the city of Jebus, whose name was later changed to Jerusalem when King David conquered it.
- Melchizedek, the king of Salem, was probably of Jebusite origin.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Ham](#), [Jerusalem](#), [Melchizedek](#))

Bible References:

Waiting

Jericho

Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- Like all the Canaanites, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: [Canaan](#), [Canaanite](#), [Jordan River](#), [Joshua](#), [miracle](#), [wonder](#), [sign](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[15-01]** Joshua sent two spies to the Canaanite city of **Jericho**.
- **[15-03]** After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- **[15-05]** Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Jerusalem

Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of present-day Israel.

- The name, “Jerusalem” is first mentioned in the book of Joshua. Other Old Testament names for this city include “Salem”, “city of Jebus,” and “Zion.” Both “Jerusalem” and “Salem” have the root meaning of “peace.”
- Jerusalem was originally a Jebusite fortress called “Zion” which King David captured and made into his capital city.
- David’s son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going “up” to Jerusalem since it was located in the mountains.

(See also: [Babylon](#), [Babylonian](#), [Christ](#), [Messiah](#), [David](#), [Jebusites](#), [Jebus](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Solomon](#), [temple](#), [Zion](#), [Mount Zion](#))

Bible References:

Waiting

Examples from the Bible stories:

- [17-05] David conquered **Jerusalem** and made it his capital city.
- [18-02] In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- [20-07] They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- [20-12] So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- [38-01] About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- [38-02] After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- [42-08] ”It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere.”

- **[42-11]** Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Jezreel

Definition:

Jezreel was the name of an important Israelite city in the territory of the Issachar tribe, located southwest of the Salt Sea.

- The city of Jezreel is one of the western points in the Plain of Megiddo, which is also called the “Valley of Jezreel.”
- Several kings of Israel had their palaces in the city of Jezreel.
- Naboth’s vineyard was located near King Ahab’s palace in Jezreel. The prophet Elijah prophesied against Ahab there.
- Ahab’s evil wife Jezebel was killed in Jezreel.
- Many other significant events happened in this city, including several battles.

(See also: [Ahab](#), [Elijah](#), [Issachar](#), [Jezebel](#), [palace](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

Joppa

Facts:

In Bible times, the city of Joppa was an important commercial seaport located on the Mediterranean Sea, south of the Plain of Sharon.

- The ancient site of Joppa is the present-day city of Jaffa, which is now part of the city of Tel Aviv.
- In the Old Testament, Joppa was the city where Jonah got on a boat going to Tarshish.
- In the New Testament, a Christian woman named Tabitha died in Joppa and Peter brought her back to life.

(Translation suggestions: [How to Translate Names](#))

(See also: [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Jerusalem](#), [Sharon](#), [Plain of Sharon](#), [Tarshish](#))

Bible References:

Waiting

Jordan River

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on the west from Jordan on the east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. Because it was too deep, God miraculously stopped the water from flowing so they could go across.

(See also: [Canaan](#), [Canaanite](#), [Salt Sea](#), [Dead Sea](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Genesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

Examples from the Bible stories:

- [15-02] The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- [15-03] After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- [19-14] Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Joseph (OT)

Facts:

Joseph was the eleventh son of Jacob and the first son of his mother Rachel.

- Joseph was his father's favorite son.
- His brothers were jealous of him and sold him into slavery.
- While in Egypt, Joseph was falsely accused and put into prison.
- In spite of his difficulties, Joseph remained faithful to God.
- God brought him to the second highest place of power in Egypt and used him to save people in a time when there was little food. The people of Egypt, as well as his own family, were kept from starving.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Egyptian](#), [Jacob](#), [Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-02]** Joseph's brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- **[08-04]** The slave traders took **Joseph** to Egypt.
- **[08-05]** Even in prison, **Joseph** remained faithful to God, and God blessed him.
- **[08-07]** God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.
- **[08-09]** **Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- **[09-02]** The Egyptians no longer remembered **Joseph** and all he had done to help them.

Joshua

Facts:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned different parts of the land for each of the tribes of Israel to live on.
- Joshua son of Jozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Haggai](#), [Jericho](#), [Moses](#), [Promised Land](#), [Zechariah \(OT\)](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[14-04]** When the Israelites reached the edge of Canaan, Moses chose twelve men, one from each tribe of Israel. He gave the men instructions to go and spy on the land to see what it was like.
- **[14-06]** Immediately Caleb and **Joshua**, the other two spies, said, "It is true that the people of Canaan are tall and strong, but we can certainly defeat them!"
- **[14-08]** Except for **Joshua** and Caleb, everyone who is twenty years old or older will die there and never enter the Promised Land."
- **[14-14]** Moses was now very old, so God chose **Joshua** to help him lead the people.
- **[14-15]** **Joshua** was a good leader because he trusted and obeyed God.
- **[15-03]** After the people crossed the Jordan River, God told **Joshua** how to attack the powerful city of Jericho.

Judah

Facts:

Judah was one of Jacob's older sons. His mother was Leah. His descendants were called the "tribe of Judah."

- It was Judah who told his brothers to sell their younger brother Joseph as a slave instead of leaving him to die in a deep pit.
- King David and all the kings after him were descendants of Judah. Jesus, too, was a descendant of Judah.
- When Solomon's reign ended and the nation of Israel divided, the kingdom of Judah was the southern part of the nation.
- In the New Testament book of Revelation, Jesus is called the "Lion of Judah."
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: [How to Translate Names](#))

(See also: [descendant](#), [descended from](#), [Jacob](#), [Israel](#), [Jew](#), [Jewish](#), [Jews](#), [Joseph \(OT\)](#), [Judah](#), [kingdom of Judah](#), [Judea](#), [twelve tribes of Israel](#))

Bible References:

Waiting

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether something is morally right or wrong.

- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate “to judge” could include, “to decide” or “to condemn” or “to punish” or “to decree.”
- The term “judgment” could be translated as, “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: [decree](#), [judge](#), [judgment day](#), [just](#), [justice](#), [justly](#), [law](#), [principle](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-16]** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- **[21-08]** A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.

- **[39-04]** The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- **[50-14]** But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called “judges” to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term “judge” could also be called “decision-maker” or “leader” or “deliverer” or “governor,” depending on the context.

(See also: [governor](#), [govern](#), [proconsul](#), [government](#), [judge](#), [judgment](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

Kadesh, Kadesh-Barnea, Meribah Kadesh

Facts:

The names Kadesh, Kadesh-Barnea, and Meribah Kadesh all refer to an important city in Israel's history which was located in the southern part of Israel, near the region of Edom.

- The city of Kadesh was an oasis, a place where there was water and fertile soil in the middle of a desert named Zin.
- Moses sent twelve spies into the land of Canaan from Kadesh Barnea.
- Israel also encamped at Kadesh during the wandering in the wilderness.
- Kadesh Barnea was where Miriam died.
- It was at Meribah Kadesh where Moses disobeyed God and hit a rock to get water for the Israelites, instead of speaking to it as God had told him to do.
- The name “kadesh” comes from the Hebrew word meaning “holy” or “set apart.”

(Translation suggestions: [How to Translate Names](#))

(See also: [desert](#), [wilderness](#), [Edom](#), [Edomite](#), [Idumea](#), [holy](#), [holiness](#))

Bible References:

Waiting

Kedesh

Facts:

Kedesh was a Canaanite city that was taken over by the Israelites when they entered the land of Canaan.

- This city was located in the northern part of Israel, in the portion of land that was given to the tribe of Naphtali.
- Kedesh was one of the cities that was chosen as a place where the Levite priests could live, since they did not have any land of their own.
- It was also set apart as a “city of refuge.”

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Hebron](#), [Levite](#), [Levi](#), [Naphtali](#), [priest](#), [priesthood](#), [refuge](#), [shelter](#), [Shechem](#), [twelve tribes of Israel](#))

Bible References:

Waiting

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as, “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be, “spiritual priests who are ruled by God.”
- The phrase, “kingdom of light” could be translated as, “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), [kingdom of heaven](#), [kingdom of Israel](#), [Judah](#), [Judah](#), [kingdom of Judah](#), [priest](#), [priesthood](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-02]** God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- **[18-04]** God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.

- **[18-07]** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- **[18-08]** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- **[21-08]** A king is someone who rules over a **kingdom** and judges the people.

king

Definition:

The term “king” refers to a man who is the supreme ruler of a city, state, or country.

- A king is usually chosen to rule because of his family relation to previous kings.
- When a king dies, it is usually his oldest son who becomes the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term “king” may be used to refer to someone who is not a true king, such as “King Herod” in the New Testament.
- In the Bible, God is often referred to as a king who rules over his people.
- The “kingdom of God” refers to God’s rule over his people.
- Jesus was called “king of the Jews,” “king of Israel,” and “king of kings.”
- When Jesus comes back, he will rule as king over the world.
- This term could also be translated as, “supreme chief” or “absolute leader” or “sovereign ruler.”
- The phrase “king of kings” could be translated as, “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: [authority](#), [Herod Antipas](#), [kingdom](#), [kingdom of God](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-06]** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **[16-01]** The Israelites had no **king**, so everyone did what they thought was right for them.
- **[16-18]** Finally, the people asked God for a **king** like all the other nations had.
- **[17-05]** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- **[21-06]** God’s prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- **[48-14]** David was the **king** of Israel, but Jesus is the **king** of the entire universe!

labor, laborer

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It often implies that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word “labor” is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate “labor” could include, “work” or “hard work” or “difficult work” or “to work hard.”

(See also: [hard](#), [hardness](#), [harden](#), [labor pains](#), [in labor](#))

Bible References:

Waiting

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior.

- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term, “law of Moses” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: [law, principle](#) , [law, law of Moses, God’s law, law of Yahweh](#))

Bible References:

Waiting

law, law of Moses, God's law, law of Yahweh

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms “law” and “God’s law” are also used more generally to refer to everything God wants his people to obey.

- Depending on the context, the “law” can refer to:
 - the Ten Commandments that God wrote on stone tablets for the Israelites.
 - all the laws given to Moses
 - the first five books of the Old Testament.
 - the entire Old Testament (also referred to as “scriptures” in the New Testament).
 - all of God’s instructions and will.
- The phrase “the law and the prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”).

Translation Suggestions:

- These terms could be translated using the plural, “laws” since they refer to many instructions.
- The “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as, “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include: “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions”
- The phrase, “law of Yahweh” could also be translated as, “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: [instruct](#), [instruction](#), [Moses](#), [Ten Commandments](#), [lawful](#), [lawfully](#), [unlawful](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-07]** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.

- **[13-09]** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- **[15-13]** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **[16-01]** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- **[21-05]** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **[27-01]** Jesus answered, "What is written in **God's law**?"
- **[28-01]** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Lebanon

Facts:

Lebanon is a beautiful mountainous region located along the coast of the Mediterranean Sea, north of Israel. In Bible times this region was also thickly wooded with fir trees, such as cedar and cypress.

- King Solomon sent workers to Lebanon to harvest cedar trees for use in building God's temple.
- Ancient Lebanon was inhabited by Phoenician people who were skilled builders of ships that were used for a successful trading industry.
- The cities of Tyre and Sidon were located in Lebanon. It was in these cities that a valuable purple dye was first used.

(Translation suggestions: [How to Translate Names](#))

(See also: [cedar](#), [cypress](#), [fir](#), [Phoenicia](#))

Bible References:

Waiting

Levite, Levi

Definition:

Levi was one of the twelve sons of Jacob, or Israel. The term “Levite” refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

- The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers.
- All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.)
- The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named “Levi” were ancestors of Jesus and their names are in the genealogy in the gospel of Luke.
- Jesus’ disciple, Matthew was also called Levi.

(See also: [Matthew](#), [Levi](#), [priest](#), [priesthood](#), [sacrifice](#), [offering](#), [temple](#), [twelve tribes of Israel](#))

Bible References:

Waiting

life, live, living, alive

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by “physical life” and “spiritual life.”

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam’s body, and he became a living being.
- A “life” can also refer to an individual person, as in, “a life was saved”.
- Sometimes the word “life” refers to the experience of living, as in, “his life was enjoyable.”
- It can also refer to a person’s lifespan as in the expression, “the end of his life.”
- The term “living” may refer to being physically alive as in, “my mother is still living.” It may also refer to dwelling somewhere as in, “they were living in the city.”
- In the Bible, the concept of “life” is often contrasted with the concept of “death.”

2. Spiritual life

- A person has spiritual life when he believes in Jesus and God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called “eternal life” to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, “life” can be translated as “existence” or “person” or “soul” or “being” or “experience.”
- The term “live” could be translated by “dwell” or “reside” or “exist.”
- The expression “end of his life” could be translated as, “when he stopped living.”
- The expression “spared their lives’ could be translated as, “allowed them to live” or “did not kill them.”
- The expression “they risked their lives” could be translated as, “they put themselves in danger” or “they did something that could have killed them.”
- When the Bible text talks about being alive spiritually, “life” could be translated as “spiritual life” or “eternal life,” depending on the context.
- The concept of “spiritual life” could also be translated as, “God making us alive in our spirits” or “new life by God’s Spirit” or “being made alive in our inner self.”
- Depending on the context, the expression “give life” could also be translated as, “cause to live” or “give eternal life” or “cause to live eternally.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

Examples from the Bible stories:

- [01-10] So God took some dirt, formed it into a man, and breathed **life** into him.
- [03-01] After a long time, many people were **living** in the world.
- [08-13] When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- [17-09] However, toward the end of his [David's] **life** he sinned terribly before God.
- [27-01] One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- [37-05] Jesus replied, "I am the Resurrection and the **Life**."
- [44-05] "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

livestock

Facts:

The term “livestock” refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

- Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
- In Biblical times, wealth was partly measured by how much livestock a person had.
- Livestock are used for production of products such as wool, milk, cheese, housing materials, and clothing.
- This could also be translated as, “farm animals.”

(Translation suggestions: [How to Translate Names](#))

(See also: [cow](#), [calf](#), [bull](#), [cattle](#), [donkey](#), [mule](#), [goat](#), [kid](#), [horse](#), [ox](#), [oxen](#), [sheep](#), [ram](#), [ewe](#),

Bible References:

Waiting

lord, master, sir

Definition:

The term “lord” refers to someone who has ownership or authority over other people.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

Translation Suggestions:

- This term should be translated as “master” when it refers to a person who owns slaves. It could also be used by a servant to address the person he works for.
- When it refers to Jesus, it could be translated as “master” if the context shows it means “religious teacher.”
- If the person addressing Jesus does not know him, “lord” could be translated as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is written as “Lord” (capitalized).

(See also: [Lord](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-05]** But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- **[25-07]** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- **[26-03]** This is the year of the **Lord’s** favor.
- **[27-02]** The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- **[31-05]** Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- **[43-09]** “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- **[47-03]** By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- **[47-11]** Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”
-

Lord

Facts:

The term “Lord” refers to someone who has ownership or authority over people. When it is capitalized, it is a title that refers to God. (Note however that when used as a form of addressing someone or at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as, “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as, “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has, “Blessed is he who comes in the name of Yahweh” and the New Testament text has, “Blessed is he who comes in the name of the Lord.”
- In the ULB and UDB, the title, “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.

Translation Suggestions:

- Some languages translate this term as “Master” or “Ruler” or some other term that communicates ownership or supreme ruler.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [ruler](#), [rulers](#), [rule](#), [Yahweh](#))

Bible References:

Waiting

lots, casting lots

Definition:

A “lot” is a marked object that is chosen from among other similar objects as a way of deciding something. “Casting lots” referred to tossing marked objects onto the ground or other surface.

- Often the lots were small marked stones or pieces of broken pottery.
- Some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- The practice of casting lots was used by the Israelites to find out what God wanted them to do.
- As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
- The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus’ robe.
- The phrase “casting lots” can be translated as “tossing lots” or “drawing lots” or “rolling lots.” Make sure the translation of “cast” does not sound like the lots were being thrown a long distance.
- Depending on the context, the term “lot” could also be translated as “marked stone” or “pottery piece” or “stick” or “piece of straw.”
- If a decision is made “by lot” this could be translated as, “by drawing (or throwing) lots.”

(See also: [Elizabeth](#), [priest](#), [priesthood](#), [Zechariah \(OT\)](#), [Zechariah \(NT\)](#))

Bible References:

Waiting

love

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” which some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others, even when it doesn’t benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.

- Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
- When people love others with this kind of love, it involves actions that show that someone is thinking of what will cause the other person to thrive. This kind of love especially includes forgiving others.
- In the ULB, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

2. Another word in the New Testament refers to brotherly love or love for a friend or family member.

- This term refers to natural human love between friends or relatives.
- It can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.

3. The word “love” can also refer to romantic love between a man and a woman.

4. In the figurative expression, “Jacob I have loved, but Esau I have hated,” the term “loved” refers to God’s choosing of Jacob to be in a covenant relationship with him. This could also be translated as “chosen.” Although Esau was also blessed by God, he wasn’t given the privilege of being in the covenant. The term “hated” is used figuratively here to mean “rejected” or “not chosen.”

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULB refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, “devoted, faithful caring” or “care for unselfishly” or “love from God.” Make sure that the word used to translate God’s love can include giving up one’s own interests to benefit others and loving others no matter what they do.
- Sometimes the English word “love” describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means, “like very much” or “care for” or “have strong affection for.”
- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”

- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: [covenant](#), [death](#), [die](#), [dead](#), [sacrifice](#), [offering](#), [save](#), [safe](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

Examples from the Bible stories:

- [27-02] The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- [33-08] “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- [36-05] As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- [39-10] “Everyone who **loves** the truth listens to me.”
- [47-01] She (Lydia) **loved** and worshiped God.
- [48-01] When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- [49-03] He (Jesus) taught that you need to **love** other people the same way you love yourself.
- [49-04] He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- [49-07] Jesus taught that God **loves** sinners very much.
- [49-09] But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- [49-13] God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Manasseh

Facts:

There were five men by the name of Manasseh in the Old Testament:

- Manasseh was the name of Joseph's firstborn son.
- Both Manasseh and his younger brother Ephraim were adopted by Joseph's father, Jacob which gave their descendants the privilege of being among the twelve tribes of Israel.
- The descendants of Manasseh formed one of the tribes of Israel.
- The tribe of Manasseh was often called the "half-tribe of Manasseh" because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan.

- One of the kings of Judah was also named Manasseh.
- King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.

- Two men named Manasseh lived during the time of Ezra. These men were required to divorce their pagan wives, who had influenced them to worship false gods.
- One other Manasseh was the grandfather of some Danites who were priests for false gods.

(Translation suggestions: [How to Translate Names](#))

(See also: [altar](#), [Dan](#), [Ephraim](#), [Ezra](#), [idol](#), [idolatrous](#), [Jacob](#), [Israel](#), [Judah](#), [pagan](#), [twelve tribes of Israel](#))

Bible References:

Waiting

manna**Definition:**

Manna was a white, grain-like food that God provided for the Israelites to eat during the 40 years of living in the wilderness after they left Egypt.

- Manna looked like white flakes which appeared each morning on the ground under the dew. It tasted sweet, like honey.
- The Israelites gathered the manna flakes every day except on the Sabbath.
- On the day before the Sabbath, God told the Israelites to gather twice the amount of manna so they wouldn't have to gather it on their day of rest.
- The word "manna" means "what is it?"
- In the Bible, manna is also referred to as "bread from heaven" and "grain from heaven."

Translation Suggestions

- Other ways to translate this term could include, "thin white flakes of food" or "food from heaven."
- Also consider how this term is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [bread](#), [desert](#), [wilderness](#), [grain](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Sabbath](#))

Bible References:

Waiting

meditate**Definition:**

The term “meditate” means to spend time thinking about something carefully and deeply.

- This term is often used in the Bible to refer to thinking about God and his teachings.
- Psalm 1 says that the person who meditates on the law of the Lord “day and night” will be greatly blessed.

Translation Suggestions:

- To “meditate on” could be translated as “to think about carefully and deeply” or “to consider thoughtfully” or “to think about often.”
- The noun form is “meditation” and could be translated as, “deep thoughts.” A phrase like, “meditation of my heart” could be translated as, “what I think deeply about” or “what I often think about.”

Bible References:

Waiting

the sea, the Great Sea, the western sea, Mediterranean Sea

Facts:

In the Bible, the “Great Sea” or “western sea” refers to what is now called the “Mediterranean Sea,” which was the largest body of water known to the people of Bible times.

- The Mediterranean Sea is bordered by : Israel (east), Europe (north and west), and Africa (south).
- This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat.
- Since the Great Sea was located to the west of Israel, it was sometimes referred to as the “western sea.”

(Translation suggestions: [Translate Names](#))

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [people group](#), [peoples](#), [the people](#), [a people](#), [prosper](#), [prosperity](#), [prosperous](#))

Bible References:

Waiting

memorial, memorial offering

Definition:

The term “memorial” refers to an action or object that causes someone or something to be remembered.

- This word is also used as an adjective to describe something that is to remind them of something, as in a “memorial offering,” a “memorial portion” of a sacrifice or “memorial stones.”
- In the Old Testament memorial offerings were made so the Israelites would remember what God had done for them.
- God told the Israelite priests to wear special clothing that had memorial stones. These stones had the names of the twelve tribes of Israel engraved on them. These were perhaps to remind them of God’s faithfulness to them.
- In the New Testament, God honored a man named Cornelius because of his charitable deeds for the poor. These deeds were said to be a “memorial” before God.

Translation Suggestions:

- This could also be translated as, “lasting reminder.”
- A “memorial stone” could be translated as, a “stone to remind them (of something).”

Bible References:

Waiting

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as, “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as, “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as, “treat kindly” or “be compassionate toward.”

(See: [compassion](#), [compassionate](#), [forgive](#), [forgiveness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-16]** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- **[19-17]** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **[20-12]** The Persian Empire was strong but **merciful** to the people it conquered.
- **[27-11]** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- **[32-11]** But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”

- **[34-09]**”But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

messenger

Facts:

The term, “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: [angel](#), [archangel](#), [apostle](#), [apostleship](#), [John \(the Baptist\)](#))

Bible References:

Waiting

Midian, Midianites

Facts:

Midian was a son of Abraham and his wife Keturah. It is also the name of a people group and region located in the northern Arabian Desert to the south of the land of Canaan. The people of that group were called “Midianites.”

- When Moses first left Egypt, he went to the region of Midian where he met the daughters of Jethro and helped them water their flocks. Later Moses married one of Jethro’s daughters.
- Joseph was taken to Egypt by a group of Midianite slave traders.
- Many years later the Midianites attacked and raided the Israelites in the land of Canaan. Gideon led the Israelites in defeating them.
- Many of the modern-day Arabian tribes are descendants of this group.

(See also [Arabia](#), [Arabian](#), [Egypt](#), [Egyptian](#), [flock](#), [herd](#), [Gideon](#), [Jethro](#), [Reuel](#), [Moses](#),

Bible References:

Waiting

Examples from the Bible stories:

- **[16-03]** But then the people forgot about God and started worshiping idols again. So God allowed the **Midianites**, a nearby enemy people group, to defeat them.
- **[16-04]** The Israelites were so scared, they hid in caves so the **Midianites** would not find them.
- **[16-11]** The man’s friend said, ”This dream means that Gideon’s army will defeat the **Midianite** army!”
- **[16-14]** God confused the **Midianites**, so that they started attacking and killing each other.

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include, “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: [power](#), [powers](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [apostle](#), [apostleship](#), [sign](#), [proof](#), [reminder](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[16-08]** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **[19-14]** God did many **miracles** through Elisha.
- **[37-10]** Many of the Jews believed in Jesus because of this **miracle**.
- **[43-06]** "Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know."
- **[49-02]** Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Mizpah

Facts:

Mizpah is the name of several towns mentioned in the Old Testament. It means, “look-out point” or “watchtower.”

- When David was being pursued by Saul, he left his parents in Mizpah, under the protection of the king of Moab.
- One city called Mizpah was located on the border between the kingdoms of Judah and Israel. It was a major military center.

(Translation suggestions: [Translate Names](#))

(See also: [David](#), [Judah](#), [kingdom of Judah](#), [kingdom of Israel](#), [Moab](#), [Moabite](#), [Moabites](#), [Saul \(OT\)](#))

Bible References:

Waiting

Moab, Moabite, Moabites

Facts:

Moab was the son of Lot's elder daughter. It also became the name of the land where he and his family lived. The term "Moabite" refers to a person who is descended from Moab or who lives in the country of Moab.

- The country of Moab was located east of the Salt Sea.
- Moab was southeast from the town of Bethlehem where Naomi's family lived.
- The people in Bethlehem called Ruth a "Moabites" because she was a woman from the country of Moab. This term could also be translated as, "Moabite woman" or "woman from Moab."

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethlehem](#), [Ephrathah](#), [Judea](#), [Lot](#), [Ruth](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Egyptian](#), [Miriam](#), [Pharaoh, king of Egypt](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **[12-05]** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **[12-07]** God told **Moses** to raise his hand over the sea and divide the waters.
- **[12-12]** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- **[13-07]** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Mount Hermon

Facts:

Mount Hermon is the name of the tallest mountain in Israel at the southern tip of the Lebanon mountain range.

- It is located north of the Sea of Galilee, at the northern border between Israel and Syria.
- Other names given to Mount Hermon by other people groups were “Mount Sirion” and “Mount Senir.”
- Mount Hermon has three major peaks. The tallest peak is around 2,800 meters high.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Gennesaret](#), [Sea of Tiberias](#), [Syria](#))

Bible References:

Waiting

Nahor

Facts:

Nahor was the name of two relatives of Abraham: his grandfather and his brother.

- Abraham's brother Nahor was the grandfather of Isaac's wife Rebekah.
- The phrase "city of Nahor" could mean, "the city named Nahor" or "the city where Nahor had lived" or "Nahor's city."

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [Rebekah](#))

Bible References:

Waiting

name

Definition:

In the Bible, the word “name” is used in several figurative ways.

- In some contexts, “name” can refer to a person’s reputation, as in, “let us make a name for ourselves.”
- The term “name” can also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” means speaking with his power and authority, or as his representative.
- The “name” of someone can refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: [Metonymy](#))

Translation Suggestions:

- An expression like, “his good name” could be translated as “his good reputation.”
- Doing something “in the name of” could be translated as, “with the authority of” or “with the permission of” or “as the representative of” that person.
- The expression, “make a name for ourselves” could be translated, “cause many people to know about us” or “make people think we are very important.”
- The expression, “call his name” could be translated as, “name him” or “give him the name.”
- The expression, “those who love your name” could be translated as, “those who love you.”
- The expression, “cut off the names of idols” could be translated as “get rid of pagan idols so that they are not even remembered” or “cause people to stop worshiping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See: [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

Naphtali

Facts:

Naphtali was the sixth son of Jacob. His descendants formed the tribe of Naphtali, which was one of the twelve tribes of Israel.

- Sometimes the name Naphtali is used to refer to the land where the tribe lived. (See: [Synecdoche](#))
- The land of Naphtali was located in the northern part of Israel, next to the tribes of Dan and Asher. It was also on the western border of the Sea of Chinnereth.
- This tribe is mentioned in both the Old and New Testaments of the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [Asher](#), [Dan](#), [Jacob](#), [Israel](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Gennesaret](#), [Sea of Tiberias](#), [twelve tribes of Israel](#))

Bible References:

Waiting

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- The term “nation” usually includes the idea of a well-defined culture and territorial boundaries.
- In the Bible, a “nation” can be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” is used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” is also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as, “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Babylon](#), [Babylonian](#), [Canaan](#), [Canaanite](#), [Gentile](#), [Greek](#), [Grecian](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Philistines](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Negev

Facts:

The Negev is a desert region in the southern part of Israel, southwest of the Salt Sea.

- The original word means “the South” and some English versions translate it this way.
- It could be that this southern region is not the same location as the present day Negev Desert.
- When Abraham lived in the city of Kadesh, he was in the Negev or southern region.
- Isaac was living in the Negev when Rebekah traveled to meet him and became his wife.
- The Jewish tribes of Judah and Simeon lived in this southern region.
- The largest city in the Negev region was Beersheba.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [Beersheba](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Judah](#), [Kadesh](#), [Kadesh-Barnea](#), [Meribah Kadesh](#), [Salt Sea](#), [Dead Sea](#), [Simeon](#))

Bible References:

Waiting

neighbor

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: [adversary](#), [enemy](#), [parable](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

oak

Definition:

An oak is a tall, shade tree with a large trunk and wide spreading branches.

- Oak trees have strong, hard wood that was used to build ships and to make farming plows, oxen yokes and walking sticks for elderly people.
- The seed of an oak tree is called an acorn.
- The trunk of certain oak trees could be as wide around as 6 meters.
- Oak trees were symbolic of long life and had other spiritual meanings. In the Bible, they were often associated with holy places.

Translation Suggestions:

- Many translations will have to say “oak tree” rather than just “oak.”
- If oak trees are not known in the receptor area, this could be translated as “an oak, which is a large shade tree like...,” then give the name of a local tree that has similar characteristics.
- See: [How to Translate Unknowns](#)

(See also: [holy](#), [holiness](#))

Bible References:

Waiting

oath, swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. An oath involves a commitment to being faithful and truthful.

- Often in a court of law, a witness gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term “swear” means to speak an oath.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together as in, “swear an oath.”
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham’s relatives.
- God also made oaths in which he made promises to his people.
- A modern-day use of the word “swear” means to use foul language. This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- “To swear” could be translated by “to formally promise” or “to pledge” or “to commit to do something.”
- Other ways to translate “swear by my name” could include, “make a promise using my name to confirm it.”
- To “swear by heaven and earth” could be translated as, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.

(See also: [Abimelech](#), [covenant](#), [vow](#))

Bible References:

Waiting

obey, obedient, obedience

Definition:

The term “obey” means to do what is required or commanded. The term “obedient” describes the character of someone who obeys. Sometimes the command is about not doing something, as in, “do not steal.”

- Usually the term “obey” is used in the context of obeying the commands or laws of a person in authority.
- For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, they obey by not doing that.
- Ways to translate this term could include a word or phrase that means, “do what is commanded” or “follow orders” or “do what God says to do.”
- The term “obedient” could be translated as, “doing what was commanded” or “following orders” or “doing what God commands.”

(See also: [citizen](#), [command](#), [to command](#), [commandment](#), [disobey](#), [disobedient](#), [disobedience](#), [kingdom](#), [law](#), [principle](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-04]** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **[05-06]** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **[05-10]** “Because you (Abraham) have **obeyed** me, all the families of the world will be blessed through your family”
- **[11-06]** But the Egyptians did not believe God or **obey** his commands.
- **[13-07]** If the people **obeyed** these laws, God promised that he would bless and protect them.

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit is green in color, changing to black as they ripen. Olives are used for eating and extracting oil.
- Olive oil was used for cooking, for lighting lamps, and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: [lamp](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Mount of Olives](#))

Bible References:

Waiting

ox, oxen

Definition:

An “ox” refers to a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen are depicted as animals tied together by a yoke to pull a cart or a plow.
- Oxen working together under a yoke was such a common occurrence in the Bible that the phrase “to be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: [cow](#), [calf](#), [bull](#), [cattle](#), [yoke](#))

Bible References:

Waiting

Passover

Facts:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

Waiting

Examples from the Bible stories:

- [12-14] God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- [38-01] Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- [38-04] Jesus celebrated the **Passover** with his disciples.
- [48-09] When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- [48-10] Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

peace, peaceful

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

Waiting

Examples from the Bible stories:

- [15-06] God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- [15-12] Then God gave Israel **peace** along all its borders.
- [16-03] Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- [21-13] He (Messiah) would die to receive the punishment for other people’s sin. His punishment would bring **peace** between God and people.
- [48-14] David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- [50-17] Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

peace offering

Facts:

A “peace offering” was one of several sacrificial offerings that God commanded the Israelites to make. It is sometimes called the “thanksgiving offering” or “fellowship offering.”

- This offering involved sacrificing an animal that had no defects, sprinkling the animal’s blood on the altar, and burning the animal’s fat, as well as the rest of the animal separately.
- Added to this sacrifice was an offering of both unleavened and leavened bread, which was burned on top of the burnt offering.
- The priest and offerer of the sacrifice were permitted to share in eating the food that was offered.
- This offering symbolizes the fellowship of God with his people.

(See also: [burnt offering](#), [offering by fire](#), [fellowship](#), [fellowship offering](#), [grain offering](#), [priest](#), [priesthood](#), [sacrifice](#), [offering](#), [unleavened bread](#), [Festival of Unleavened Bread](#))

Bible References:

Waiting

people group, peoples, the people, a people

Definition:

The term “peoples” or “people groups” refers to groups of people who share a common language and culture. The phrase “the people” often refers to a gathering of people in a certain place or at a specific event.

- When God set apart “a people” for himself, it means that he chose certain people to belong to him and serve him.
- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, a phrase such as “your people” can mean “your people group” or “your family” or “your relatives.”
- The term “peoples” is often used to refer to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations the term “nations” is also used in this way.

Translation Suggestions:

- The term “people group” could be translated by a word or phrase that means “large family group” or “clan” or “ethnic group.”
- A phrase such as “my people” could be translated as “my relatives” or “my fellow Israelites” or “my family” or “my people group,” depending on the context.
- The expression “scatter you among the peoples” could also be translated as “cause you to go live with many different people groups” or “cause you to separate from each other and go live in many different regions of the world.”
- The term “the peoples” or “the people” could also be translated as “the people in the world” or “people groups,” depending on the context.
- The phrase, “the people of” could be translated as, “the people living in” or “the people descended from” or “the family of” depending on whether it is followed by the name of a place or a person.
- “All the peoples of the earth” could be translated as, “everyone living on earth” or “every person in the world” or “all people.”
- The phrase “a people” could also be translated as, “a group of people” or “certain people” or “a community of people” or “a family of people.”

(See also: [descendant](#), [descended from](#), [nation](#), [tribe](#), [world](#), [worldly](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[14-02]** God had promised Abraham, Isaac, and Jacob that he would give the Promised Land to their descendants, but now there were many **people groups** living there. what follows is
- **[21-02]** God promised Abraham that through him all **people groups** of the world would receive a blessing. This blessing would be that the Messiah would come sometime in the future and provide the way of salvation for people from all the **people groups** of the world.
- **[42-08]** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all **people groups** everywhere."
- **[42-10]** "So go, make disciples of all **people groups** by baptizing them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **[48-11]** Because of this New Covenant, anyone from any **people group** can become part of God's people by believing in Jesus.
- **[50-03]** He (Jesus) said, "Go and make disciples of all **people groups!**" and, "The fields are ripe for harvest!"

perish, perishing, perishable

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or other disaster. In the Bible, it especially has the meaning of being punished for eternity in hell.

- People who are “perishing” are those who are destined for hell because they have refused to believe in Jesus for their salvation.
- John 3:16 teaches that “perish” means to not live eternally in heaven.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “die eternally” or “be punished in hell” or “be destroyed.”
- Make sure that the translation of “perish” can mean living eternally in hell and does not only mean “cease to exist.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

Perizzite

Facts:

The Perizzites were one of several people groups in the land of Canaan. Little is known about this group as to who their ancestors were or what part of Canaan they lived in.

- The Perizzites are mentioned most frequently in the Old Testament book of Judges, where it is recorded that the Perizzites intermarried with the Israelites and influenced them to worship false gods.
- Note that the clan of Perez, called the “Perezites,” was a different people group from the Perizzites. It may be necessary to spell the names very differently to make this clear.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [false god](#), [foreign god](#), [god](#), [goddess](#))

Bible References:

Waiting

Philistines

Facts:

The Philistines were a people group who occupied a region known as Philistia along the coast of the Mediterranean Sea. Their name means “people of the sea.”

- There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
- The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
- The Philistines are probably best known for the many years they were at war against the Israelites.
- The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
- King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ashdod](#), [Azotus](#), [Ashkelon](#), [David](#), [Ekron](#), [Gath](#), [Gaza](#), [Goliath](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

Phinehas

Facts:

Phineas was the name of two men in the Old Testament.

- One of Aaron's grandsons was a priest named Phinehas, who strongly opposed the worship of false gods in Israel.
- Phineas saved the Israelites from a plague that Yahweh had sent to punish them for marrying Midianite women and worshiping their false gods.
- On several occasions Phinehas went with the Israelite army to destroy the Midianites.
- The other Phinehas mentioned in the Old Testament was one of the evil sons of Eli the priest during the time of the prophet Samuel.
- Phinehas and his brother Hophni were both killed when the Philistines attacked Israel and stole the Ark of the Covenant.

(Translation suggestions: [Translate Names](#))

(See also: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [Jordan River](#), [Midian](#), [Midianites](#), [Philistines](#), [Samuel](#))

Bible References:

Waiting

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as, “widespread disasters” or “widespread disease,” depending on the context.

(See also: [Egypt](#), [Egyptian](#), [hail](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Moses](#), [Pharaoh](#), [king of Egypt](#))

Bible References:

Waiting

possess, possession

Facts:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as, “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The terms “possess” could also be translated as, “own” or “have” or “have charge over.”
- The phrase, “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as, “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as, “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as, “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: [Canaan](#), [Canaanite](#), [worship](#))

Bible References:

Waiting

power, powers

Definition:

The term “power” refers to the ability to do things or make things happen, often using great strength. “Powers” refers to people or spirits who have great ability to cause things to happen.

- The “power of God” refers to God’s ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term “power” could also be translated as “ability” or “strength” or “energy” or “ability to do miracles” or “control.”
- Possible ways to translate the term “powers” could include, “powerful beings” or “controlling spirits” or “those who control others.”
- An expression like “save us from the power of our enemies” could be translated as, “save us from being oppressed by our enemies” or “rescue us from being controlled by our enemies.” In this case, “power” has the meaning of using one’s strength to control and oppress others.

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [miracle](#), [wonder](#), [sign](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [22-05] The angel explained, “The Holy Spirit will come to you, and the **power** of God will overshadow you. So the baby will be holy, the Son of God.”
- [26-01] After overcoming Satan’s temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- [32-15] Immediately Jesus realized that **power** had gone out from him.
- [42-11] Forty days after Jesus rose from the dead, he told his disciples, “Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you.”
- [43-06] “Men of Israel, Jesus was a man who did many mighty signs and wonders by the **power** of God, as you have seen and already know.”
- [44-08] Peter answered them, “This man stands before you healed by the **power** of Jesus the Messiah.”

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him".
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like, "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: [Aaron](#), [chief priests](#), [high priest](#), [mediator](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-07] "Melchizedek, the **priest** of God Most High"
- [13-09] Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- [19-07] So the **priests** of Baal prepared a sacrifice but did not light the fire.
- [21-07] An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

prince, princess

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as, “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as, “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: [angel](#), [archangel](#), [authority](#), [Christ](#), [Messiah](#), [demon](#), [evil spirit](#), [unclean spirit](#), [lord](#), [master](#), [sir](#), [power](#), [powers](#), [ruler](#), [rulers](#), [rule](#), [Satan](#), [devil](#), [evil one](#), [Savior](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

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](#), [Canaanite](#), [promise](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[12-01]** They (Israelites) were no longer slaves, and they were going to the **Promised Land!**
- **[14-01]** After God had told the Israelites the laws he wanted them to obey as part of his covenant with them, God began leading them from Mount Sinai toward the **Promised Land**, which was also called Canaan.
- **[14-02]** God had promised Abraham, Isaac, and Jacob that he would give the **Promised Land** to their descendants, but now there were many people groups living there.
- **[14-14]** Then God led the people to the edge of the **Promised Land** again.
- **[15-02]** The Israelites had to cross the Jordan River to enter into the **Promised Land**.
- **[15-12]** After this battle, God gave each tribe of Israel its own section of the **Promised Land**.
- **[20-09]** This period of time when God’s people were forced to leave the **Promised Land** is called the Exile.

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promise

Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.
- A promise is often accompanied by an oath to confirm that it will be done.

Translation Suggestions:

- The term “promise” could be translated as, “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as, “assure someone that you will do something” or “commit to doing something.”

(See also: [covenant](#), [oath](#), [swear](#), [swear by](#), [vow](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-15]** God said, “I **promise** I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are sinful from the time they are children.”?
- **[03-16]** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **[04-08]** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- **[05-04]** “Your wife, Sarai, will have a son—he will be the son of **promise**.”
- **[08-15]** The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob’s twelve sons and their families.
- **[17-14]** Though David had been unfaithful to God, God was still faithful to his **promises**.
- **[50-01]** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

prostitute, harlot, whore

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: [Euphemism](#))

(See: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [sexual immorality](#), [idol](#), [idolatrous](#))

Bible References:

Waiting

Rabbah

Definition:

Rabbah was the most important city of the Ammonite people.

- In battles against the Ammonites, the Israelites often attacked Rabbah.
- Israel's King David captured Rabbah as one of his last conquests.
- The modern-day city Amman Jordan is now where Rabbah used to be located.

(See also: [Ammon](#), [Ammonites](#), [Ammonites](#), [David](#))

Bible References:

Waiting

Rahab

Facts:

Rahab was a woman who lived in Jericho when Israel attacked the city. She was a prostitute.

- Rahab hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp.
- Rahab became a believer in Yahweh.
- She and her family were spared when Jericho was destroyed and they all came to live with the Israelites.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [Jericho](#), [prostitute](#), [harlot](#), [whore](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[15-01]** In that city there lived a prostitute named **Rahab** who hid the spies and later helped them to escape. She did this because she believed God. They promised to protect **Rahab** and her family when the Israelites would destroy Jericho.
- **[15-05]** The Israelites destroyed everything in the city as God had commanded. **Rahab** and her family were the only people in the city that they did not kill. They became part of the Israelites.

Ramah

Facts:

Ramah was an ancient Israelite city located about 8 km from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before moving to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), [Babylonian](#), [Benjamin](#), [Rachel](#), [Samuel](#), [twelve tribes of Israel](#))

Bible References:

Waiting

rebel, rebellious, rebellion

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term “to rebel” could also be translated as “to disobey” or “to revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

:(See also: [authority](#), [disobey](#), [disobedient](#), [disobedience](#), [governor](#), [govern](#), [proconsul](#), [government](#))

Bible References:

Waiting

Examples from the Bible stories:

- [14-14] After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- [18-07] Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- [18-09] Jeroboam **rebelled** against God and caused the people to sin.
- [18-13] Most of the people of Judah also **rebelled** against God and worshiped other gods.
- [20-07] But after a few years, the king of Judah **rebelled** against Babylon.
- [45-03] Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.

receive

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and to treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” can be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression, “you will receive power” could be translated as, “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could also be translated as, “was able to see” or “became able to see again” or “God healed him so that he was able to see.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [save](#), [safe](#))

Bible References:

Waiting

Examples from the Bible stories:

- [21-13] The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people’s sin. His punishment would bring peace between God and people.
- [45-05] As Stephen was dying, he cried out, “Jesus, **receive** my spirit.”
- [49-06] He (Jesus) taught that some people will receive him and be saved, but others will not.
- [49-10] When Jesus died on the cross, he **received** your punishment.
- [49-13] God will save everyone who believes in Jesus and **receives** him as their Master.

Sea of Reeds, Red Sea

Facts:

The “Sea of Reeds” was the name of a body of water located between Egypt and Arabia. It is now called the “Red Sea.”

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God did a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as, “Reed Sea.”

(See also: [Arabia](#), [Arabian](#), , [Canaan](#), [Canaanite](#), [Egypt](#), [Egyptian](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[12-04]** When the Israelites saw the Egyptian army coming, they realized they were trapped between Pharaoh’s army and the **Red Sea**.
- **[12-05]** Then God told Moses, ”Tell the people to move toward the **Red Sea**.”
- **[13-01]** After God led the Israelites through the **Red Sea**, he led them through the wilderness to a mountain called Sinai.

refuge, shelter

Definition:

The term “refuge” refers to a place or condition of safety and protection. A “shelter” refers to a physical structure that protects from weather or danger.

- In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
- The term, “city of refuge” in the Old Testament referred to certain cities where a person who accidentally killed someone could run to for protection from people who would attack them in revenge.
- A “shelter” is often a physical structure such as a building or roof that can provide protection to people or animals.
- Sometimes “shelter” means “protection” as when Lot said that his guests were “under the shelter” of his roof. He was saying that they should be safe because they were in his house.

Translation Suggestions:

- The term “refuge” could be translated as “safe place” or “place of protection.”
- Depending on the context, the term “shelter” could be translated as, “something that protects” or “protection” or “protected place.”
- If it refers to a physical structure, “shelter” could also be translated as “protective building” or “ ”
- The phrase “into safe shelter” could be translated as “into a safe place” or “into a place that will protect.”
- To “find shelter” or “take shelter” or “take refuge” could be translated as, “find a place of safety” or “put oneself in a protected place.”

Bible References:

Waiting

reign

Definition:

The term “to reign” means to rule as a king over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel when they rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king” or “governing as king.”

(See also: [king](#), [kingdom](#))

Bible References:

Waiting

remnant**Definition:**

The term “remnant” literally refers to people or things that are “remaining” or “leftover” from a larger amount or group.

- Often a “remnant” refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who survived attacks from outsiders and lived to return to the Promised Land in Canaan.
- Paul talks about there being a “remnant” of people who were chosen by God to receive his grace.
- The term “remnant” implies that there were other people who did not remain faithful or who did not survive or who were not chosen.

Translation Suggestions:

- A phrase such as, “the remnant of this people” could be translated as “the rest of these people” or “the people who remain faithful” or “the people who are left.”
- The “whole remnant of people” could be translated by “all the rest of the people” or “the remaining people.”

Bible References:

Waiting

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term, “repent” can be translated with a word or phrase that means, “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term, “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as, “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “to turn away from sin” or “turning to God and away from sin.”

(See also: [forgive](#), [forgiveness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [turn](#), [turn away](#), [turn back](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[16-02]** After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- **[17-13]** David **repented** of his sin and God forgave him.
- **[19-18]** They (prophets) warned people that God would destroy them if they did not **repent**.
- **[24-02]** Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”
- **[42-08]** “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins. ”
- **[44-05]** “So now, **repent** and turn to God so that your sins will be washed away.”

report**Definition:**

The term “to report” means to tell people about something that happened, often giving details about that event. A report can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression, “Report this to no one” could be translated as, “Don’t talk about this with anyone” or “Don’t tell anyone about this.”
- Ways to translate “a report” could include, “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

Waiting

shows the interruption of thought and

shows the interruption of thought and

rest

Definition:

The term “to rest” literally means to stop working in order to relax or regain strength. The phrase “the rest of” refers to the remainder of something.

- An object can be said to be “resting” somewhere, which means it is “standing” or “sitting” there.
- A boat that “comes to rest” somewhere has “stopped” or “landed” there.
- When a person or animal rests, it can mean that they are sitting or lying down in order to refresh themselves.
- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the “Sabbath” day.
- To rest an object on something means to “place” or “put” it there.

Translation Suggestions:

- Depending on the context, “to rest (oneself)” could also be translated as “to stop working” or “to refresh himself” or “to stop carrying burdens.”
- To “rest” an object on something could be translated as to “place” or “put” or “set” that object on something.
- When Jesus said, “I will give you rest,” this could also be translated as, “I will cause you to stop carrying your burden” or “I will help you be at peace” or “I will empower you to relax and trust in me.”
- When God says, “they will not enter my rest,” this could be translated as, “they will not experience my blessings of rest” or “they will not experience the joy and peace that comes from trusting in me.”
- The term “the rest” could be translated as “those that remain” or “all the other people” or “everything that is left.”

(See also: [remnant](#), [Sabbath](#))

Bible References:

Waiting

Reuben

Facts:

Reuben was the firstborn son of Jacob. His mother was Leah.

- When his brothers were planning to kill their younger brother Joseph, Reuben spared Joseph's life by telling them to put him into a pit instead.
- Reuben came back later to rescue Joseph, but the other brothers had sold him as a slave to merchants passing by.
- Reuben's descendants became one of the twelve tribes of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jacob](#), [Israel](#), [Joseph \(OT\)](#), [Leah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

royal

Definition:

The term “royal” describes people and things which are associated with a king or queen.

- Examples of things that can be called “royal” include a king’s clothing, palace, throne, or crown.
- A king or queen usually lives in a royal palace.
- A king wears special clothing, sometimes called “royal robes.” Often a king’s robes were colored purple, which was a rare and expensive type of dye.
- In the New Testament, believers in Jesus are called a “royal priesthood.” Other ways to translate this could include, “priests who serve God the King” or “called to be priests for God the King.”
- The term “royal” could also be translated as “kingly” or “belonging to a king.”

(See also: [king](#), [palace](#), [priest](#), [priesthood](#), [purple](#), [queen](#), [robe](#))

Bible References:

Waiting

ruin, ruins**Definition:**

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, “to ruin” could be translated as “to destroy” or “to spoil” or “to make useless” or “to break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

Bible References:

Waiting

ruler, rulers, rule

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group.

- In the Old Testament, a king was also referred to with the general term “ruler,” as in the phrase, “appointed him ruler over Israel.”
- God is referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action “to rule” means to “lead” to “have authority over.” It means the same thing as “reign” when referring a king ruling.

(See also: [authority](#), [governor](#), [govern](#), [proconsul](#), [government](#), [king](#), [synagogue](#))

Bible References:

Waiting

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.
- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect, sinless Son, can completely cleanse people from sin. Animal sacrifices could never do that.
- The figurative expression “offer yourselves as a living sacrifice” means, “live your life in complete obedience to God, giving up everything in order to serve him.”

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action, “to sacrifice” could be translated as, “to give up something valuable” or “to kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be, “As you live your life, offer yourself to God as completely as an animal that is offered on an altar.”

(See also: [altar](#), [burnt offering](#), [offering by fire](#), [drink offering](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [fellowship offering](#), [freewill offering](#) [peace offering](#), [priest](#), [priesthood](#), [sin offering](#), [worship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-14]** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.

- [05-06] "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- [05-09] God had provided the ram to be the **sacrifice** instead of Isaac.
- [13-09] Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- [17-06] David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- [48-06] Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could take away the sin of all the people in the world.
- [48-08] But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- [49-11] Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Salt Sea, Dead Sea

Facts:

The Salt Sea (also called the Dead Sea) was located between southern Israel on the west and Moab on the east.

- The Jordan River flows south into the Salt Sea.
- Because it is smaller than most seas, this could be called “Salt Lake.”
- This sea has a high concentration of minerals (or “salts”) which means that nothing can live in its waters. That is where the name “Dead Sea” came from.
- In the Old Testament, this sea is also called the “Sea of Arabah” and the “Sea of Negev” because of its locations near the regions of Arabah and Negev.

(Translation suggestions: [Translate Names](#))

(See also: [Ammon](#), [Ammonites](#), [Ammonites](#), [Arabah](#), , [Jordan River](#), [Moab](#), [Moabite](#), [Moabites](#), [Negev](#))

Bible References:

Waiting

sanctuary

Definition:

The term “sanctuary” literally means “holy place” and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term “sanctuary” is often used to refer to the tabernacle or temple building where the “holy place” and “most holy place” were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a “sanctuary” or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of “holy place” or “place that is set apart.”
- Depending on the context, the term “sanctuary” could be translated as “holy place” or “sacred building” or “God’s holy dwelling place” or “holy place of protection” or “sacred place of safety.”
- The phrase “shekel of the sanctuary” could be translated as, “kind of shekel given for the tabernacle” or “shekel used as a tax to take care of the temple.”
- Note: Be careful that the translation of this term does not refer to a worship room in a modern day church.

(See also: [Biblical Money](#), [holy](#), [holiness](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [sacred](#), [set apart](#), [tabernacle](#), [tax](#), [taxes](#), [temple](#),)

Bible References:

Waiting

sandal**Definition:**

A sandal is a simple flat-soled shoe held onto the foot with straps around the foot or ankle. Sandals are worn by both men and women.

- A sandal was sometimes used to confirm a legal transaction, such as the selling of property by one man taking off a sandal and giving it to the other.
- Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.
- John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

Waiting

save, safe

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” it means that through Jesus’ death on the cross, God has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

Translation Suggestions:

- Ways to translate “save” could include, “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression, “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”

(See also: [cross](#), [deliver](#), [deliverer](#), [deliverance](#), [punish](#), [punishment](#), [salvation](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-08]** Moses tried to **save** his fellow Israelite.
- **[11-02]** God provided a way to **save** the firstborn son of anyone who believed in him.
- **[12-05]** Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- **[12-13]** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- **[16-17]** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **[44-08]** “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”
- **[47-11]** The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”

- [49-12] Good works cannot **save** you.
- [49-13] God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

scroll

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading it, people rolled it up using rods on the ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. This would prevent anyone else from opening the scroll and writing on it.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: [seal, to seal](#), [synagogue](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

send, send out, sent

Definition:

To “send” is to cause someone or something to go somewhere. To “send out” someone is to tell that person to go on an errand or a mission.

- Often a person who is “sent out” has been appointed to do a specific task.
- Phrases like “send rain” or “send disaster” mean “to cause...to come.” This type of expression is usually used in reference to God causing these things to happen.
- The term “send” is also used in expressions such as “send word” or “send a message” which means to give someone a message to tell someone else.
- To “send” someone “with” something can mean to “give” that thing “to” someone else, usually moving it some distance in order for the person to receive it.
- Jesus frequently uses the phrase “the one who sent me” to refer to God the Father who “sent” him to earth to redeem and save people. This could also be translated as, “commissioned me” or “caused me to come” or “appointed me to go.”

(See also: [appoint](#), [appointed](#), [redeem](#), [redemption](#), [redeemer](#))

Bible References:

Waiting

servant, slave, slavery

Definition:

The word for “servant” can also mean “slave” and refers to a person who works for another person, either by choice or by force. The surrounding text usually makes it clear whether a servant or a slave is being referred to.

- In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master’s household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.
- A slave is a kind of servant who is the property of the person he works for. The person who buys a slave is called his “owner” or “master.” Some masters treat their slaves very cruelly, while other masters treat their slaves very well, like a servant who is a valued member of the household.
- In ancient times, some people willingly became slaves to a person they owed money to in order to pay off their debt to that person.
- In the Bible, the phrase “I am your servant” was used as a sign of respect and service to a person of higher rank, such as a king. It does not mean that the person speaking was an actual servant.
- In the Old Testament, God’s prophets and other people who worshiped God are often referred to as his “servants.”
- In the New Testament, people who obey God through faith in Christ are often called his “servants.”
- Christians are also called “slaves to righteousness,” which is a metaphor that compares the commitment to obey God to a slave’s commitment to obeying his master. (See: [Metaphor](#))

(See also: [commit](#), [committed](#), [commitment](#), [enslave](#), [in bondage](#), [household](#), [lord](#), [master](#), [sir](#), [obey](#), [obedient](#), [obedience](#), [righteous](#), [righteousness](#), [serve](#), [service](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[06-01]** When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- **[08-04]** The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- **[09-13]** ”I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt.”

- **[19-10]** Then Elijah prayed, "O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**."
- **[29-03]** "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'"
- **[35-06]** "All my father's **servants** have plenty to eat, and yet here I am starving."
- **[47-04]** The **slave** girl kept yelling as they walked, "These men are servants of the Most High God."
- **[50-04]** Jesus also said, "A **servant** is not greater than his master."

set apart

Definition:

The term “set apart” means to be separated from something to fulfill a certain purpose.

- The Israelites were set apart for service to God.
- The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do.
- A believer who is “set apart” for service to God is “dedicated to” fulfilling God’s will.
- One meaning of the term “holy” is to be set apart as belonging to God and being separated from the sinful ways of the world.
- The term “sanctify” means to set apart a person for God’s service.

Translation Suggestions:

- Ways to translate “to set apart” could include, “to specially select” or “to separate from among you” or “to take aside to do a special task.”
- To “be set apart” could be translated as “be separated (from)” or “be specially appointed (for).”

(See also: [holy](#), [holiness](#), [sanctify](#), [sanctification](#), [appoint](#), [appointed](#))

Bible References:

Waiting

Shechem

Facts:

Shechem is a town in Canaan located about 40 miles north of Jerusalem. Shechem is also the name of a man in the Old Testament.

- The town of Shechem is where Jacob settled after being reconciled to his brother Esau.
- Jacob bought land from the sons of Hamor the Hivite in Shechem, which later became his family burial ground and where Jacob's sons buried him.
- Hamor's son Shechem raped Jacob's daughter Dinah, which resulted in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: [How to Translate Names](#))[Hamor](#)

(See also: [Canaan](#), [Canaanite](#), [Esau](#), [Hamor](#), [Hivite](#), [Jacob](#), [Israel](#))

Bible References:

Waiting

sheep, ram, ewe

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. The male sheep is called a “ram.” The female sheep is called a “ewe.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially males and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [lamb](#), [Lamb of God](#), [sacrifice](#), [offering](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **[17-02]** David was a shepherd from the town of Bethlehem. At different times while he was watching his father’s **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- **[30-03]** To Jesus, these people were like **sheep** without a shepherd.
- **[38-08]** Jesus said, “All of you will all abandon me tonight. It is written, ‘I will strike the shepherd and all the **sheep** will be scattered.’”

Shiloh

Facts:

Shiloh was a walled Canaanite city that was conquered by the Israelites under the leadership of Joshua.

- The city of Shiloh was located west of the Jordan River and northeast of the city of Bethel.
- During the time that Joshua was leading Israel, the city of Shiloh was a meeting place for the people of Israel.
- The twelve tribes of Israel met together at Shiloh to hear Joshua tell them which portion of the land of Canaan had been assigned to each of them.
- Before any temple was built in Jerusalem, Shiloh was the place where the Israelites came to sacrifice to God.
- When Samuel was a young boy, his mother Hannah took him to live in Shiloh to be trained by the priest Eli to serve Yahweh.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethel](#), [dedicate](#), [dedication](#), [Hannah](#), [Jerusalem](#), [Jordan River](#), [priest](#), [priesthood](#), [sacrifice](#), [offering](#), [Samuel](#), [temple](#))

Bible References:

Waiting

Sidon, Sidonians

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is now part of the present-day country of Lebanon.
- The “Sidonians” were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and the immoral behavior of their people.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Noah](#), [Phoenicia](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Tyre](#), [Tyrians](#))

Bible References:

Waiting

sign, proof, reminder

Definition:

A sign is an object, event, or action that communicates a special meaning.

- Signs can be reminders of something that was promised:
 - The rainbow God created in the sky was a sign to remind people that he would never again destroy all life with a worldwide flood.
 - God commanded the Israelites to circumcise their sons as a sign of his covenant with them.
- Signs can reveal or point to something:
 - An angel told shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
 - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
 - The miracles done by the prophets and apostles were signs that proved they were speaking God's message.
 - The miracles that Jesus performed were signs that proved he was truly the Messiah.

Translation Suggestions:

- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as, “motion with the hands” or “gesture with the hands” or “make gestures.”
- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: [miracle](#), [wonder](#), [sign](#), [apostle](#), [apostleship](#), [Christ](#), [Messiah](#), [covenant](#), [circumcise](#), [circumcision](#))

Bible References:

Waiting

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The containers would include silver cups and bowls, among other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, silver coins and silver weights called shekels were used.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: [tabernacle](#), [temple](#))

Bible References:

Waiting

Simeon

Facts:

In the Bible, there are several men named Simeon.

- In the Old Testament, the second son of Jacob (Israel) and Leah was named Simeon. His descendants became one of the twelve tribes of Israel.
- The tribe of Simeon occupied the southernmost territory in the promised land of Canaan, an area that was part of Judah's inheritance.
- When Joseph and Mary brought the baby Jesus to the temple in Jerusalem to dedicate him to God, an elderly man named Simeon praised God for allowing him to see the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Christ](#), [Messiah](#), [dedicate](#), [dedication](#), [Jacob](#), [Israel](#), [Judah](#), [temple](#))

Bible References:

Waiting

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a sinful nature that controls them.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who didn’t keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means, “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- “To sin” could also be translated as “to disobey God” or “to do wrong.”
- Depending on the context, “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebellious against God.”
- Depending on the context, the term “sinner” could be translated with a word or phrase that means, “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means, “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include, “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- In expressions like “slaves to sin” or “ruled by sin,” the term “sin” could be translated as “disobedience” or “evil desires and actions.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: [disobey](#), [disobedient](#), [disobedience](#), [evil](#), [wicked](#), [wickedness](#), [flesh](#), [tax collector](#))

Bible References:

Waiting

Examples from the Bible stories:

- * **[03-15]** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."
- * **[13-12]** God was very angry with them because of their **sin** and planned to destroy them.
- * **[20-01]** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- * **[21-13]** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.
- * **[35-01]** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- * **[38-05]** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**."
- * **[43-11]** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**."
- * **[48-08]** We all deserve to die for our **sins**!
- * **[49-17]** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

sister**Definition:**

A sister is a female person who shares at least one biological parent with another person.

- In the New Testament, “sister” is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ.
- Sometimes the phrase, “brothers and sisters” is used to refer to all believers in Christ, both men and women.
- In the Old Testament book, Song of Songs, “sister” refers to a lover or a spouse.

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological sister, unless this would give wrong meaning.
- Other ways to translate this could include, “sister in Christ” or “spiritual sister” or “woman who believes in Jesus” or “fellow woman believer.”
- If possible, it is best to use a family term.
- If the language has a feminine form for “believer,” this may be a possible way to translate this term.
- When referring to a lover or wife, this could be translated using a feminine form of “loved one” or “dear one.”

(See also: [brother in Christ, in Jesus, in the Lord, spirit, spiritual](#))

Bible References:

Waiting

slaughter

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it.

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter where 30,000 Israelites were killed by their enemies. because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression, “the slaughter was very great” could also be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include, “kill” or “slay” or “killing.”

(See also: [angel](#), [archangel](#), [cow](#), [calf](#), [bull](#), [cattle](#), [disobey](#), [disobedient](#), [disobedience](#), [Ezekiel](#), [servant](#), [slave](#), [slavery](#), [slay](#), [slain](#))

Bible References:

Waiting

son, son of

Definition:

The term “son” refers to a boy or man in relation to his parents. It can refer either to someone’s male offspring or to an adopted son.

- “Son” is often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term “son” can also be used as a polite form of address to a boy or man who is younger.
- Sometimes “sons of God” is used in the New Testament to refer to believers in Christ.
- God calls Israel his “firstborn son.” This refers to God’s choosing of the nation of Israel to be his special people. It is through them that God’s message of redemption and salvation came, with the result that many other people have become his spiritual children.
- The phrase “son of” often has the figurative meaning, “having the characteristics of.” Examples of this include, “sons of the light,” “sons of disobedience,” “a son of peace,” and “sons of thunder.”
- The phrase “son of” is also used to tell who a person’s father is. This phrase is used in genealogies and many other places.
- Using “son of” to give the name of the father frequently helps distinguish people who have the same name. For example, “Azariah, son of Zadok” and “Azariah, son of Nathan” in 1 Kings 4, and “Azariah, son of Amaziah in 2 Kings 15 are three different men.

Translation Suggestions:

- In most occurrences of this term, it is best to translate “son” using the literal term in the language that is used to refer to a son.
- When translating the term “Son of God,” the project language’s common term for “son” should be used.
- When used to refer to a descendant rather than a direct son, the term “descendant” could be used, as in referring to Jesus as the “descendant of David” or in genealogies where sometimes “son” refers to a male descendant, not an actual son.
- Sometimes “sons” can be translated as “children,” when both males and females are being referred to. For example, “sons of God” could be translated as “children of God” since this expression also includes girls and women.
- The figurative expression “son of” could also be translated as “someone who has the characteristics of” or “someone who is like” or “someone who has” or “someone who acts like.”

(See also: [Azariah](#), [descendant](#), [descended from](#), [ancestor](#), [father](#), [forefather](#), [firstborn](#), [Son of God](#), [the Son](#), [Son](#), [sons of God](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-08]** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **[04-09]** God said, "I will give you a **son** from your own body."
- **[05-05]** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham's **son**.
- **[05-08]** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, "Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me."
- **[09-07]** When she saw the baby, she took him as her own **son**.
- **[11-06]** God killed every one of the Egyptians' firstborn **sons**.
- **[18-01]** After many years, David died, and his **son** Solomon began to rule.
- **[26-04]** "Is this the **son** of Joseph?" they said.

soul

Definition:

The soul is the inner, invisible, and eternal part of a person. It refers to the non-physical part of a person.

- The terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- The word “soul” is sometimes used figuratively to refer to the whole person. For example, “the soul who sins” means, “the person who sins” and “my soul is tired” means, “I am tired.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as, “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for translating the terms “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase, “dividing soul and spirit” could mean, “deeply discerning or exposing the inner person.”

(See also: [spirit](#), [spiritual](#))

Bible References:

Waiting

spear

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the “javelin” or “lance.”
- Make sure that the translation of “spear” is different from the translation of “sword,” which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: [prey, to prey on](#), [Rome, Roman](#), [sword](#), [warrior](#), [soldier](#))

Bible References:

Waiting

spirit, spiritual

Definition:

The term “spirit” refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. “Spirit” can also refer to an attitude or emotional state.

- The term “spirit” can refer to a being that does not have a physical body, especially an evil spirit.
- A person’s spirit is the part of him that can know God and believe in him.
- In general, the term “spiritual” describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, “spiritual food” refers to God’s teachings that give nourishment to a person’s spirit, “spiritual wisdom” refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
- God is a spirit and he created other spirit beings who do not have physical bodies.
- Angels are spirit beings, including those who rebelled against God and became evil spirits.
- The term “spirit of” can also mean “having the characteristics of,” such as in, “spirit of wisdom” or “in the spirit of Elijah.”
- Examples of “spirit” as an attitude or emotion would include “spirit of fear” or “spirit of jealousy.”

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include, “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person as in, “my spirit was grieved in my inmost being.” This could also be translated as, “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as, “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as, “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The figurative expression “spiritual milk” could also be translated as, “basic teachings from God” or “God’s teachings that nourish the spirit (like milk does).”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- A “spiritual gift” could be translated as, “special ability that the Holy Spirit gives.”

(See also: [angel](#), [archangel](#), [demon](#), [evil spirit](#), [unclean spirit](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [soul](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-03]** Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- **[40-07]** Then Jesus cried out, "It is finished! Father, I give my **spirit** into your hands." Then he bowed his head and gave up his **spirit**.
- **[45-05]** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **[48-07]** All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

stone, stoning

Definition:

A stone is a small rock. The term “stoning” refers to throwing stones and larger rocks at a person in order to kill him.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- The New Testament tells of a time that Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed because of testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [commit](#), [committed](#), [commitment](#), [crime](#), [criminal](#), [death](#), [die](#), [dead](#), [Lystra](#), [testimony](#), [testify](#))

Bible References:

Waiting

Succoth

Definition:

Succoth is the name of two Old Testament cities. The word, “succoth” (or “sukkoth”) means “shelters.”

- The first city called Succoth was located on the east side of the Jordan River.
- Jacob stayed at Succoth with his family and flocks, building shelters for them there.
- Hundreds of years later, Gideon and his exhausted men stopped at Succoth as they were chasing the Midanites, but the people there refused to give them any food.
- The second Succoth is located on the northern border of Egypt and was one place where the Israelites stopped after they crossed the Red Sea as they were escaping from slavery in Egypt.

Bible References:

Waiting

sword

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- The blade of a sword in ancient times was around 60 to 91 centimeters long.
- Some swords have two sharp edges and are called “double-edged” or “two-edged” swords.
- Jesus’ disciples had swords they planned to use to defend themselves. With his sword, Peter cut off the ear of the high priest’s servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God’s word. God’s teachings in the Bible expose people’s innermost thoughts and convict them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: [Metaphor](#))
- One way to translate this figurative use would be, “God’s word is like a sword, which cuts deeply and exposes sin.”
- Another figurative use of this term is in the book of Psalms where the tongue or speech of a person is compared to a sword, which can injure people. This could be translated as, “the tongue is like a sword that can badly injure someone.”
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a “sharp weapon” or “long knife.” Some translations may decide to include a picture of a sword.

(See: [How to Translate Unknowns](#))

(See also: [James \(brother of Jesus\)](#), [John \(the Baptist\)](#), [tongue](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

tabernacle

Definition:

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take apart the tabernacle and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when Solomon's temple in Jerusalem was built.

Translation Suggestions:

- The word "tabernacle" means "dwelling place." Other ways to translate it could include, "sacred tent" or "tent where God was" or "God's tent."
- Make sure that the translation of this term is different from the translation of "temple."

(See also: , [altar](#), [altar of incense](#), [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [temple](#), [tent of meeting](#))

Bible References:

Waiting

tent

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents made of sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he made tents to earn money to support himself.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses." (See: [Synecdoche](#))

(See also: [Abraham](#), [Abram](#), [Canaan](#), [Canaanite](#), [curtain](#), [Paul](#), [Saul](#), [Sinai](#), [Mount Sinai](#), [tabernacle](#), [tent of meeting](#))

Bible References:

Waiting

tent of meeting

Facts:

The term “tent of meeting” refers to a tent which was a temporary place where God met with Moses before the tabernacle was built.

- The tent of meeting was set up outside the camp of the Israelites.
- When Moses went into the tent of meeting to meet with God, a pillar of cloud would stand at the entrance to the tent as a sign of God’s presence there.
- After the Israelites built the tabernacle, the temporary tent was no longer needed and the term “tent of meeting” was sometimes used to refer to the tabernacle.

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [Moses](#), [pillar](#), [column](#), [tabernacle](#), [tent](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-08]** God gave the Israelites a detailed description of a tent he wanted them to make. It was called the **Tent of Meeting**, and it had two rooms, separated by a large curtain.
- **[13-09]** Anyone who disobeyed God’s law could bring an animal to the altar in front of the **Tent of Meeting** as a sacrifice to God.
- **[14-08]** God was very angry and came to the **Tent of Meeting**.
- **[18-02]** Instead of at the **Tent of Meeting**, people now worshiped God and offered sacrifices to him at the Temple.

testimony, testify

Definition:

The terms “testimony” and “testify” refer to making a statement about something that one knows to be true.

- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term is often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as, “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- The phrase, “as a testimony to them” could be translated as, “to show them what is true” or “to prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as, “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”

(See: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of the testimony](#), [ark of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [witness](#), [eyewitness](#))

Bible References:

Waiting

transgress, transgression

Definition:

The terms “transgress” and “transgression” refer to breaking a command, rule, or moral code.

- Figuratively, “transgression” can also be described as “crossing a line,” that is, going beyond a limit or boundary that has been set for the good of the person and others.
- The terms “transgression”, “sin”, “iniquity”, and “trespass” all include the meaning of acting against God’s will and disobeying his commands.

Translation Suggestions:

- “To transgress” could be translated as “to sin” or “to disobey” or “to rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance. (See: [parallelism](#))

(See: [sin](#), [sinful](#), [sinner](#), [sinning](#), [trespass](#), [iniquity](#))

Bible References:

Waiting

tribe**Definition:**

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: [clan](#), [nation](#), [people group](#), [peoples](#), [the people](#), [a people](#), [twelve tribes of Israel](#))

Bible References:

Waiting

trouble, troubles, troubled

Definition:

The term “trouble” refers to experiences in life that are very difficult and distressing. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.
- The action, “to trouble” someone means “to bother” that person or to cause him distress.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as, “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means, “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Don’t trouble her” could also be translated as, “don’t bother her” or “don’t criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as, “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include, “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: [afflict](#), [affliction](#), [persecute](#), [persecution](#))

Bible References:

Waiting

trumpet

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: [angel](#), [archangel](#), [assembly](#), [assemble](#), [earth](#), [earthly](#), [horn](#), [horns](#), [Israel](#), [Israelites](#), [nation of Israel](#), [wrath](#), [fury](#))

Bible References:

Waiting

turn, turn away, turn back

Definition:

To “turn” means to physically change direction or to cause something else to change direction.

- The term “turn” can also mean “turn around” to look behind or to face a different direction.
- To “turn back” or “turn away” means to “go back” or “go away” or “cause to go away.”
- To “turn away from” can mean to “stop” doing something or to reject someone.
- To “turn toward” someone means to look directly at that person.
- To “turn and leave” or “turn his back to leave” means to “go away.”
- To “turn back to” means to “start doing something again.”
- To “turn away from” means to “stop doing something.”

Translation Suggestions:

- Depending on the context, “turn” can be translated as “change direction” or “go” or “move.”
- In some contexts, “turn” could be translated as, “cause” (someone) to do something. To “turn (someone) away from” could be translated as “cause (someone) to go away” or “cause (someone) to stop.”
- The phrase “turn away from God” could be translated as “stop worshiping God.”
- The phrase “turn back to God” could be translated as, “start worshiping God again.”
- When enemies “turn back,” it means they “retreat.” To “turn back the enemy” means to “cause the enemy to retreat.”
- Used figuratively, when Israel “turned to” false gods, they “started to worship” them. When they “turned away” from idols, they “stopped worshiping” them.
- When God “turned away from” his rebellious people, he “stopped protecting” or “stopped helping” them.
- The phrase “turn the hearts of the fathers to their children” could be translated as, “cause fathers to care for their children again.”
- The expression, “turn my honor into shame” could be translated as, “cause my honor to become shame” or “dishonor me so that I am shamed” or “shame me (by doing what is evil) so that people no longer honor me.”
- “I will turn your cities into ruin” could be translated as, “I will cause your cities to be destroyed” or “I will cause enemies to destroy your cities.”
- The phrase “turn into” could be translated as “become.” When Moses’ rod “turned into” a snake, it “became” a snake.” It could also be translated as “changed into.”

(See also: [idol](#), [leprosy](#), [leper](#), [worship](#))

Bible References:

Waiting

Tyre, Tyrians

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea, in a region that is now part of the modern-day country of Lebanon. Its people were called “Tyrians.”

- Part of the city was also located on an island in the sea, about one kilometer from the coast.
- Because of its location and valuable natural resources such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers for building a palace for King David.
- Years later, Hiram also gave King Solomon wood and skilled laborers for building the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [cedar](#), [Israel](#), [Israelites](#), [nation of Israel](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Phoenicia](#), [Sidon](#), [Sidonians](#))

Bible References:

Waiting

unfaithful, unfaithfulness

Definition:

The term “unfaithful” describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions:

- Depending on the context, “unfaithful” could be translated as, “not faithful” or “unbelieving” or “not obedient” or “not loyal.”
- The phrase “the unfaithful” could be translated as, “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- The term “unfaithfulness” could be translated as, “disobedience” or “disloyalty” or “not believing or obeying.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [disobey](#), [disobedient](#), [disobedience](#), [faithful](#), [faithfulness](#), [unbeliever](#), [unbelief](#))

Bible References:

Waiting

ungodly, godless, ungodliness, godlessness

Definition:

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- Depending on the context, the term “ungodly” could be translated as, “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”
- Other ways to translate “ungodliness” or “godlessness” could be, “wickedness” or “evil” or “rebellion against God”.

(See also: [godly](#), [godliness](#), [evil](#), [wicked](#), [wickedness](#))

Bible References:

Waiting

unleavened bread, Festival of Unleavened Bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise. The “Festival of Unleavened Bread” is part of the Passover celebration.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- For this reason, the week leading up to Passover is called the “Festival of Unleavened Bread.”
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include, “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: [bread](#), [Egypt](#), [Egyptian](#), [feast](#), [Passover](#), [servant](#), [slave](#), [slavery](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [yeast](#), [leaven](#))

Bible References:

Waiting

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: [Metaphor](#))
- Vineyard could be also translated as, “grapevine garden” or “grape plantation.”

(See also: [grape](#), [Israel](#), [Israelites](#), [nation of Israel](#), [vine](#))

Bible References:

Waiting

voice

Definition:

The term “voice” is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn’t have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement “A voice is heard in the desert saying, ‘Prepare the way of the Lord.’” This could be translated as, “A person is heard calling out in the desert...” (See: [Synecdoche](#))
- To “hear someone’s voice” could also be translated as “hear someone speaking.”
- Sometimes the word “voice” may be used for objects that cannot literally speak, such as when David exclaims in the psalms that the “voice” of the heavens proclaims God’s mighty works. This could also be translated as “their splendor shows clearly how great God is.”

(See also: [call](#), [calling](#), [called](#), [call out](#), [proclaim](#), [proclamation](#), [splendor](#))

Bible References:

Waiting

VOW**Definition:**

A vow is a promise that a person makes to God. The person promises to do a certain thing in order to specially honor God or to show devotion to him.

- After a person makes a vow, he is obligated to fulfill that vow.
- The Bible teaches that a person may be judged by God if he doesn't keep his vow.
- Sometimes a person may ask God to protect him or provide for him in exchange for making the vow.
- But God is not required to fulfill a request that a person asks for in his vow.

Translation Suggestions:

- Depending on the context, "vow" could be translated as "solemn promise" or "promise made to God."
- This word should be translated differently than "oath."

(See also: [promise](#), [oath](#), [swear](#), [swear by](#))

Bible References:

Waiting

walk

Definition:

The term “walk” is often used in a figurative sense to mean “live.”

- “Enoch walked with God” means that Enoch lived in a close relationship with God.
- To “walk by the Spirit” means to be guided by the Holy Spirit so that we do things that please and honor God.
- To “walk in” God’s commands or God’s ways means to “live in obedience to” his commands, that is, to “obey his commands” or “do his will.”
- When God says he will “walk among” his people, it means that he is living among them or closely interacting with them.
- To “walk contrary to” means to live or behave in a way that is against something or someone.
- To “walk after” means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate “walk” literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of “walk” could also be translated by “live” or “act” or “behave.”
- The phrase “walk by the Spirit” could be translated by, “live in obedience to the Holy Spirit” or “behave in a way that is pleasing to the Holy Spirit” or “do things that are pleasing to God as the Holy Spirit guides you.”
- To “walk in God’s commands” could be translated by “live by God’s commands” or “obey God’s commands.”
- The phrase “walked with God” could be translated as, “lived in close relationship with God by obeying and honoring him.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [honor](#), [to honor](#), [\[:en:obe:other:obey\]](#))

Bible References:

Waiting

water, waters

Definition:

In addition to its primary meaning, “water” also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term “waters” refers to bodies of water or many sources of water. It can also be a general reference for a large amount of water.
- A figurative use of “waters” refers to great distress, difficulties, and suffering. For example, God promises that when we “go through the waters” he will be with us.
- The phrase “many waters” emphasizes how great the difficulties are.
- To “water” livestock and other animals means to “provide water for” them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- In the Old Testament, God is referred to as the spring or fountain of “living waters” for his people. This means he is the source of spiritual power and refreshment.
- In the New Testament, Jesus used the phrase “living water” to refer to the Holy Spirit working in a person to transform and bring new life.

Translation Suggestions:

- The phrase, “draw water” could be translated as, “pull water up from a well with a bucket.”
- “Streams of living water will flow from them” could be translated as, “the power and blessings from the Holy Spirit will flow out of them them like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: [life](#), [live](#), [living](#), [alive](#), [spirit](#), [spiritual](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [power](#), [powers](#))

Bible References:

Waiting

wine, wineskin, new wine**Definition:**

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also refer to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as, “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: [How to Translate Unknowns](#))
- Ways to translate “wineskin” could include, “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: [grape](#), [vine](#), [vineyard](#), [winepress](#))

Bible References:

Waiting

smashed

witness, eyewitness

Definition:

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- “To witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression, “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “witness” or “eyewitness” could be translated with a word or phrase that means, “person-seeing-it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as, “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as, “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- “To witness to” could be translated as, “to tell what was seen” or “to testify” or “to state what happened.”
- “To witness” something could be translated as “to see something” or “to experience something happen.”

(See also: [guilt](#), [guilty](#), [judge](#), [judgment](#), [true](#), [truth](#), [testimony](#), [testify](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[39-02]** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.

- [39-04] The high priest tore his clothes in anger and shouted, "We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?"
- [42-08]"It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things."
- [43-07]"We are **witnesses** to the fact that God raised Jesus to life again."

word of God, word of Yahweh, word of the Lord, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures or “Old Testament.” These writings were God’s message that he had told people to write down so that many years in the future people can still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include, “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as, “Yahweh spoke this message” or “Yahweh spoke these words.”
- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone, it could be translated as “message” or “God’s word” or “teachings,” depending on the context. Also consider the alternate translations suggested above.

(See also: [prophet](#), [prophecy](#), [prophesy](#), [word](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-07]** In **God’s word** he commands his people, ‘Worship only the Lord your God and only serve him.’”
- **[33-06]** So Jesus explained, ”The seed is the **word of God**.

- [42-03] Then Jesus explained to them what **God's word** says about the Messiah.
- [42-07] Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- [45-10] Philip also used other **scriptures** to tell him the good news of Jesus.
- [48-12] But Jesus is the greatest prophet of all. He is the **Word of God**.
- [49-18] God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

worship

Definition:

“To worship” means to honor, praise and obey someone, especially God.

- This term often means literally, “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Some people worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: [sacrifice](#), [offering](#), [praise](#), [honor](#), [to honor](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-04]** Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.”
- **[14-02]** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **[17-06]** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- **[18-12]** All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- **[25-07]** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, “**Worship** only the Lord your God and only serve him.””
- **[26-02]** On the Sabbath, he (Jesus) went to the place of **worship**.
- **[47-01]** There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- **[49-18]** God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

- In the Bible, "wrath" usually refers to God's anger toward those who sin against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include, "intense anger" or "righteous judgment" or "anger."
- When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful fit of rage. God's wrath is just and holy.

(See: [judge](#), [judgment](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

written**Definition:**

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated: “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: [command](#), [to command](#), [commandment](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

Yahweh

Facts:

The term “Yahweh” is God’s personal name that he revealed when he spoke to Moses at the burning bush.

- The name “Yahweh” comes from the word that means, “to be” or “to exist.”
- Possible meanings of “Yahweh” include, “he is” or “I am” or “the one who causes to be.”
- This name reveals that God has always lived and will continue to live forever. It also means that he is always present.
- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show respect for God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULB and UDB texts always translate this term as, “Yahweh,” as it literally occurs in the Hebrew text of the Old Testament.
- The term “Yahweh” does not ever occur in the original text of the New Testament; only the Greek term for “Lord” is used, even in quotes from the Old Testament.

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “living one” or “the one who is” or “he who is alive.”
- This term could also be written in a way that is similar to how “Yahweh” is spelled.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [master](#), [sir](#), [Lord](#), [Moses](#), [reveal](#), [revelation](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-14]** God said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”

- [13-04] Then God gave them the covenant and said, "I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods."
- [13-05] "Do not make idols or worship them, for I, **Yahweh**, am a jealous God."
- [16-01] The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- [19-10] Then Elijah prayed, "O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant."

Zebulun

Facts:

Zebulun was the last son born to Jacob and Leah and is the name of one of the twelve tribes of Israel

- The Israelite tribe of Zebulun was given the land directly west of the Salt Sea.
- Sometimes the name “Zebulun” is also used to refer to the land where this Israelite tribe lived.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jacob](#), [Israel](#), [Leah](#), [Salt Sea](#), [Dead Sea](#), [twelve tribes of Israel](#))

Bible References:

Waiting

translationAcademy

Abstract Nouns

This answers the question: What are abstract nouns and how do I deal with them in my translation?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Abstract nouns are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, injury, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it. For example, "What is its *weight*?" could be expressed as "How much does it *weigh*?" or "How *heavy* is it?"

Description

Remember that nouns are words that refer to a person, place, thing, or idea. **ABSTRACT NOUNS** are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, and weight.

Abstract nouns allow us to express thoughts about ideas in fewer words than if we did not have those nouns. For example, we can say, "I believe in the forgiveness of sin." But if English did not have the two abstract nouns "forgiveness" and "sin," then we would have to make a longer sentence to express the same meaning. We would have to say, for example, "I believe that God is willing to forgive people after they have sinned."

Abstract nouns also allow us to refer to a situation without telling more details about it than we want to tell. For example, we can say "I got here late because there was an accident on the highway." "Accident" is an abstract noun. If it does not matter whose accident it was, or what kind of accident it was, then it can be better if I do not have to say these things about it.

Reason this is a translation issue: The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas; instead, it might use phrases to express those ideas. Those phrases will have other kinds of words such as adjectives, verbs, or adverbs, that express some of the meaning in the abstract noun.

Examples from the Bible

from *childhood* you have known the sacred writings (2 Timothy 3:15 ULB)

The abstract noun "childhood" refers to when someone is a child.

But *godliness with contentment* is great *gain*. (1 Timothy 6:6 ULB)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

Today *salvation* has come to this house, because he too is a son of Abraham. (Luke 19:9 ULB)

The abstract noun “salvation” here refers to being saved.

The Lord does not move slowly concerning his promises, as some consider *slowness* to be (2 Peter 3:9 ULB)

The abstract noun “slowness” refers how slowly something is done.

He will bring to light the hidden things of darkness and reveal the *purposes* of the heart. (1 Corinthians 4:5 ULB)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.

- **from *childhood* you have known the sacred writings** (2 Timothy 3:15 ULB)
 - ”Ever since *you were a child* you have known the sacred writings.”
- **But *godliness with contentment* is great *gain***. (1 Timothy 6:6 ULB)
 - ”But *being godly* and *content* is very *beneficial*.”
 - ”But we *benefit* greatly when we *are godly* and *content*.”
 - ”But we *benefit* greatly when we *honor and obey God* and when we are *happy with what we have*.
- **Today *salvation* has come to this house, because he too is a son of Abraham**. (Luke 19:9 ULB)
 - ”Today the people in this house *have been saved*...”
 - ”Today God *has saved* the people in this house...”

- **The Lord does not move slowly concerning his promises, as some consider *slowness* to be** (2 Peter 3:9 ULB)
 - "The Lord does not move slowly concerning his promises, as some consider *moving slowly* to be"

- **He will bring to light the hidden things of darkness and reveal the *purposes* of the heart.** (1 Corinthians 4:5 ULB)
 - "He will bring to light the hidden things of darkness and reveal *the things that people want to do and the reasons they want to do them.*"

Active or Passive

This answers the question: What do active and passive mean, and how do I translate passive sentences?

In order to understand this topic, it would be good to read:

- *Sentence Structure*
- *Verbs*

Some languages have both active and passive sentences. In active sentences, the subject does the action. In passive sentences the subject is the one that the action is done to. Here are some examples with their subjects underlined:

- **ACTIVE:** My father built the house in 2010.
- **PASSIVE:** The house was built in 2010.

Translators whose languages do not have passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when not to.

Description

Some languages have both active and passive forms of sentences.

- In the **ACTIVE** form, the subject does the action and is always mentioned.
- In the **PASSIVE** form, the action is done to the subject and the one who does the action is *not always* mentioned.

In the examples of active and passive sentences below, we have underlined the subject.

ACTIVE: My father built the house in 2010.

PASSIVE: The house was built by my father in 2010.

PASSIVE: The house was built in 2010. (This does not tell who did the action.)

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same reasons in all of the languages that have it.

Purposes for the passive:

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples from the Bible

And their shooters shot at your soldiers from off the wall, and some of the king's servants *were killed*, and your servant Uriah the Hittite *was killed* too. (2 Samuel 11:24 ULB)

This means that the enemies shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them.

In the morning when the men of the town got up, the altar of Baal *was broken down* ... (Judges 6:28 ULB)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down.

No stonework *was seen* there. (1 Kings 6:18 ULB)

This means that no one saw stonework there. The point is that no stonework was done there.

Translation Strategies

If you decide that it is better to translate without a passive form, here are some strategies you might consider.

1. Use the same verb in an active sentence and tell who or what did the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action.
3. Use a different verb.

Examples of Translation Strategies Applied

1. Use the same verb in an active sentence and tell who did the action.

- **A loaf of bread *was given* him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
 - *The king's servants gave* Jeremiah a loaf of bread every day from the street of the bakers.

2. Use the same verb in an active sentence, and do not tell who did the action. Instead use a generic expression like "they," or "people," or "someone."

- **It would be better for him if a millstone *were put* around his neck and he *were thrown* into the sea** (Luke 17:2 ULB)
 - It would be better for him if *they were to put* a millstone around his neck and *throw* him into the sea.
 - It would be better for him if *someone were to put* a heavy stone around his neck and *throw* him into the sea.

3. Use a different verb in an active sentence.

- **A loaf of bread *was given* him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
 - He *received* a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

- *Abstract Nouns*
- *Word Order*

Double Negatives

This answers the question: What are double negatives?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

A double negative occurs when a clause has two words that express the meaning of “not.”

It is *not* that we do *not* have authority (2 Thessalonians 3:9)

Be sure of this—wicked people will *not* go *unpunished* (Proverbs 11:21)

Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Most languages express the negative near the verb or at the beginning or end of the sentence. Some languages also have prefixes or suffixes that express the negative as in “*unhappy*,” “*impossible*,” and “*useless*.” Some languages can also express the negative with pronouns like “none,” “nothing,” and “no one,” with adverbs like “nowhere,” and with prepositions like “without.”

A double negative occurs when a sentence has two words that express the meaning of “not.”

It is *not* that we do *not* have authority (2 Thessalonians 3:9 ULB)

And this better confidence did *not* happen *without* the taking of an oath, (Hebrews 7:20 ULB)

Be sure of this—wicked people will *not* go *unpunished* (Proverbs 11:21 ULB)

Reason this is a translation issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The following Spanish sentence *No ví a nadie* is literally “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” It emphasizes the negative, and means “I did not see anyone.”
- In some languages a double negative simply means a positive. So “She is not unattractive” means “She is attractive.”
- In some language the double negative weakens the adjective. So “She is not unattractive” means “She is a little bit attractive.”
- In some languages, such as the languages of the Bible, the double negative often strengthens the adjective. So “She is not unattractive” means “She is very attractive.”

To translate sentences with double negatives accurately and clearly in your language, you need to know what a double negative means in the Bible and how to express the same idea in your language.

Examples from the Bible

so that they may *not* be *unfruitful*. (Titus 3:14 ULB)

This means “so that they will be fruitful.”

All things were made through him and *without* him there was *not* one thing made that has been made. (John 1:3 ULB)

By using a double negative John emphasized that the Son of God created absolutely everything.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

1. If the double negative simply expresses the positive, remove the two negatives.
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”

Examples of Translation Strategies Applied

1. If the double negative simply expresses the positive, remove the two negatives.
 - **For we do *not* have a high priest who cannot feel sympathy for our weaknesses** (Hebrews 4:15 ULB)
 - “For we have a high priest who can feel sympathy for our weaknesses”
 - **so that they may *not* be *unfruitful*** (Titus 3:14 ULB)
 - “so that they may be fruitful”
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as “very” or “certainly.”
 - **Be sure of this—wicked people will *not* go *unpunished*** (Proverbs 11:21 ULB)
 - “Be sure of this—wicked people will *certainly* be punished”
 - **All things were made through him and *without* him there was *not* one thing made that has been made.** (John 1:3 ULB)

- "All things were made through him. He made *absolutely* everything that has been made."

Next we recommend you learn about:

- *Verbs*

Doublet

This answers the question: What are doublets and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A doublet is a pair of words used together that mean nearly the same nearly thing. In some languages people do not use doublets, or they may use them only in certain situations. Translators may need to find some other way to express the meaning.

King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean “very old.”

Description

We are using the word doublet to refer to two words or very short phrases that mean the same thing and that are used in the same phrase. Often they are joined with the word “and.” Often they are used to emphasize or intensify the idea expressed by the two words.

Reason this is a translation issue

In some languages people do not use doublets. Or they may use doublets, but they may do it for a reason that would not fit in a particular verse.

Examples from the Bible

King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

This means that he was “very old.”

he attacked two men *more righteous* and *better* than himself (1 Kings 2:32 ULB)

This means that they were “much more righteous” than he was.

You have decided to prepare *false* and *deceptive* words (Daniel 2:9 ULB)

This means that they had prepared “many false things to say.”

as of a lamb *without blemish* and *without spot*. (1 Peter 1:19 ULB)

This means that he was like a lamb that did not have any blemish—not even one.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using one. If not, consider these strategies.

1. Translate only one of the words.
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”
3. If the doublet is used to intensify or emphasize the meaning, use your culture’s way of doing that.

Translation Strategies Applied

1. Translate only one of the words.

- **You have decided to prepare *false* and *deceptive* words** (Daniel 2:9 ULB)

- ”You have decided to prepare *false* things to say.”

2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”

- **King David was *old* and *advanced in years***. (1 Kings 1:1 ULB)

- ”King David was *very old*.”

3. If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

- **a lamb *without blemish* and *without spot***. (1 Peter 1:19 ULB) - English can emphasize this with “any” and “at all.”

- ”a lamb *without any blemish at all*”

Ellipsis

This answers the question: What is ellipsis?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

Ellipsis is where a speaker or writer leaves one or more words out of a sentence because he knows that the hearer or reader will understand the meaning of the sentence and fill in the words in his mind when he hears or reads the words that are there.

Description

Ellipsis is where one or more words are left out of the sentence because the sentence can be understood without them. The information that is omitted has usually already been stated in a preceding sentence or phrase.

the wicked will not stand in the judgment, nor sinners in the assembly of the righteous
(Psalm 1:5)

This is ellipsis because “sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous.

Reason this is a translation issue: Readers who see incomplete sentences or phrases may not know what the missing information is.

Examples from the Bible

when the blind man was near, Jesus asked him, “What do you want me to do for you?”
He said, “Lord, *that I might receive my sight.*” (Luke 18:40-41 ULB)

The man answered in an incomplete sentence because he wanted to be polite by giving Jesus only as much information as necessary. He did not say that he wanted Jesus to heal him, because he knew that Jesus would understand that if he wanted to receive his sight, Jesus would have to heal him.

He makes Lebanon skip like a calf *and Sirion like a young ox.* (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

1. Add the missing words to the incomplete phrase or sentence.

- **the wicked will not stand in the judgment, nor *sinner*s in the assembly of the righteous** (Psalm 1:5)
 - "the wicked will not stand in the judgment, and *sinner*s will not stand in the assembly of the righteous"
- **when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, *that I might receive my sight.*"** (Luke 18:40-41)
 - "when the blind man was near, Jesus asked him, 'What do you want me to do for you?' He said, 'Lord, I want you to heal me that I might receive my sight.'"
- **He makes Lebanon skip like a calf and Sirion like a young ox.** (Psalm 29:6)
 - "He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox."

Euphemism

This answers the question: What is a Euphemism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private. Its purpose is to avoid offending the people who hear or read it.

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable. Its purpose is to avoid offending the people who hear or read it.

they found Saul and his sons fallen on Mount Gilboa. (1 Chronicles 10:8 ULB)

This means that Saul and his sons were dead. It is euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason this is a translation issue: Readers may think that the writer means only what the words literally say.

Examples from the Bible

where there was a cave. Saul went inside to relieve himself (1 Samuel 24:3 ULB)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so he does not say specifically what Saul did or what he left in the cave.

whether we are awake or asleep (1 Thessalonians 5:10 ULB)

Paul refers to being dead as being “asleep” so that instead of thinking that they will never see their loved ones again in this life, his readers will remember that they will see them again when Jesus establishes his kingdom.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Use a euphemism from your own culture.
2. State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

1. Use a euphemism from your own culture.

- **where there was a cave. Saul went inside to relieve himself** (1 Samuel 24:3 ULB) - Some languages might use euphemisms like these:
 - “where there was a cave. Saul went into the cave to use it as a toilet”
 - “where there was a cave. Saul went into the cave to dig a hole”
 - “where there was a cave. Saul went into the cave to have some time alone”

2. State the information plainly without a euphemism if it would not be offensive.

- **whether we are awake or asleep** (1 Thessalonians 5:10 ULB)
 - “whether we are alive or dead”

Order of Events

This answers the question: Why are the events not listed in the order they happened, and how do I translate them?

In order to understand this topic, it would be good to read:

- *Writing Styles*
- *Verbs*

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just wrote about. This can be confusing to the reader.

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason this is a translation issue: Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples from the Bible

But then Herod ... had John locked up in prison. Now it came about, while all the people were being baptized by John, that Jesus also was baptized. (Luke 3:20-21 ULB)

This could sound like John baptized Jesus after John was locked up in prison.

Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets... But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." (Joshua 6:8-10 ULB)

This sounds like Joshua gave the order not to shout after the army had already started their march.

Who is worthy to open the scroll and break its seals? (Revelation 5:2 ULB)

The seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

1. If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.

2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See: the section on Aspect on [Verbs](#))
3. If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See: [Verse Bridges](#))

Examples of Translation Strategies Applied

1. If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

- **²⁰ But then Herod ... had John locked up in prison. ²¹ Now it came about, while all the people were being baptized by John, that Jesus also was baptized.** (Luke 3:20-21 ULB)
 - ²⁰ "But then Herod ... had John locked up in prison. ²¹ *Before John was put in prison, while all the people were being baptized by John, Jesus also was baptized.*"
- **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
 - "Who is worthy to open the scroll *after* breaking its seals?"

2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

- **⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
 - ⁸ "Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua *had commanded* the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

3. If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

- **⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
 - ⁸⁻¹⁰ "Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets..."
- **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)

- “Who is worthy to break the seals and open the scroll?”

You may also want to watch the 6 minute video for computer (see <http://youtu.be/Fp9qgVoTwss>) or tablet/phone (see <http://youtu.be/AljK2GUdXxc>).

Next we recommend you learn about:

- *Background Information*
- *Connecting Words*
- *Introduction of a New Event*
- *Verse Bridges*

Assumed Knowledge and Implicit Information

This answers the question: What are assumed knowledge, implicit information, and explicit information?

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. There are two types information.

- **Explicit information** is what the speaker states directly.
- **Implicit information** is what the speaker does not state directly because he expects his audience to be able to learn it from what he says.

Description

When someone speaks or writes, he has something specific that he wants people to know. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will think about in order to understand this information. Normally he does not tell people these things, although what he says may remind them. This is called **assumed knowledge**.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information**.

Examples from the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes *have holes*, and the birds of the sky *have nests*, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULB)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**. Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew 11:21, 22 ULB)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the

people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that because the people he was speaking to did not repent, they would be judged more severely than the people of Tyre and Sidon would be judged.

Why do your disciples violate the traditions of the elders? For *they do not wash their hands when they eat*. (Matthew 15:2 ULB)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. They were accusing his disciples of not following the traditions. This is **implicit information** that they wanted him to understand from what they said.

Next we recommend you learn about:

- *Making Assumed Knowledge and Implicit Information Explicit*

Hyperbole

This answers the question: What is hyperbole?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. He may greatly exaggerate something in order to show his strong feeling or opinion about it, or he may generalize the situation by using words like “every” or “all” to mean “many.”

Description

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. There are two kinds of hyperbole:

1. Exaggeration: This is when a speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it.

Whoever does not *carry his own cross* and come after me cannot be my disciple. (Luke 14:27 ULB) - This is an exaggeration. It means that whoever wants to be Jesus’ disciple must be determined to follow him faithfully, even if his enemies were to kill that person.

2. Generalization: This is when a speaker uses words like “every” or “all” to mean something like “very many,” but not “every one.” (Some people may not call generalization like this “hyperbole.”)

Moses was educated in *all the learning of the Egyptians* (Acts 7:22 ULB) - This is a generalization. It means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

If readers do not understand that a statement is a hyperbole, they may either think that something happened that did not happen, or they may think that the speaker or writer was saying something that is not true.

Examples from the Bible

Examples of Exaggeration

If your hand causes you to stumble, *cut it off*. It is better for you to enter into life maimed... (Mark 9:43 ULB)

When Jesus said to cut off your hand, he meant that we should do whatever extreme things we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple. (Luke 14:26 ULB)

Because of many other things that Jesus said, we know that his use of the word “hate” here is hyperbole. He meant that we must not love even our own family members more than we love him. We must love him more than we love ourselves or anyone else.

The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*. (1 Samuel 13:5 ULB)

The underlined phrase is an exaggeration. It means that there were many, many soldiers in the Philistine army.

Examples of Generalization

They found him, and they said to him, “*Everyone* is looking for you.” (Mark 1:37 ULB)

The disciples told Jesus that everyone was looking looking for him. They probably did not mean that everyone in the city was looking for him, but that many people were looking for him, or that all of Jesus closest friends there were looking for him.

But as his anointing teaches you about *all things* and is true and is not a lie, and even as it has taught you, remain in him. (1 John 2:27 ULB)

This is a generalization. God’s Spirit teaches us about all things that we need to know.

Caution

Do not assume that something is hyperbole just because it seems to be impossible. God does miraculous things.

... they saw Jesus *walking on the sea* and coming near the boat ... (John 6:19 ULB)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

... for *all* have sinned and come short of the glory of God. (Romans 3:23 ULB)

The word “all” here is not hyperbole. All humans have sinned. The only human who has never sinned is Jesus Christ, the Son of God.

Translation Strategies

If the hyperbole would be natural and people would understand it and not think that it is a lie, consider using it. If not, here is another option.

1. Express the meaning without the hyperbole. For example “all the people” could be translated as “large crowds of people.”

Examples of Translation Strategies Applied

1. Express the meaning without the hyperbole.

- **If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.** (Luke 14:26 ULB)
 - “If anyone comes to me and does not *love me much more than* he loves his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.”
- **The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*.** (1 Samuel 13:5 ULB)
 - “The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and *a great number of troops*.”

Hypothetical Situations

This answers the question: What is a hypothetical situation?

In order to understand this topic, it would be good to read:

- *Writing Styles*

“If the sun stopped shining...” “What if the sun stopped shining...” “Suppose the sun stopped shining...” “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. These occur often in the Bible. We need to translate them in a way that people will know that the event did not actually happen, and that they’ll understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions are the phrase that start with “if.”)

- If he had known about the party, he would have come to it. (But he did not come.)
- If he knew about the party, he would be here. (But he is not here.)
- If he knew about the party, he would come to it. (But he probably will not come.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason this is a translation issue

- Translators need recognize the different kinds of hypothetical situations in the Bible.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

Examples from the Bible

1. Hypothetical situation in the past

“Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.” (Matthew 11:21 ULB)

Here in Matthew 11:21 Jesus said that if the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles yet did not repent. The people of Tyre and Sidon did not actually see his miracles and repent.

2. Hypothetical situations in the present

Also, no man puts new wine into old wineskins. If he did that, the new wine would burst the skins, and the wine would be spilled, and the wineskins would be destroyed. (Luke 5:37 ULB)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that people do not mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

Jesus said to them, “What man would there be among you, who, *if* he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out? (Matthew 12:11 ULB)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

3. Hypothetical situation in the future

Unless those days are shortened, no flesh would be saved; but for the sake of the elect, those days will be shortened. (Matthew 24:22 ULB)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show about bad those days will be - so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble, so that the elect (those he has chosen) will be saved.

4. Expressing emotion about a hypothetical situation

Regrets and wishes are very similar.

The Israelites said to them, “*If only we had died by Yahweh’s hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.* For you have brought us out into this wilderness to kill our whole community with hunger.” (Exodus 16:3 ULB)

Here the Israelites were afraid they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining.

I know what you have done, and that you are neither cold nor hot. *I wish that you were either cold or hot!* (Revelation 3:15 ULB)

Jesus' wished that the people were either hot or cold. He was rebuking them.

Translation Strategies

Know how people speaking your language show

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

Also watch the video for computer (see <http://youtu.be/GfFX1wWjJhA>) or tablet/phone (see <http://youtu.be/jlbY2ikNtHU>).

Idiom

This answers the question: What are idioms and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

An idiom is a certain kind of figure of speech, the kind that usually cannot be correctly understood without being told its true meaning. Every language has them. Some English examples are:

- You are pulling my leg (This means, “You are telling me a lie”)
- Do not push the envelope (This means, “Do not take a matter to its extreme”)
- This house is under water (This means, “The debt owed for this house is greater than its actual value”)
- We are painting the town red (This means, “We are going around town tonight celebrating very intensely”)

Description

An idiom is a phrase that has a special meaning to the people of the language or culture that uses it. Its meaning may be different from what a person would understand from the meanings of the individual words that form the phrase.

he resolutely *set his face* to go to Jerusalem. (Luke 9:51 ULB)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

I am not worthy that you should *enter under my roof*. (Luke 7:6 ULB)

The words “enter under my roof” is an idiom that means “enter my house.”

Let these words go deeply into your ears (Luke 9:44 ULB)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is created in a culture probably somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it.

Reasons this is a translation issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that originally wrote the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.

Examples from the Bible

“Then all Israel came to David at Hebron and said, ”Look, we are your flesh and bone.”
(1 Chronicles 11:1 ULB)

This means, “We and you belong to the same race, the same family.”

The kings of the earth take their stand together (Psalm 2:2 ULB)

This means, “The kings on earth plan together.”

the one who lifts up my head” (Psalm 3:3 ULB)

This means, “the one who helps me.”

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

1. Translate the meaning plainly without using an idiom.
2. Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

1. Translate the meaning plainly without using an idiom.

- **Then all Israel came to David at Hebron and said, “Look, we are your flesh and bone.”** (1 Chronicles 11:1 ULB)
 - “...Look, we all belong to the same nation.”
- **he resolutely set his face to go to Jerusalem.** (Luke 9:51 ULB)
 - “He started to travel to Jerusalem, determined to reach it.”
- **I am not worthy that you should enter under my roof.** (Luke 7:6 ULB)
 - “I am not worthy that you should enter my house.”

2. Use an idiom that people use in your own language that has the same meaning.

- **Let these words go deeply into your ears** (Luke 9:44 ULB)
 - “Be all ears when I say these words to you.”
- **”My eyes grow dim from grief** (Psalm 6:7ULB)
 - “I am crying my eyes out”

Imperatives - Other Uses

This answers the question: What other uses are there for imperative sentences in the Bible?

In order to understand this, it would be good to read

- [Sentence Types](#)

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. Sometimes imperative sentences in the Bible have other uses.

Reason this is a translation issue: Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples from the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 2, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

Now Yahweh appeared to him and said, "Do not go down to Egypt; live in the land that I tell you to live in. (Genesis 26:2 ULB)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not obey the command, but Jesus caused him to be healed by commanding it. ("Be clean" means "Be healed.")

"I am willing. *Be clean.*" Immediately he was cleansed of his leprosy. (Matthew 8:3 ULB)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist.

God said, "*Let there be light,*" and there was light. (Genesis 1:3 ULB)

Imperatives that Function as Conditions

An imperative sentence can also be used to tell the *condition* under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen *if* they love wisdom.

do not abandon wisdom and she will watch over you;
love her and she will keep you safe. (Proverbs 4:6 ULB)

The purpose of Proverbs 22:6 below is teach what people can expect to happen *if* they teach their children the way they should go.

Teach a child the way he should go,
and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULB)

Translation Strategies

1. If people would not use an imperative sentence to cause something to happen, try using a statement instead.
2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.
3. If people would not use a command as a condition, translate it as a statement with the word “if.”

Examples of Translation Strategies Applied

1. If people would not use an imperative sentence to cause something to happen, try using a statement instead.

- **Be clean.** (Matthew 8:3 ULB)
 - “You are now clean.”
 - “I now cleanse you.”
- **God said, “Let there be light,” and there was light.** (Genesis 1:3 ULB)
 - “God said, “There is now light” and there was light.

2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.

- **God said, “Let there be light,” and there was light.** (Genesis 1:3 ULB)
 - “God said, ‘Let there be light,’ so there was light.”

3. If people would not use a command as a condition, translate it as a statement with the word “if.”

**Teach a child the way he should go,
and when he is old he will not turn away from that instruction.** (Proverbs 22:6 ULB)

”If you teach a child the way he should go,
when he is old he will not turn away from that instruction.”

Litotes

This answers the question: What is litotes?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Description

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Reason this is a translation issue

People who speak some languages do not use litotes and would fail to understand that the statement is strengthened. They might think that it is weakened or even canceled.

Examples from the Bible

For you yourselves know, brothers, our coming to you was *not useless*, (1 Thessalonians 2:1 ULB)

By using litotes, Paul emphasized that his visit with them was very worthwhile.

All things were made through him. *Without him was not one thing* made that has been made. (John 1:3 ULB)

By using litotes John emphasized that the Son of God created absolutely everything.

Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter. (Acts 12:18 ULB)

By using litotes, Luke emphasized that there was a lot of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very concerned.)

And you, Bethlehem, in the land of Judah,
are *not the least* among the leaders of Judah,
for from you will come a ruler
who will shepherd my people Israel. (Matthew 2:6 ULB)

By using litotes, the prophet emphasized that Bethlehem would be a very important city.

Translation Strategies

If the litotes would be understood correctly, consider using it.

1. If the meaning would not be clear, say in a strong way what *is* true.

Examples of Translation Strategies Applied

1. If the meaning would not be clear, say in a strong way what *is* true.

- **For you yourselves know, brothers, our coming to you was *not useless*,** (1 Thessalonians 2:1 ULB)
 - "For you yourselves know, brothers, our visit to you *did much good*."
- **Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter.** (Acts 12:18 ULB)
 - "Now when it became day, there was *great excitement* among the soldiers, regarding what had happened to Peter."
 - "Now when it became day, the soldiers were *very concerned* because of what had happened to Peter."

Metaphor

This answers the question: What is a metaphor and how can I translate a sentence that has one?

In order to understand this topic, it would be good to read:

- [Figures of Speech](#)
- [Simile](#)

Description

A metaphor is the use of words to speak of one thing as if it were a different thing. Sometimes a speaker does this in ways that are very common in the language. At other times, a speaker does this in ways that are less common in the language and that might even be unique.

1. First we will discuss very common metaphors.

The metaphors that are very common in a language are usually not very vivid. They may even be “dead.” Examples in English are “table leg,” “family tree,” and “the price of food is going up.” Examples in biblical languages are “hand” to mean “power,” “face” to mean “presence,” and “clothing” to mean emotions or moral qualities.

Metaphors like these are in constant use in the world’s languages, because they serve as convenient ways to organize thought. In general, languages speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that can be seen or held, or as if they were body parts, or as if they were events that you can watch happen.

When these metaphors are used in their normal ways, the speaker and audience do not normally even regard them as figurative language. This is why, for example, it would be wrong to translate the English expression, “The price of petrol is going up” into another language in a way that would draw undeserved attention to it, because English speakers do not view it as a vivid expression, that is, as an unusual expression that carries meaning in an unusual manner.

For a description of important patterns of this kind of metaphor, please see [Biblical Imagery - Common Patterns](#) and the pages it will direct you to.

2. Next we will discuss the less common metaphors, metaphors that are sometimes even unique in a language.

The speaker usually produces metaphors of this kind in order to emphasize the importance of what he is talking about. For example,

For you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising to shine its rays on the people whom he loves. And he speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people.

We call this kind of metaphor “live.” It is unique in the biblical languages, which means that it is very memorable.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. The thing someone speaks of is called the **topic**. The thing he calls it is the **image**. The way that they are similar is the **point of comparison**.

In the metaphor below, the speaker describes the woman he loves as a rose. The woman (his “love”) is the topic and the red rose is the image. Both are beautiful and delicate.

- My love is a red, red rose.

1. Sometimes the **topic** and the **image** are both stated clearly.

Jesus said to them. *“I am the bread of life. He who comes to me will not hunger, and he who believes on me will never thirst.”* (John 6:35 ULB)

Jesus called himself the bread of life. The topic is “I” and the image is “bread.” Bread is a food that people ate all the time. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have spiritual life.

2. Sometimes only the **image** is stated clearly.

Produce *fruits* that are worthy of repentance (Luke 3:8 ULB)

The image here is “fruits”. The topic is not stated, but it is actions or behavior. Trees can produce good fruit or bad fruit, and people can produce good behavior or bad behavior. Fruits that are worthy of repentance are good behavior that is appropriate for people who have repented.

Purposes of this second kind of metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **topic**) by showing that it is like something that they already know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel toward another.

Reasons this is a translation issue

- People may not realize that a word is being used as an image in a metaphor.
- People may not be familiar with the thing that is used as an image.
- If the topic is not stated, people may not know what the topic is.
- People may not know how the topic and the image are alike.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.

- Do not make the meaning of a metaphor more clear to the target audience than it was to the original audience.

Examples from the Bible

And yet, Yahweh, you are our father; we are the *clay*. You are our *potter*; and we all are the work of your hand. (Isaiah 64:8 ULB)

The example above has two metaphors. The topics are “we” and “you” and the images are “clay and ”potter.” Just as a potter takes clay and forms a jar or dish out of it, God makes us into what he wants us to be.

Jesus said to them, ”Take heed and beware of *the yeast of the Pharisees and Sadducees.*” The disciples reasoned among themselves and said, “It is because we took no bread.” (Matthew 16:6-7 ULB)

Jesus used a metaphor, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the image in his metaphor about the teaching of the Pharisees and Sadducees. Since the disciples did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. If not, here are some other strategies.

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.
2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”
3. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.
4. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.
6. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
7. If the target audience would not know how the topic is like the image, state it clearly.

Examples of Translation Strategies Applied

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.

- **For after David had in his own generation served the desires of God, *he fell asleep*, was laid with his fathers, and saw decay,** (Acts 13:36 ULB)

- "For after David had in his own generation served the desires of God, *he died*, was laid with his fathers, and saw decay."

2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding "like" or "as."

- **And yet, Yahweh, you are our father; we are the *clay*. You are our *potter*; and we all are the work of your hand.** (Isaiah 64:8 ULB)

- "And yet, Yahweh, you are our father; we are *like* clay. You are *like* a potter; and we all are the work of your hand."

3. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.

- **Saul, Saul, why do you persecute me? It is hard for you to *kick a goad*.** (Acts 26:14 ULB)

- "Saul, Saul, why do you persecute me? It is hard for you to kick against a pointed stick."

4. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

- **And yet, Yahweh, you are our father; we are the *clay*. You are our *potter*; and we all are the work of your hand.** (Isaiah 64:8 ULB)

- "And yet, Yahweh, you are our father; we are the *wood*. You are our *carver*; and we all are the work of your hand."

- "And yet, Yahweh, you are our father; we are the *string*. You are the *weaver*; and we all are the work of your hand."

5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.

- **I will make you become *fishers of men*.** (Mark 1:17 ULB)

- "I will make you become *people who gather men*."

- "Now you gather fish. I will make you *gather people*."

6. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)

- "Yahweh lives; *He is my rock*. May he be praised. May the God of my salvation be exalted.

7. If the target audience would not know how the topic is like the image, state it clearly.

- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - "Yahweh lives; may he be praised because like a huge rock, *he shields me from my enemies*. May the God of my salvation be exalted."
- **Saul, Saul, why do you persecute me? It is hard for you *to kick a goad*.** (Acts 26:14 ULB)
 - "Saul, Saul, why do you persecute me? You *fight against me and hurt yourself* like an ox that kicks against its owner's pointed stick."

To learn more about common metaphors read:

- [Biblical Imagery - Common Patterns](#)

Metonymy

This answers the question: What is a metonymy?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Many times the Bible uses metonymy. If you do not recognize it as a metonymy you will not understand the passage or worse yet, get the wrong understanding of the passage.

Description

Metonymy is a figure of speech in which a thing or idea is called not by its own name, but by the name of something closely associated with it. A **metonym** is a word or phrase used as a substitute for something it is associated with.

and *the blood* of Jesus his Son cleanses us from all sin. (1 John 1:7 ULB)

The blood represents Christ's death.

He took the cup in the same way after supper, saying, "*This cup* is the new covenant in my blood, which is poured out for you. (Luke 22:20 ULB)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a concrete object associated with it.

Reason this is a translation issue

- If a metonym is used, people need to be able to understand what it represents.

Examples from the Bible

The Lord God will give him *the throne* of his father, David. (Luke 1:32 ULB)

A throne represents the authority of a king. Throne is a metonym for "kingly authority," "kingship" or, "reign." This means that God would make him become the king who was to follow King David.

Immediately his mouth was opened (Luke 1:64 ULB)

The mouth here represents the power to speak. This means that he was able to talk again.

who warned you to flee from *the wrath* that is coming? (Luke 3:7 ULB)

The word “wrath” or “anger” is a metonym for “punishment.” God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here is an option.

1. Use the metonym along with the name of the thing it represents.
2. Use the name of the thing the metonym represents.

Examples of Translation Strategies Applied

1. Use the metonym along with the name of the thing it represents.

- **He took the cup in the same way after supper, saying, “*This cup* is the new covenant in my blood, which is poured out for you.** (Luke 22:20 ULB)
 - “He took the cup in the same way after supper, saying, “*The wine in this cup* is the new covenant in my blood, which is poured out for you.”

2. Use the name of the thing the metonym represents.

- **The Lord God will give him *the throne* of his father, David.** (Luke 1:32 ULB)
 - “The Lord God will give him *the kingly authority* of his father, David.”
 - “The Lord God will *make him king* like his ancestor, King David.”
- **who warned you to flee from *the wrath* to come?** (Luke 3:7 ULB)
 - “who warned you to flee from God’s coming *punishment*?”

To learn about some common metonymies, we suggest you read:

- [Biblical Imagery - Common Metonymies](#)

Parallelism

This answers the question: What is parallelism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Description

In **parallelism** two phrases or clauses that are similar in structure or idea are used together. There are different kinds of parallelism. Some of them are the following:

1. The second clause or phrase means the same as the first.
2. The second clarifies or strengthens the meaning of the first.
3. The second completes what is said in the first.
4. The second says something that contrasts with the first.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

Reason this is a translation issue

Some languages would not use the kind of parallelism in which the two phrases mean the same thing. They would either think it odd that someone said the same thing twice, or they think that the two phrases must have some difference in meaning.

Examples from the Bible

1. The second clause or phrase means the same as the first.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULB)

Both lines say that God made man the ruler of everything.

2. The second clarifies or strengthens the meaning of the first.

The eyes of Yahweh are everywhere,
keeping watch over the evil and the good. (Proverbs 15:3 ULB)

The second line tells more specifically what Yahweh watches.

3. The second completes what is said in the first.

I lift up my voice to Yahweh,
and he answers me from his holy hill. (Psalm 3:4 ULB)

The second line tells what Yahweh does in response to what the person does in the first clause.

4. The second says something that contrasts with the first.

For Yahweh approves of the way of the righteous,
but the way of the wicked will perish. (Psalm 1:6 ULB)

This contrasts what happens to righteous people with what happens to wicked people.

A gentle answer turns away wrath,
but a harsh word stirs up anger. (Proverbs 15:1 ULB)

This contrasts what happens when someone gives a gentle answer with what happens when someone says something harsh.

Translation Strategies

1. For most kinds of parallelism, it is good to translate both of the clauses or phrases.
2. When the two clauses or phrases mean the same thing, some languages would not translate them both. (See [Parallelism with the Same Meaning](#))

Examples of Translation Strategies Applied

(See [Parallelism with the Same Meaning](#))

Next we recommend you learn about:

- [Parallelism with the Same Meaning](#)

Predictive Past

This page answers the question: What is the predictive past?

In order to understand this page, it would be good to read

- [Figures of Speech](#)
- [Verbs](#)

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

Therefore my people have gone into captivity for lack of understanding;
their leaders go hungry, and their masses have nothing to drink. (Isaiah 5:13 ULB)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason this is a translation issue: Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples from the Bible

Now all the entrances to Jericho were closed because of the army of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have handed over to you Jericho, its king, and its trained soldiers." (Joshua 6:1-2 ULB)

For to us a child has been born, to us a son has been given;
and the rule will be on his shoulder; (Isaiah 9:6 ULB)

In the examples above God spoke of things that would happen in the future as if they had already happened.

And about these people also Enoch, the seventh in line from Adam, foretold, saying,
"Look, the Lord came with tens of thousands of his holy ones, (Jude 1:14 ULB)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. Use the future tense to refer to future events.
2. If it refers to something in the immediate future use a form that would show that.
3. Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

1. Use the future tense to refer to future events.

- **For to us a child has been born, to us a son has been given;** (Isaiah 9:6a ULB)

- "For to us a child will be born, to us a son will be given;

2. If it refers to something that would happen very soon, use a form that shows that.

- **Yahweh said to Joshua, "See, I have handed over to you Jericho, its king, and its trained soldiers."** (Joshua 6:2 ULB)

- Yahweh said to Joshua, "See, I am about to hand over to you Jericho, its king, and its trained soldiers."

3. Some languages may use the present tense to show that something will happen very soon.

- **Yahweh said to Joshua, "See, I have handed over to you Jericho, its king, and its trained soldiers."** (Joshua 6:2 ULB)

- Yahweh said to Joshua, "See, I am handing over to you Jericho, its king, and its trained soldiers."

Personification

This answers the question: What is personification?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often speak this way because it makes it easier to talk about things that we cannot see, such as wisdom and sin.

Does not Wisdom call out? (Proverbs 8:1 ULB)

sin crouches at the door (Genesis 4:7 ULB)

Some languages do not use personification, and some languages use it only in certain situations.

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see, such as wisdom, sin, and wind. For example:

Does not Wisdom call out? (Proverbs 8:1 ULB)

sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about relationships between people and other people than about relationships between people and non-human things, such as wealth.

You cannot serve God and wealth. (Matthew 6:24 ULB)

Reason this is a translation issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples from the Bible

You cannot serve God and wealth. (Matthew 6:24 ULB)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

Does not Wisdom call out? Does not Understanding raise her voice? (Proverbs 8:1 ULB)

The author speaks of wisdom and understanding as if they are a woman who calls out to teach people. They are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would not be understood clearly, here are some strategies for dealing with it.

1. Add words or phrases to make it clear.
2. Use the words “like” or “as” to show that the sentences is not to be understood literally.
3. Find a way to translate it without the personification.

Examples of Translation Strategies Applied

1. Add words or phrases to make it clear.

- **sin crouches at the door** (Genesis 4:7 ULB) - God speaks of sin as a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

- “sin is at your door, waiting to attack you”

2. Use the words “like” or “as” to show that the sentences is not to be understood literally.

- **sin crouches at the door** (Genesis 4:7 ULB) - This can be translated with the word “as.”

- “sin is about to destroy you, just *as* a wild animal could harm a person.”

3. Find a way to translate it without the personification.

- **even the winds and the sea obey him** (Matthew 8:27 ULB) - The men speak of the wind and the sea as if they are able to hear and obey Jesus as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.

- “He even controls the winds and the sea.”

Note: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of other things as if they had human characteristics).

Next we recommend you learn about:

- *Apostrophe*
- *Biblical Imagery - Common Patterns*

Pronouns

This answers the question: What are pronouns and what kinds of pronouns are in some languages?

In order to understand this topic, it would be good to read:

- *Parts of Speech*

Pronouns are words that people use instead of a noun to refer to someone or something. Some examples are I, you, he, it, this, that, himself, someone.

Description

Pronouns are words that people use instead of a noun to refer to someone or something. There are six different types of pronouns.

Personal Pronouns

Personal pronouns refer to people or things and show if the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may give.

Person

- First Person - The speaker and possibly others (I, we)
 - Inclusive “We”
 - Exclusive “We”
- Second Person - The person or people that the speaker is talking to and possibly others (you)
 - Forms of You
- Third Person - Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular - one (I, you, he, she, it)
- Plural - more than one (we, you, they)
- Dual - two (Some languages have pronouns for specifically two people or two things.)

Gender

- Masculine - he
- Feminine - she
- Neuter - it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves (See: [Reflexive Pronouns](#))

- **John saw *himself* in the mirror.** - The word “himself” refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: who, whom, whose, what, where, when, why, how

- ***Who* built the house?**

Relative Pronouns mark a relative clause: that, which, who, whom, where, when

- **I saw the house *that* John built.** The clause “that John built” tells which house I saw.
- **I saw the man *who* built the house.** The clause “who built the house” tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else: this, these, that, those.

- **Have you seen *this* here?**
- **Who is *that* over there?**

Indefinite pronouns are used when no particular noun is being referred to: any, anyone, someone, anything, something, some. Sometimes a personal pronoun is used: you, they, he or it.

- **He does not want to talk to *anyone*.**
- ***Someone* fixed it, but I do not know *who*.**

Direct and Indirect Quotations

This answers the question: What are direct and indirect quotations?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Verbs*
- *Quotations and Quote Margins*

There are two kinds of quotations: direct quotation and indirect quotation.

- Direct Quotation: John said, “I do not know at what time I will arrive.”
- Indirect Quotation: John said that he did not know what time he would arrive.

When translating a quotation, translators need to decide whether to translate it as a direct quotation or an indirect quotation.

Watch the video for computer (see <http://youtu.be/oe9Pbk8pFTw>) or tablet/phone (see <http://youtu.be/9ZKDMCWuCiw>).

Description

In some languages, reported speech can be expressed by direct or indirect quotations.

A **direct quotation** occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker’s exact words. In the example below, John would have said “I” when referring to himself, so the narrator, who is telling about John John saying this, uses the word in the quotation “I” to refer to John.

- John said, “*I* do not know at what time *I* will arrive.”

An **indirect quotation** occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead of from the original person’s point of view. This kind of quotation usually features changes in pronouns, and it often features changes in time, in word choices, and in length. In the example below, the narrator refers to John as “he” in the quotation and uses the word “would,” which is the past tense of “will.”

- John said that *he* did not know what time *he* would arrive.

Examples from the Bible

The verses in the examples below have both direct and indirect quotations. In the explanation below the verse, we have underlined the quotations.

He instructed him to tell no one, but told him, “Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULB)

- Indirect quote: He instructed him *to tell no one*,
- Direct quote: but told him, *"Go on your way, and show yourself to the priest..."*

Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you." (Luke 17:20-21 ULB)

- Indirect quote: Being asked by the Pharisees *when the kingdom of God would come*,
- Direct quote: Jesus answered them and said, *"The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you."*
- Direct quotes: Neither will they say, *'Look here!'* or, *'Look there!'*

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it.

1. If a direct quote would not work well in your language, change it to an indirect quote.
2. If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

1) If a direct quote would not work well in your language, change it to an indirect quote.

- **He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
 - He instructed him to tell no one, but *to go on his way, and show himself to the priest and offer a sacrifice for his cleansing, according to what Moses commanded, for a testimony to them.*

2) If an indirect quote would not work well in your language, change it to a direct quote.

- **He instructed him *to tell no one*, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
 - He told him *"Tell no one. But go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."*

Next we recommend you learn about:

- *Quotes within Quotes*

Quotes within Quotes

This answers the question: What is a quote within a quote, and how can I help the readers understand who is saying what?

In order to understand this topic, it would be good to read:

- *Direct and Indirect Quotations*

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to understand who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we can talk about it having layers of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons this is a translation issue

1. When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example if a quote that is inside a quote has the word “I,” the listener needs to know whether “I” refers to the speaker of the inner quote or the outer quote.
2. Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
3. Some languages do not use indirect quotes.

Examples from the Bible

A quotation with only one layer

But Paul said, “I was born a Roman citizen.” (Acts 22:28 ULB)

Quotations with two layers

Jesus answered and said to them, “Be careful that no one leads you astray. For many will come in my name. They will say, ‘I am the Christ,’ and will lead many astray.
Matthew 24:4-5 ULB

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

Jesus answered, “You say that I am a king.” (John 18:37 ULB)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

Abraham said, “... I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, *“He is my brother.”*’ ” (Genesis 20:10-13 ULB)

The outermost layer is what Abraham said to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have underlined the third layer.)

A quotation with four layers

They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: *‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’*” ’ ” (2 Kings 1:6 ULB)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have underlined the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

1. Translate all of the quotes as direct quotes.
2. Translate one or some of the quotes as indirect quotes. (See: [Direct and Indirect Quotations](#))

Examples of Translation Strategies Applied

1. Translate all of the quotes as direct quotes. In the example below we have underlined the indirect quotes in the ULB and the quotes that we have changed to direct quotes below it.

- **Festus presented Paul’s case to the king; he said, “A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him *if he would go to Jerusalem to be judged there about these things.* But when Paul called *to be kept under guard for the Emperor’s decision, I ordered him to be kept until I send him to Caesar.*”** (Acts 25:14-21 ULB)

- Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him *'Will you go to Jerusalem to be judged there about these things?'* But when Paul said *'I want to be kept under guard for the Emperor's decision,'* I told the guard *'Keep him under guard until I send him to Caesar.'*"

2. Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is underlined in the examples below. The pronouns that changed because of the indirect quote are also underlined.

- **Then Yahweh spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the Lord your God.' "** (Exodus 16:11-12 ULB)
 - Then Yahweh spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them *that* at twilight *they* will eat meat, and in the morning *they* will be filled with bread. Then *they* will know that I am the Lord their God."
- **They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' " ' " (2 Kings 1:6 ULB)**
 - They told him *that* a man had come to meet *them* who said to *them*, "Go back to the king who sent you, and tell him *that* Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' "

Next we recommend you learn about:

- *Quote Markings*

Reflexive Pronouns

This answers the question: *What are reflexive pronouns?*

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Sentences*

All languages have ways of showing that the same person fills two different roles in a sentence. This page will help you understand how English shows this and will help you to see how your language handles this.

Description

Reflexive pronouns 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.

Reason this is a translation issue

- Languages have different ways of referring to someone or something more than once in a sentence.
- The reflexive pronouns in English 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

1. Reflexive pronouns used to that show that the same person or things fills two different roles in a sentence

If *I* should testify about *myself* alone, my testimony would not be true. (John 5:31 ULB)

Now the Passover of the Jews was near, and *many* went up to Jerusalem out of the country before the Passover in order to purify *themselves*. (John 11:55 ULB)

2. Reflexive pronouns used to emphasize a person or thing in the sentence

Jesus himself was not baptizing, but his disciples were (John 4:2 ULB)

So they left the crowd, taking *Jesus* with them, since he was already in the boat. Other boats were also with him. And a violent windstorm arose and the waves were breaking into the boat so that the boat was already full. But *Jesus himself* was in the stern, asleep on a cushion. (Mark 4:36-38 ULB)

3. Reflexive pronouns used to show that someone did something alone

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain *by himself*. (John 6:15 ULB)

4. Reflexive pronouns used to show that someone or something was alone

He saw the linen cloths lying there and the cloth that had been on his head. *It* was not lying with the linen cloths but was rolled up in its place *by itself*. (John 20:6-7 ULB)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.
2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
4. In some languages people show that someone did something alone by using a word like “alone.”
5. In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.

- **If I should testify about *myself* alone, my testimony would not be true.** (John 5:31)
 - “If I should *self-testify* alone, my testimony would not be true.”
- **Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to *purify themselves*.** (John 11:55)
 - “Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to *self-purify*.”

2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

- **He himself took our sickness and bore our diseases.** (Matthew 8:17 ULB)

- "It was *he who* took our sickness and bore our diseases."

- **Jesus himself was not baptizing, but his disciples were.** (John 4:2)

- "It was *not Jesus who* was baptizing, but his disciples were."

3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

- **Now Jesus said this to test Philip, for he himself knew what he was going to do.** (John 6:6)

4. In some languages people show that someone did something alone by using a word like "alone."

- **When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.** (John 6:15)

- "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again *alone* up the mountain."

5. In some languages people show that something was alone by using a phrase that tells about where it was.

- **He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place by itself.** (John 20:6-7 ULB)

- "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up and lying *in a different place*."

Rhetorical Question

This answers the question: What are rhetorical questions and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express sarcasm or to rebuke or scold the hearer. Speakers of some languages use rhetorical questions for other reasons as well.

Description

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers often use rhetorical questions to rebuke or scold people.

Those who stood by said, *Is this how you insult God's high priest?*" (Acts 23:4 ULB) The people did not ask this question in order to get information. Rather they used it to scold Paul because they did not think he should have spoken as he did to the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to remind people of something that they already know, to express strong emotion, to say something in a strong way, or to introduce something they want to talk about.

Reasons this is a translation issue

- Some readers may think that a question is a request for information.
- Some languages use rhetorical questions only for scolding.
- Some readers might think that the purpose of a question is something other than what it really is.

Examples from the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that since he was the king of Israel he should feel free to take the man's property.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULB)

God used the question above to remind his people of something they already knew: a woman would never forget her jewelry and veils. He then rebuked his people for forgetting him, who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat.

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11 ULB)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed which a man took and threw into his garden... (Luke 13:18-19 ULB)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

Be sure you know that you are dealing with a rhetorical question and not an information question. Then be sure you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

1. Add the answer after the question.
2. Change the rhetorical question to a statement or exclamation.
3. Change the rhetorical question to a statement, and then follow it with a short question.

Examples of Translation Strategies Applied

1. Add the answer after the question.

- **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - *Will a virgin forget her jewelry, a bride her veils? Of course not! Yet my people have forgotten me for days without number!*
- **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - *”Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? None of you would do that!”*

2. Change the rhetorical question to a statement or exclamation.

- **What is the kingdom of God like, and what can I compare it to? It is like a mustard seed...** (Luke 13:18-19 ULB)
 - *“This is what the kingdom of God is like. It is like a mustard seed...”*
- **Is this how you insult God’s high priest?** (Acts 23:4 ULB)
 - *You should not insult God’s high priest!”*
- **Why did I not die when I came out from the womb?** (Job 3:11 ULB)
 - *I wish I had died when I came out from the womb!”*
- **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
 - *“How wonderful it is that the mother of my Lord has come to me!”*

3. Change the rhetorical question to a statement, and then follow it with a short question.

- **Do you not still rule the kingdom of Israel?** (1 Kings 21:7 ULB)
 - *”You still rule the kingdom of Israel, don’t you?”*

Simile

This answers the question: What is a simile?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A simile is a comparison of two things that are not normally thought to be similar. One is said to be “like” the other. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

Description

A simile is a comparison of two things that are not normally thought to be similar. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

When he saw the crowds, he had compassion for them, because they were worried and confused, because they were like sheep without a shepherd. (Matthew 9:36 ULB)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

See, I send you out *as sheep in the midst of wolves*, so be as wise *as serpents* and harmless *as doves*. (Matthew 10:16 ULB)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep. Jesus’ enemies would attack his disciples.

For the word of God is living and active and sharper *than any two-edged sword*. (Hebrews 4:12 ULB)

God’s word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person’s flesh. God’s word is very effective in showing what is in a person’s heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people’s attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons this is a translation issue

- People may not know how the two items are similar.
- People may not be familiar with the item that something is compared to.

Examples from the Bible

Suffer hardship with me, *as a good soldier of Christ Jesus*. (2 Timothy 2:3 ULB)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

for as the lightning appears when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. (Luke 17:24 ULB)

This verse does not tell how the Son of Man will be like the lightning. But from the context we can understand from the verses before it that just as lightning flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
3. Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

1 If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB) - This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
 - "See, I send you out among wicked people and you will be in danger from them as sheep are in danger when they are among wolves."
- **For the word of God is living and active and sharper *than any two-edged sword***. (Hebrews 4:12 ULB)
 - "For the word of God is living and active and *more powerful than a very sharp two-edged sword*"

2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB) - If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
 - "See, I send you out *as chickens in the midst of wild dogs*,"
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
- **If you have faith even as small as a grain of mustard**, (Matthew 17:20 ULB)
 - "If you have faith even as small as a tiny seed"

3. Simply describe the item without comparing it to another.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB)
 - "See, I send you out and people will want to harm you."
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - "How often I wanted to protect you, but you refused!"

Next we recommend you learn about:

- *Metaphor*
- *Biblical Imagery - Common Patterns*

Synecdoche

This answers the question: What does the word synecdoche mean?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

Description

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

My soul exalts the Lord. (Luke 1:46 ULB)

Mary was very happy about what the Lord was doing, so she said “my soul”, the part of herself that has emotions, to refer to her whole self.

the Pharisees said to him, “Look, why are they doing something that is not lawful ...?”
(Mark 2:24 ULB)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons this is a translation issue

- Some readers may understand the words literally.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example from the Bible

I looked on all the deeds that *my hands* had accomplished (Ecclesiastes 2:11 ULB)

“My hands” is a synecdoche for the whole person, because clearly the legs and the rest of the body and the mind were also involved.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

1. State specifically what the synecdoche refers to.

- **My soul exalts the Lord.** (Luke 1:46 ULB)
 - "I exalt the Lord."
- **the Pharisees said to him** (Mark 2:24 ULB)
 - "a representative of the Pharisees said to him"
- **I looked on all the deeds that my hands had accomplished** (Ecclesiastes 2:11 ULB)
 - "I looked on all the deeds that I had accomplished"

Next we recommend you learn about:

- *Metonymy*
- *Biblical Imagery - Common Metonymies*

Forms of 'You' - Dual/Plural

This answers the question: How do I know if the word 'you' is dual or plural?

In order to understand this topic, it would be good to read:

- *Forms of You*
- *Pronouns*
- *Parts of Speech*

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Some languages also have a **dual** form of “you” for when the word “you” refers to only two people. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language.

Description

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Some languages also have a **dual** form of “you” for when the word “you” refers to only two people. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns show us whether the word “you” refers to one person or more than one. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word “you” refers to, we need to look at the context to see who the speaker was referring to.

Reasons this is a Translation Issue

- Translators who speak a language that has distinct singular, dual, and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people who were being spoken to.

Examples from the Bible

James and John, the sons of Zebedee, came up to him and said, "Teacher, we want you to do for us whatever we ask you." He [Jesus] said to them, "What do you want me to do for you?" (Mark 10:35-36 ULB)

Jesus is asking the **two**, James and John, what they want him to do for them. If the target language has a **dual** form of "you," it would be appropriate to use it here. If the target language does not have a dual form, then the plural form would be appropriate.

... and Jesus sent out two of his disciples and said to them, "Go into the village opposite us. As soon as you enter it, you will find a colt that has never been ridden. Untie it and bring it to me." (Mark 11:1-2 ULB)

The context makes it clear that Jesus is addressing **two** persons. If the target language has a **dual** form of "you," it would be appropriate to use it here. If the target language does not have a dual form, then the plural form would be appropriate.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes of the Dispersion, greetings. Consider it all joy, my brothers, when you experience various troubles, knowing that the testing of your faith works endurance. (James 1:1-3 ULB)

James wrote this letter to many people, so the word "you" refers to many people. If the target language has a **plural** form of "you," it would be appropriate to use it here.

Strategies for finding out how many people "you" refers to

1. Look at the notes to see if they tell whether "you" refers to one person or more than one person.
2. Look at the UDB to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
3. If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
4. Look at the context to see who the speaker was talking to and who responded.

Also watch the video for computer (see <http://youtu.be/cPtjzJ2Advk>) or the tablet/phone (see <http://youtu.be/AVITfDEk8nc>).

Next we recommend you learn about:

- *Forms of 'You' - Singular*

Forms of You

This answers the question: What are the different forms of you?

In order to understand this topic, it would be good to read:

- *Forms of 'You' - Singular*
- *Forms of 'You' - Dual/Plural*

Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some have other forms that refer to three or four people.

Watch the video for Singular, Dual, and Plural “you” for computer (see <http://youtu.be/cPtjzJ2Advk>) or tablet/phone (see <http://youtu.be/AVITfDEk8nc>).

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- *Forms of 'You' - Singular to a Crowd*

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend. Watch the video on Formal and Informal ‘You’ on the **computer** or on the **tablet/phone**. For help with translating these, we suggest you read:

- *Forms of “You” - Formal or Informal*

Forms of 'You' - Singular

This answers the question: How do I know if the word 'you' is singular?

In order to understand this topic, it would be good to read:

- [Parts of Speech](#)
- [Forms of You](#)
- [Pronouns](#)

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language.

Description

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see who the speaker was referring to.

Reason this is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you”, translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people who were being spoken to. Sometimes Greek and Hebrew speakers used “you” singular even though they were speaking to a group of people. See [Forms of 'You' - Singular to a Crowd](#)

Examples from the Bible

The ruler said, “All these things I have obeyed from the time I was a youth.” When Jesus heard that, he said to him, “One thing *you* still lack. *You* must sell all that you

have and distribute it to the poor, and *you* will have treasure in heaven—and come, follow me.” (Luke 18:21, 22 ULB)

The ruler was speaking about just himself when he said “I.” This shows us that when Jesus said “you” he was referring only to the ruler. So languages that have singular and plural forms of “you” would have the singular form here.

The angel said to him, “Dress *yourself* and put on *your* sandals.” Peter did so. The angel said to him, “Put on *your* outer garment and follow me.” So Peter followed the angel and went out. (Acts 12:8, ULB)

The context makes it clear that the angel was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of “you” would have the singular form here for “yourself” and “your”. Also, if verbs have different forms for singular and plural subjects, the verbs “dress” and “put on” will need the form for “you” singular.

To Titus, a true son in our common faith. ... For this purpose I left *you* in Crete, that *you* might set in order things not yet complete, and ordain elders in every city as I directed *you*. ... But *you*, say what agrees with healthy doctrine. (Titus 1:4,5; 2:1 ULB)

Paul wrote this letter to one person, Titus. Most of the time the word “you” in this letter refers only to Titus.

Strategies for finding out how many people “you” refers to

1. Look at the notes to see if they tell whether “you” refers to one person or more than one person.
2. Look at the UDB to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
3. If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
4. Look at the context to see who the speaker was talking to and who responded.

Also watch the video for computer (see <http://youtu.be/cPtjzJ2Advk>) or tablet/phone (see <http://youtu.be/AVITfDEk8nc>).

Next we recommend you learn about:

- *Forms of 'You' - Dual/Plural*

Biblical Distance

This 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:

- *Decimal Numbers*
- *Fractions*

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **“long” cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as “furlong”, which referred to the average length of a plowed field.

Original Measure	Centimeters	Meters
handbreadth	8 centimeters	.08 meters
span	23 centimeters	.23 meters
cubit	46 centimeters	.46 meters
“long” cubit	54 centimeters	.54 meters
stadia	-	185 meters

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

- **They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half.** (Exodus 25:10 ULB)

1. Use the measurements given in the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

- "They are to make an ark of acacia wood. Its length must be *two and a half kubits*; its width will be *one kubit and a half*; and its height will be *one kubit and a half*."

2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

- "They are to make an ark of acacia wood. Its length must be *one meter*; its width will be *0.7 meter*; and its height will be *0.7 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 foot length, you could translate it as below.

- "They are to make an ark of acacia wood. Its length must be *3 3/4 feet*; its width will be *2 1/4 feet*; and its height will be *2 1/4 feet*."

4. Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.

- "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 (0.7 meter)*; and its height will be *one cubit and a half (0.7 meter)*."

5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in notes.

- "They are to make an ark of acacia wood. Its length must be *one meter*¹; its width will be *0.7 meter*²; and its height will be *0.7 meter*." The footnotes would look like:
 - ^[1] one meter two and a half cubits
 - ^[2] one cubit and a half

Biblical Money

This answers the question: How can I translate the values of money in the Bible?

Description:

In early Old Testament times, people weighed their metals such as silver and gold in order to buy things. Later people started to make coins. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see [Biblical Weight](#). The strategies below are for translating the value of money in the New Testament

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: [Copy or Borrow Words](#))
2. Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.

3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.
4. Use the Bible term and give the equivalent amount in the text or a note.
5. Use the Bible term and explain it in a note.

Translation Strategies

The translations strategies are all applied to Luke 7:41 below.

- **The one owed five hundred denarii, and the other owed fifty denarii.** (Luke 7:41 ULB)

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: [Copy or Borrow Words](#))

- "The one owed *five hundred denali*, and the other owed *fifty denali*." (Luke 7:41 ULB)

2. Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

- "The one owed *five hundred silver coins*, and the other owed *fifty silver coins*." (Luke 7:41 ULB)

3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.

- "The one owed *five hundred days' wages*, and the other owed *fifty days' wages*."

4. Use the Bible term and give the equivalent amount in the text or a footnote.

- "The one owed *five hundred denarii*¹, and the other owed *fifty denarii*."² (Luke 7:41 ULB) The footnotes would look like:

- ^[1] five hundred days's wages
- ^[2] fifty day's wages

5. Use the Bible term and explain it in a footnote.

- "The one owed *five hundred denarii*¹, and the other owed *fifty denarii*." (Luke 7:41 ULB)
 - ^[1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

- [Copy or Borrow Words](#)
- [Translate Unknowns](#)

Biblical Weight

This answers the question: How can I translate the values of weight in the Bible?

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight” and many other weights are described in terms of the shekel. Some of these weights were used for money. The exact weights are uncertain, but the approximate amounts are:

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	-	0.57 kilograms
mina	50 shekels	570 grams	0.57 kilograms
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

- **The bronze from the offering weighed *seventy talents and 2,400 shekels*.** (Exodus 38:29 ULB)

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

- "The bronze from the offering weighed *seventy talents and 2,400 sekels*."

2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

- "The bronze from the offering weighed *2,400 kilograms*."

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

- "The bronze from the offering weighed *5,300 pounds*"

4. Use the measurements from the ULB and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

- "The bronze from the offering weighed *seventy talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)*."

5. Use measurements that your people know, and include the measurements from the ULB in the text or in a footnote. The following shows the ULB measurements in notes.

- "The bronze from the offering weighed *seventy talents and 2,400 shekels*.¹" The footnote would look like:
 - ^[1] This was a total of about 2,400 kilograms.

Next we recommend you learn about:

- [Decimal Numbers](#)
- [Fractions](#)

Hebrew Months

This page answers the question: What are the Hebrew months?

In order to understand this page, it would be good to read

- [Ordinal Numbers](#)

Description

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Abib, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons this is a translation issue

1. 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 they use.
2. 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.
3. Readers may not know when the first month of the Hebrew calendar begins.
4. The scripture may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Abib - (This month is called **Nisan** after the Babylonian exile) - This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part April on western calendars. The Passover celebration started on Abib 10, the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv - This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on western calendars.

Sivan - This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz - This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on western calendars.

Ab - This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on western calendars.

Elul - This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on western calendars.

Ethanim - This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul - This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on western calendars.

Kislev - This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on western calendars.

Tebeth - This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on western calendars.

Shebat - This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rain fall. It is during the last part of January and the first part of February on western calendars.

Adar - This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples from the Bible

You are going out of Egypt on this day, in *the month of Abib*. (Exodus 13:4 ULB)

You must eat unleavened bread from twilight of the fourteenth day *in the first month of the year*, until twilight of the twenty-first day of the month. (Exodus 12:18 ULB)

Translation Strategies

You may need to make some information about the months explicit. (See: [Assumed Knowledge and Implicit Information](#))

1. Tell the the number of the Hebrew month.
2. Use the months that people know.
3. State clearly what season the month occurred in.
4. Refer to the time in terms of the season rather than in terms of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

- **At that time, you will appear before me in *the month of Abib*, which is fixed for this purpose. It was in this month that you came out from Egypt.** (Exodus 23:15 ULB)
- **It will always be a statute for you that in *the seventh month, on the tenth day of the month*, you must humble yourselves and do no work** (Leviticus 16:29 ULB)

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 occurred.

- "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* you must humble yourselves and do no work"

How to Translate Names

This answers the question: How can I translate names that are new to my culture?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

The Bible has names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

Description

The Bible has names of many people, groups of people, and places. All names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to. But sometimes the meaning of a name is especially important.

It was this *Melchizedek*, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1ULB)

Here the writer uses the name “Melchizedek” simply to refer to a man who had that name, and the title “king of Salem” simply to tell us something about Melchizedek.

His name “Melchizedek” means “king of righteousness,” and also “king of Salem,” that is, “king of peace. (Hebrews 7:2 ULB)

Here the writer explains the meanings of Melchizedek’s name and title.

Reasons this is a translation issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples from the Bible

You went over the *Jordan* and came to *Jericho*. The leaders of Jericho fought against you, along with the *Amorites* (*Joshua 24:11* ULB)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Beerlahairoi*; (Genesis 16:13-14 ULB)

Readers may not understand the second sentence if they do not know that “Beerlahairoi” means “Well of the the Living One who sees me.”

She named him *Moses* and said, “Because I drew him from the water.” (Exodus 2:11 ULB)

Readers may not understand why she said this if they do not know that the name *Moses* sounds like the Hebrew words “pull out.”

Saul was in agreement with his death (Acts 8:1 ULB)

It came about in Iconium that *Paul* and Barnabas entered together into the synagogue (Acts 14:1 ULB)

Readers may not know that the names *Saul* and *Paul* refer to the same person.

Translation Strategies

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name.
4. If a person or place has two different names, use one name all of the time and write a footnote when the source text uses the name that is used less frequently.
5. Or use whatever name is given in the source text, and add a footnote that explains who or what the name refers to.

Examples of Translation Strategies Applied

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

- **You went over the *Jordan* and came to *Jericho*. The leaders of *Jericho* fought against you, along with the *Amorites* (Joshua 24:11 ULB)**
 - “You went over the *Jordan River* and came to the city of *Jericho*. The leaders of *Jericho* fought against you, along with *the tribe of the Amorites*”
- **Shortly after, some *Pharisees* came and said to him, “Go and leave here because *Herod* wants to kill you.” (Luke 13:31 ULB)**

- “Shortly after, some Pharisees came and said to him, “Go and leave here because *King Herod* wants to kill you.”

2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

- **She named him *Moses* and said, “Because I drew him from the water.”** (Exodus 2:11 ULB)
 - “She named him *Moses*, which sounds like ‘drawn out,’ and said, “Because I drew him from the water.”

3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name.

- **she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Beerlahairoi*;** (Genesis 16:13-14 ULB)
 - “she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Well of the One who sees me*;

4. If a person or place has two different names, use one name most of the time and the other name only when the text talks about that name. Write a footnote when the source text uses the name that is used less frequently.

For example, Paul is called “Saul” before Acts 13 and “Paul” after Acts 13. You could translate his name as “Paul” all of the time, except in Acts 13:9 where it talks about him having both names.

- **a young man named *Saul*** (Acts 7:58 ULB)
 - “a young man named *Paul*”¹ The footnote would look like:
 - ◇ ^[1]Most versions say Saul here, but most of the time in the Bible he is called Paul.

- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB)
 - “But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;”

5. Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that explains who or what the name refers to.

For example, you could write “Saul” where the source text has “Saul” and “Paul” where the source text has “Paul.”

- **a young man named *Saul*** (Acts 7:58 ULB)
 - “a young man named *Saul*”
- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB) *
 “But __Saul__, who is also called __Paul__, was filled with the Holy Spirit;” * **It came about in Iconium that __Paul__ and Barnabas entered together into the synagogue**
 ([[en:bible:notes:act:14:01 | Acts 14:1 ULB)

- "It came about in Iconium that *Paul*¹ and Barnabas entered together into the synagogue"
(Acts 14:1 ULB) The footnote would look like:
 - ◇ ^[1]This is the man that was called Saul before Acts 13.

Next we recommend you learn about:

- *Copy or Borrow Words*

Numbers

This answers the question: How do I translate numbers?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

There are many numbers in the Bible. They can be written as words, such as “five” or as numerals, such as “5”. Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000) or “one hundred million” (100,000,000.) Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Description

There are many numbers in the Bible. Some are small, such as “five” (5) and “fifteen” (15). Others are very large, such as “two hundred” (200), twenty-two thousand (22,000) or “one hundred million” (100,000,000). Some numbers are exact and others are rounded.

Abram was *eighty-six* years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

Eighty-six (86) is an exact number.

That day about *three thousand* men out of the people died. (Exodus 32:28 ULB)

Here the number three thousand is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason this is a translation issue: Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples from the Bible

When Jared had lived *162* years, he became the father of Enoch. After he became the father of Enoch, Jared lived *eight hundred* years. He became the father of more sons and daughters. Jared lived *962* years, and then he died. (Genesis 5:18-20 ULB)

The numbers 162, eight hundred, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

Our sister, may you be the mother of *thousands of ten thousands*. (Genesis 24:60 ULB)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

1. Write numbers using numerals.
2. Write numbers using your language's words or the gateway language words for those numbers.
3. Write numbers using words, and put the numerals in parenthesis after them.
4. Combine words for large numbers.
5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

- **Now, see, at great effort I have prepared for Yahweh's house 100,000 talents of gold, one million talents of silver, and bronze and iron in large quantities.** (1 Chronicles 22:14 ULB)

1. Write numbers using numerals.

- "I have prepared for Yahweh's house 100,000 talents of gold, one 1,000,000 talents of silver, and bronze and iron in large quantities."

2. Write numbers using your language's words or the gateway language words for those numbers.

- "I have prepared for Yahweh's house *one hundred thousand* talents of gold, *one million* talents of silver, and bronze and iron in large quantities. "

3. Write numbers using words, and put the numerals in parenthesis after them.

- "I have prepared for Yahweh's house *one hundred thousand (100,000)* talents of gold, *one million (1,000,000)* talents of silver, and bronze and iron in large quantities.

4. Combine words for large numbers.

- "I have prepared for Yahweh's house *one hundred thousand* talents of gold, *a thousand thousand* talents of silver, and bronze and iron in large quantities.

5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

- "I have prepared for Yahweh's house *a great amount of gold (100,000 talents), ten times that amount of silver (1,000,000 talents),* and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULB and UDB

The ULB (Unlocked Literal Bible) and the UDB (Unlocked Dynamic Bible) use words for numbers that have only one or two words (nine, sixteen, three hundred). They use numerals for numbers that have more than two words (the numerals “130” instead of “one hundred thirty”).

When Adam had lived *130* years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived *eight hundred* years. He became the father of more sons and daughters. Adam lived *930* years, and then he died. (Genesis 5:3-5 ULB)

Next we recommend you learn about:

- *Ordinal Numbers*
- *Fractions*

Ordinal Numbers

This answers the question: What are ordinal numbers and how can I translate them?

In order to understand this topic, it would be good to read:

- *Numbers*

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church *first* apostles, *second* prophets, *third* teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church *first* apostles, *second* prophets, *third* teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have “-th” added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason this is a translation issue: Some languages do not have special numbers for showing the

order of items in a list. There are different ways to deal with this.

Examples from the Bible

The *first* lot went to Jehoiarib, the *second* to Jedaiah, the *third* to Harim, the *fourth* to Seorim, ... the *twenty-third* to Delaiah, and the *twenty-fourth* to Maaziah. (1 Chronicles 24:7-18 ULB)

People tossed lots and one went to each of these people in the order given.

You must place in it four rows of precious stones. The *first* row must have a ruby, a topaz, and a garnet. The *second* row must have an emerald, a sapphire, and a diamond. The *third* row must have a jacinth, an agate, and an amethyst. The *fourth* row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULB)

This describes four rows of stones. The first row is probably be the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

1. Use “one” with the first item and “another” or “the next” with the rest.
2. Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

1. Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

- **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)
 - ”There were *twenty-four* lots. *One lot* went to Jehoiarib, *another* to Jedaiah, *another* to Harim,... *another* to Delaiah, *and the last* went to Maaziah.”
 - ”There were *twenty-four* lots. *One lot* went to Jehoiarib, *the next* to Jedaiah, *the next* to Harim,... *the next* to Delaiah, *and the last* went to Maaziah.”
- **A river went out of Eden to water the garden. From there it divided and became *four* rivers. The name of *the first* is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of *the second* river is Gihon. This one flows**

throughout the whole land of Cush. The name of *the third* river is Tigris, which flows east of Asshur. *The fourth* river is the Euphrates.(Genesis 2:10-14 ULB)

- "A river went out of Eden to water the garden. From there it divided and became *four* rivers. The name of *one* is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of *the next* river is Gihon. This one flows throughout the whole land of Cush. The name of *the next* river is Tigris, which flows east of Asshur. The *last* river is the Euphrates."

2. Tell the total number of items and then list them or the things associated with them.

- **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)

- "They cast *twenty-four* lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim, ... Delaiah, and Maaziah."

Next we recommend you learn about:

- *Fractions*

Symbolic Action

This answers the question: What is a symbolic action and how do I translate it?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their head up and down to mean “Yes” or turn their head from side to side to mean “No”. Symbolic actions do not mean the same things in all cultures.

Translators need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in their own culture, they need to figure out how to translate what the action meant.

Description

A symbolic action is something that someone does in order to express a certain idea. An action does not have to actually be performed; it may simply be referred to.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason this is a translation issue

An action may have a meaning in one culture, and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In others cultures it means “Yes.”

In the Bible people did things that had certain meanings in their culture. When we read the Bible we might not understand what someone meant if we interpret the action based on what it means in our own culture.

Examples from the Bible

Jairus fell down at Jesus’ feet. (Luke 8:41 ULB)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I stand at the door and *knock*. If anyone hears my voice and opens the door, I will come in to his home, and have a meal with him, and he with me. (Revelation 3:20 ULB)

Meaning of symbolic action: When people want someone to welcome them into their home, they stand at the door and knock on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for it.

1. Tell what the person did and why he did it.
2. Do not tell what the person did, but tell what he meant.
3. Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

1. Tell what the person did and why he did it.

- **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB)
 - "Jairus fell down at Jesus' feet in order to show that he greatly respected him."
- **Look, I stand at the door and knock.** (Revelation 3:20 ULB)
 - "Look, I stand at the door and knock on it, asking you to let me in."

2. Do not tell what the person did, but tell what he meant.

- **Jairus fell down at Jesus' feet.** (Luke 8:41)
 - "Jairus showed Jesus great respect."
- **Look, I stand at the door and knock.** (Revelation 3:20)
 - "Look, I stand at the door and ask you to let me in."

3. Use an action from your own culture that has the same meaning.

- **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB) - Since Jairus actually did this, we would not substitute an action from our own culture.
- **Look, I stand at the door and knock.** (Revelation 3:20 ULB) - Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.

- “Look, I stand at the door and clear my throat.”

Translate Unknowns

This answers the question: How can I translate ideas that my readers are not familiar with?

In order to understand this topic, it would be good to read:

- *Sentences*

How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The translationWords pages and the translationNotes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

We have here only five loaves of *bread* and two fish (Matthew 14:17 ULB)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread or know what it is.

Reason this is a translation issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples from the Bible

I will turn Jerusalem into piles of ruins, a hideout for *jackals* (Jeremiah 9:11 ULB)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous *wolves*. (Matthew 7:15 ULB)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it. (Mark 15:23 ULB)

People may not know what *myrrh* is and that it was used as a medicine.

to him who made *great lights* (Psalm 136:7ULB)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

your sins ... will be white like *snow* (Isaiah 1:18 ULB)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

1. Use a phrase that describes the part of the meaning that is important in the particular verse being translated.
2. Substitute something similar from your language if doing so does not falsely represent a historical fact.
3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
4. Use a word that is more general in meaning.
5. Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

1. Use a phrase that describes the part of the meaning that is important in the particular verse being translated.

- **Beware of false prophets, those who come to you in sheep's clothing, but are truly *ravenous wolves*.** (Matthew 7:15 ULB)
 - "Beware of false prophets, those who come to you in sheep's clothing, but *are truly hungry and dangerous animals*."
- **We have here only five *loaves of bread* and two fish** (Matthew 14:17 ULB)
 - "We have here only five *loaves of baked grain seeds* and two fish"

2. Substitute something similar from your language if doing so does not falsely represent a historical fact.

- **your sins ... will be white like *snow*** (Isaiah 1:18 ULB) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
 - "your sins ... will be white like *milk*"
 - "your sins ... will be white like *the moon*"

3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

- **Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it.** (Mark 15:23 ULB) - People may understand better what myrrh is if it is used with the general word "medicine."
 - "Then they tried to give Jesus wine that was mixed with *a medicine called myrrh*. But he refused to drink it."
- **We have here only five loaves of *bread* and two fish** (Matthew 14:17 ULB) - People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
 - "We have here only five loaves of *baked crushed seed bread* and two fish"

4. Use a word that is more general in meaning.

- **I will turn Jerusalem into piles of ruins, a hideout for *jackals*** (Jeremiah 9:11 ULB)
 - "I will turn Jerusalem into piles of ruins, a hideout for *wild dogs*"
- **We have here only five loaves of *bread* and two fish** (Matthew 14:17 ULB)
 - "We have here only five *loaves of baked food* and two fish"

5. Use a word or phrase that is more specific in meaning.

- **to him who made *great lights*** (Psalm 136:7 ULB)
 - "to him who made *the sun and the moon*"

Next we recommend you learn about:

- *Copy or Borrow Words*
- *How to Translate Names*

Background Information

This answers the question: What is background information, and how can I show that some information is background information?

In order to understand this topic, it would be good to read:

- *Order of Events*
- *Writing Styles*

When people tell a story, they normally tell the events in the order that they happened. Sometimes a writer may give some background information to help his listeners understand the story. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story. The story teller and translator need to tell the story in a way that people will know whether an event is background information and will be able to understand what order the events happened in.

Description

Every story has a storyline. The storyline tells a series of events mostly in the time order that the events happened. It is full of action verbs that moves the reader along the storyline. Occasionally an author may take a break from the storyline to share something of interest. This break is called **background information**. The underlined sentences in the story below are all background information.

Peter and John went on a hunting trip because their village was going to have a a feast the next day. Peter was the best hunter in the village. He once killed three wild pigs in one day! They walked for hours through low bushes until they found a wild pig. They shot the pig and killed it. Then they tied up its legs with some rope they had brought with them, and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Often background information uses "be" verbs like "was" and "were", rather than action verbs. Examples of these are "Peter was the best hunter in the village" and "it was his own pig."

Sometimes a storyteller makes a break in the story to tell about something that had happened earlier or something that would happen much later. Examples of these are "their village was going to have a a feast the next day" and "He once killed three wild pigs in one day," "that they had brought with them," and "Peter had mistakenly killed his cousins's pig."

A writer may use background information

- to help their listeners be interested in the story.
- to help their listeners understand something in the story.
- to help the listeners understand why something is important in the story.

- to tell the setting of a story. Setting includes:
 - where the story takes place.
 - when the story takes place.
 - who is present when the story begins.
 - what is happening when the story begins.

Reasons this is a translation issue

- Translators need to know whether or not the events in the Bible happened in the same order that they are told.
- Translators will need to translate the story in a way that their own readers will understand the order of events.

Examples from the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram *was* eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

Now Jesus himself, when he began to teach, *was* about thirty years of age. He *was* the son (as was supposed) of Joseph, the son of Heli. (Luke 3:23 ULB)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story starts up again in chapter 4 where it tells about Jesus going to the wilderness.

Now it happened on a Sabbath that Jesus was going through the grain fields and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. But some of the Pharisees said... (Luke 6:1-2a ULB)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the sentence "But some of the Pharisees said."

Translation Strategies

To keep translations clear and natural you will need to study the grammar and punctuation of your language. Observe how your language presents background information in writings. Follow those same grammar rules when you translate.

1. Use your language's way of showing that certain information is background information.

2. Reorder the information so that that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies applied

1. Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULB English translations.

- **Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli.** (Luke 3:23 ULB)- English uses the word “now” to show that there is some kind of change in the story. The verb “was” shows that it is background information.
- **With many other exhortations also, he preached good news to the people. John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20 ULB) The underlined phrases happened before John rebuked Herod. In English, the helping verb “had” in “had done” shows that Herod did those things before John rebuked him.

2. Reorder the information so that that earlier events are mentioned first.

- **Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.** (Genesis 16:16 ULB)
 - “When Abram was eighty-six years old, Hagar gave birth to his son, and Abram named his son Ishmael.”
- **John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20) - The translation below reorders John's rebuke and Herod's actions.
 - “Now Herod the tetrarch married his brother's wife, Herodias, and he did many other evil things, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison.”

Next we recommend you learn about:

- *Connecting Words*
- *Introduction of a New Event*