



Judges

translationNotes

v6

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translationNotes

Introduction to Judges

Part 1: General Introduction

Outline of Judges

1. The time from Joshua, and conquests of Canaan (1:1–2:5)
2. History of the Judges of Israel (2:6–16:31)
 - a) Cushan Rishathaim in conflict with Othniel (3:7–11)
 - b) Eglon in conflict with Ehud; Philistines against Shamgar (3:12–31)
 - c) Sisera and Jabin in conflict with Deborah and Barak (4:1–5:31)
 - d) Gideon's wars (6:1–8:32)
 - e) Abimelech, Tola, and Jair (8:33–10:5)
 - f) Ammonites and Philistines in conflict with Jephthah; Ibzan, Elon, and Abdon (10:6–12:15)
 - g) Samson (13:1–16:31)
3. The account about Micah and his idols (17:1–18:31)
4. The account about what happened in the city of Gibeah and how the other Israelites got revenge justice (19:1–21:25)

What is the Book of Judges about?

The Book of Judges tells of some events that occurred in Israel over perhaps 150 years. This was a period after the Israelites had settled in the Promised Land and leading up to the death of Samson.

The theme of this book is how the Israelites repeatedly went against Yahweh by adopting the idolatry and immoral practices of the surrounding peoples. The Israelites then came under the oppression of enemy nations, in which they suffered until they called to Yahweh for help. Yahweh would then bring forward someone to lead the nation to victory and freedom. This person, called a “judge,” would then lead Israel or part of Israel in time of peace until he died.

After that judge's death, the same pattern of events would repeat itself.

How should the title of this book be translated?

This book traditionally has the title “Judges” because it gives accounts about some of the main leaders of “judges” in Israel before there were any kings over the people. Unless there are good reasons for following the title in other Bible versions, the translator should probably use a title such as, “The Book about the Leaders in Israel.” (See: [How to Translate Names](#))

Part 2: Important Religious and Cultural Concepts

What kind of leaders were the “Judges”?

These were men and women whom God chose to lead the Israelites to victory over their enemies. After achieving victory, these leaders usually continued to serve the people by deciding disputes among them and by helping them to make important decisions. Many of these leaders served the entire people of Israel, but some of these leaders seem to have served only certain tribes.

What kind of society was Israel during the time of the Judges?

Rather than being a unified nation during this time, Israel was a loose association of twelve tribes. These tribes were descended from the same ancestors, Abraham, Isaac, and Jacob. They shared in the same covenant with Yahweh and sometimes helped each other in time of military need.

What spiritual struggles did Israel experience during the time of the Judges?

Israel struggled during this time to remain faithful to Yahweh. The best judges encouraged Israel to be faithful to him, but some of the judges failed to do so. (See: [faithful](#), [faithfulness](#))

Part 3: Important Translation Issues

What is the meaning of the phrase “in those days there was no king in Israel, and everyone did what was right in his own eyes?”

This phrase occurs twice in the Book of Judges, and shorter versions occur two other times. These phrases imply that the writer or editor of this book was alive during the later time of kings of Israel. They also seem to imply that the writer was looking back at this earlier history of Israel in a negative way.

The translation of these phrases should imply to the reader that the book’s writer is looking back a long time into the past.

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 Judges 1:26; 6:24; 10:4; 15:19; 18:12.

List of translationAcademy Topics in Judges

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Judges 1 General Notes

Structure and formatting

“After the death of Joshua”

This statement creates a seamless transition from the book of Joshua.

Special concepts in this chapter

Finishing the conquest of the Promised Land

Israel fought to clear the land of the Canaanites, but they also made treaties with other peoples and made some of them do hard labor. This was against God’s instruction to completely remove the Canaanite people from the land.

Links:

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

Judges 1:1-3

UDB:

¹ After Joshua died, the Israelite people asked Yahweh, “Which of our tribes should attack the Canaanites first?”

² Yahweh replied, “The men of the tribe of Judah must attack first. I will enable the tribe of Judah to defeat the Canaanites.”

³ The men of Judah went to their fellow Israelites, the men from the tribe of Simeon, and said to them, “Come and help us to fight the Canaanites in order that we can take from them the land that Yahweh allotted to us. If you do that, we will go with you and help you conquer the people in the land that Yahweh promised to give to you.” So the men from the tribe of Simeon went with the men of the tribe of Judah.

ULB:

1 ¹ After the death of Joshua, the people of Israel asked Yahweh, saying, “Who first will attack the Canaanites for us, to fight against them?” ² Yahweh said, “Judah will attack. See, I have given them control of this land.” ³ The men of Judah said to men of Simeon, their brothers, “Come up with us into our territory that was assigned to us that together we may fight against the Canaanites. We will likewise go with you to the territory that was assigned to you.” So the tribe of Simeon went with them.

translationWords:

- death, die, dead
- Joshua
- people group, peoples, the people, a people
- Israel, Israelites, nation of Israel
- Yahweh
- Canaan, Canaanite
- Judah
- Simeon
- brother
- tribe

translationNotes:

- **Connecting Statement:** - The book of Judges continues the story about Joshua and is also the beginning of a new part of the story.

- **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.
- **will attack the Canaanites for us** - The word “us” refers to the people of Israel. (See: [Exclusive “We”](#))
- **Judah will attack** - Here “Judah” represents the the men of the tribe of Judah. Yahweh is commanding these men to attack first. AT: “The men of Judah must attack first” (See: [Metonymy](#))
- **See** - “Look” or “Indeed.” This adds emphasis to what follows.
- **this land** - This refers to the land where the Canaanites lived. AT: “the land of the Canaanites” (See: [Assumed Knowledge and Implicit Information](#))
- **their brothers** - “their fellow Israelites” or “their relatives”
- **Come up with us** - The people of the tribes of Judah and Simeon were camped with the rest of the Israelite people in the valley of the Jordan River. The land given to Judah was in the hills above the valley. Some languages do not usually indicate whether people were going up or down. AT: “Come with us” or “Go with us”
- **that was assigned to us ... that was assigned to you** - This can be stated in active form. AT: “that Yahweh assigned to us ... that Yahweh assigned to you” (See: [Active or Passive](#))
- **We will likewise go with you** - “We will also go with you” or “In the same way, we will go with you”

Links:

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

Judges 1:4-5

UDB:

⁴ When the men of those two tribes attacked, Yahweh enabled them to defeat ten thousand men of the Canaanites and the Perizzites at the city of Bezek. ⁵ During the battle they found Adoni Bezek, the leader of the city.

ULB:

⁴ The men of Judah attacked, and Yahweh gave them victory over the Canaanites and the Perizzites. They killed ten thousand of them at Bezek. ⁵ They found Adoni Bezek at Bezek, and they fought against him and defeated the Canaanites and the Perizzites.

translationWords:

- [Judah](#)
- [Yahweh](#)
- [Canaan, Canaanite](#)
- [Perizzite](#)

translationNotes:

- **The men of Judah attacked** - It is implied that the men of Simeon attacked with the men of Judah. (See: [Assumed Knowledge and Implicit Information](#))
- **They killed ten thousand** - “They killed about 10,000” or “They killed a large number” (See: [Numbers](#))
- **of them** - “soldiers of the Canaanites and Perizzites” or “enemies”
- **Bezek** - This is an area in the mountains of Canaan. (See: [How to Translate Names](#))
- **Adoni Bezek** - This man was the leader of the army of the Canaanites and the Perizzites. (See: [How to Translate Names](#))
- **they fought against him** - Here “him” actually refers to Adoni Bezek and his army. AT: “they fought against him and his army” (See: [Synecdoche](#))

Links:

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

Judges 1:6-7

UDB:

⁶ Adoni Bezek tried to run away. The Israelites pursued him and caught him. Then they cut off his thumbs and his big toes.

⁷ Adoni Bezek said, “My army captured seventy kings. We cut off their thumbs and big toes. After that, we forced those kings to eat scraps that fell from our table. Now God has paid me back for what I did.” Then the men of Judah took Adoni Bezek to Jerusalem, and he died there.

ULB:

⁶ But Adoni Bezek fled, and they pursued him and caught him, and they cut off his thumbs and his big toes. ⁷ Adoni Bezek said, “Seventy kings, who had their thumbs and their big toes cut off, gathered their food from under my table. As I have done, even so God has done to me.” They brought him to Jerusalem, and he died there.

translationWords:

- [king](#)
- [God](#)
- [Jerusalem](#)

translationNotes:

- **pursued him** - “chased him”
- **Seventy kings** - “70 kings” (See: [Numbers](#))
- **who had their thumbs and their big toes cut off** - This can be stated in active form. AT: “whose thumbs and big toes I told my men to cut off” or “whose thumbs and big toes we cut off” (See” [Active or Passive](#))
- **gathered their food from under my table** - “ate scraps of food from under my table.” Forcing these kings to eat scraps of food represents all the ways that Adoni Bezek humiliated these kings. (See: [Synecdoche](#))

Links:

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

Judges 1:8-10**UDB:**

⁸ The army of Judah fought against the men of Jerusalem, and they captured the city. With their swords they killed the people who lived there and they burned the houses in the city.

⁹ Later, the men of Judah went down to fight the Canaanites who lived in the hill country, in the southern Judean wilderness, and in the foothills to the west. ¹⁰ The men of Judah also went to fight against the Canaanites who lived in the city of Hebron (which used to be named Kiriath Arba). They defeated the armies of kings Sheshai, Ahiman, and Talmi.

ULB:

⁸ The men of Judah fought against the city of Jerusalem and took it. They attacked it with the edge of the sword and they set the city on fire. ⁹ After that, the men of Judah went down to fight against the Canaanites who lived in the hill country, in the Negev, and the western foothills. ¹⁰ Judah advanced against the Canaanites who lived in Hebron (the name of Hebron was previously Kiriath Arba), and they defeated Sheshai, Ahiman, and Talmi.

translationWords:

- Judah
- Jerusalem
- sword
- fire
- Canaan, Canaanite
- Negev
- Hebron

translationNotes:

- **the city of Jerusalem and took it** - Here “city” represents the people. AT: “the people who lived in Jerusalem and defeated them” (See: **Metonymy**)
- **They attacked it** - Here “it” refers to the city which represents the people of the city. AT: “They attacked the people of the city” (See: **Metonymy**)
- **with the edge of the sword** - “with the point of the sword.” Here “sword” represents the swords and other weapons that the soldiers used in battle. AT: “with their swords” or “with their weapons” (See: **Synecdoche**)
- **the men of Judah went down to fight** - It was common to use the word “down” when it refers to traveling from Jerusalem. AT: “the men of Judah went to fight”
- **in the Negev** - “in the southern Judean wilderness” (UDB)
- **foothills** - hills at the base of a mountain or mountain range

- **the name of Hebron was previously Kiriath Arba** - This is background information. Some people who first read this book had probably heard of Kiriath Arba but did not know that it was the same as the city that they called Hebron. (See: [Background Information](#))
- **Sheshai, Ahiman, and Talmi** - These are the names of three Canaanite leaders of Hebron. Each leader represents his army. AT: “Sheshai, Ahiman, Talmi, and their armies” (See: [How to Translate Names and Synecdoche](#))

Links:

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

Judges 1:11-13

UDB:

¹¹ Then they left that area and went to fight against the people living in the city of Debir, which was previously named Kiriath Sepher. ¹² Before they attacked the city, Caleb said to them, “The person who attacks and captures Kiriath Sepher, I will allow him to marry my daughter.” ¹³ Othniel, who was the son of Caleb’s younger brother Kenaz, captured the city. So Caleb gave his daughter Achsah to him, to become his wife.

ULB:

¹¹ From there the men of Judah advanced against the inhabitants of Debir (the name of Debir was previously Kiriath Sepher). ¹² Caleb said, “Whoever attacks Kiriath Sepher and takes it, I will give him Achsah, my daughter, to be his wife.” ¹³ Othniel, son of Kenaz (Caleb’s younger brother) captured Debir, so Caleb gave him Achsah, his daughter, to be his wife.

translationWords:

- [Judah](#)
- [Caleb](#)

translationNotes:

- **the name of Debir was previously Kiriath Sepher** - The author probably wrote this because his readers knew the city as Debir. But at the time Israel attacked it, it was called Kiriath Sepher. AT: “which used to be called Kiriath Sepher” (See: [Background Information](#) and [How to Translate Names](#))
- **previously** - “in times past” or “at an earlier time”
- **Whoever attacks Kiriath Sepher and takes it** - Here “Kiriath Sepher” represents the people. AT: “Whoever attacks and defeats the people of Kiriath Sepher and takes their city” (See: [Metonymy](#))
- **Achsah** - This is the name of Caleb’s daughter. (See: [How to Translate Names](#))
- **Othniel, son of Kenaz** - These are names of men. (See: [How to Translate Names](#))

Links:

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

Judges 1:14-15

UDB:

¹⁴ After Achsah married Othniel, she asked him to request her father to give him a field. Then she rode back to her father Caleb's house on her donkey. When she got off the donkey, Caleb asked her, "What do you want?"

¹⁵ She replied, "I want you to do a favor for me. You have given me the land of the southern Judean wilderness, but it is very dry there. So please also give me some land that has springs of water." So Caleb gave her some land on higher ground that had a spring, and some land on lower ground that had a spring in it.

ULB:

¹⁴ Soon Achsah came to Othniel, and she urged him to ask her father to give her a field. As she was getting off her donkey, Caleb asked her, "What can I do for you?" ¹⁵ She said to him, "Give me a blessing. Since you have given me the land of the Negev, also give me springs of water." So Caleb gave her the upper springs and the lower springs.

translationWords:

- ancestor, father, forefather
- donkey, mule
- bless, blessed, blessing
- Negev
- fountain, spring

translationNotes:

- **she urged him** - "Achsah urged Othniel"
- **give her a field ... Since you have given me the land** - This implies that Caleb did give her the field when she asked him for it in verse 14. In verse 15, she is now asking for springs of water in addition to that field. (See: [Assumed Knowledge and Implicit Information](#))
- **Give me a blessing** - "Do a favor for me" or "Do this for me"
- **Since you have given me the land of the Negev** - Caleb gave Achsah in marriage to Othniel, so she lived with Othniel in the city that he had captured in the Negev. The full meaning of this statement can be made explicit. AT: "Since you have given me in marriage to live in the Negev" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)

- Judges 01 General Notes
- **Judges 01 Translation Questions**

Judges 1:16-17**UDB:**

¹⁶ The Kenites who were descendants of Moses' father-in-law left Jericho, which was called "The City of Palm Trees." They went with some of the men of Judah to live with them in the southern Judean wilderness, near the city of Arad.

¹⁷ The men of Judah and their fellow Israelites from the tribe of Simeon defeated the Canaanites who lived in the city of Zephath. They completely destroyed the city and gave it a new name, Hormah, which means "complete destruction."

ULB:

¹⁶ The descendants of Moses' father-in-law the Kenite went up from the City of Palms with the people of Judah, into the wilderness of Judah, which is in the Negev, to live with the people of Judah near Arad. ¹⁷ The men of Judah went with the men of Simeon their brothers and they attacked the Canaanites who inhabited Zephath and they completely destroyed it. The name of the city was called Hormah.

translationWords:

- descendant, descended from
- Moses
- palm
- people group, peoples, the people, a people
- Judah, kingdom of Judah
- desert, wilderness
- Negev
- Simeon
- brother
- Canaan, Canaanite

translationNotes:

- **of Moses' father-in-law** - "of the father of Moses' wife"
- **father-in-law the Kenite went up** - "father-in-law, who was one of the Ken people, went up"
- **went up from the City of Palms ... into the wilderness** - "left the City of Palms ... and went into the wilderness"
- **City of Palms** - This is another name for the city of Jericho. (See: [Assumed Knowledge and Implicit Information](#))
- **Arad** - This is the name of a city in Canaan. (See: [How to Translate Names](#))

- **the men of Simeon their brothers** - Here “brothers” means relatives who were in another tribe of Israel.
- **Zephath** - This is the name of a city in Canaan. (See: [How to Translate Names](#))
- **The name of the city was called Hormah** - After the Israelites destroyed Zephath, they changed its name to “Hormah.” The name “Hormah” means “complete destruction.” (See: [Assumed Knowledge and Implicit Information](#) and [How to Translate Names](#))

Links:

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

Judges 1:18-19

UDB:

¹⁸ The men of Judah also captured Gaza, Ashkelon, and Ekron cities and all the land that is near those cities. ¹⁹ Yahweh helped the men of Judah to capture the hill country, but they could not force the people who were living in the plains to leave, because they had better weapons—they had iron chariots.

ULB:

¹⁸ The people of Judah also captured Gaza and the land around it, Ashkelon and the land around it, and Ekron and the land around it. ¹⁹ Yahweh was with the people of Judah and they took possession of the hill country, but they could not drive out the inhabitants of the plains because they had iron chariots.

translationWords:

- [people group, peoples, the people, a people](#)
- [Judah](#)
- [Gaza](#)
- [Ashkelon](#)
- [Ekron](#)
- [Yahweh](#)
- [chariot](#)

translationNotes:

- **Yahweh was with the people of Judah** - Here “was with” means that Yahweh helped the people of Judah. (See: [Idiom](#))
- **plains** - a very large area of level, treeless ground

Links:

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

Judges 1:20-21

UDB:

²⁰ The city of Hebron was given to Caleb because Moses had promised him that he could have that city. And Caleb forced the three clans descended from Anak to leave that area. ²¹ But the tribe of Benjamin could not force the Jebusites to leave Jerusalem. So, since that time the Jebusites have lived in Jerusalem with of the tribe of Benjamin.

ULB:

²⁰ Hebron was given to Caleb (like Moses had said), and he drove out from there the three sons of Anak. ²¹ But the people of Benjamin did not drive out the Jebusites who inhabited Jerusalem. So the Jebusites have lived with the people of Benjamin in Jerusalem to this day.

translationWords:

- [Hebron](#)
- [Caleb](#)
- [Moses](#)
- [cast out, drive out, throw out](#)
- [people group, peoples, the people, a people](#)
- [Benjamin](#)
- [Jebusites, Jebus](#)
- [Jerusalem](#)

translationNotes:

- **Hebron was given to Caleb (like Moses had said)** - This can be stated in active form. AT: “Moses had given Hebron to Caleb” (See: [Active or Passive](#))
- **three sons of Anak** - The leaders of the people groups are used to refer to the entire group. AT: “three sons of Anak and their people” (See: [Synecdoche](#))
- **Anak** - This is the name of a man. Anak and his descendants were famous for being very tall. (See: [How to Translate Names](#))
- **to this day** - “until now.” This refers to the time the book of Judges was written.

Links:

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

Judges 1:22-24

UDB:

²² The men of the tribes of Ephraim and Manasseh went to fight against the men of city of Bethel, and Yahweh helped them. ²³ They sent some spies to find out everything that they could find out about Bethel, which was previously called Luz. ²⁴ The spies saw a man who was coming out of the city. They said to him, “If you show us a way to get into the city, we will be kind to you and we will not kill you.”

ULB:

²² The house of Joseph prepared to attack Bethel, and Yahweh was with them. ²³ They sent out men to spy on Bethel (the city that was formerly called Luz). ²⁴ The spies saw a man coming out of the city, and they said to him, “Show us, please, how to get into the city, and we will be kind to you.”

translationWords:

- [house](#)
- [Joseph \(OT\)](#)
- [Bethel](#)
- [Yahweh](#)
- [send, send out, sent](#)

translationNotes:

- **The house of Joseph** - Here “house” represents descendants. Manasseh and Ephraim were sons of Joseph, and the “house of Joseph” can refer to the descendants of Manasseh and Ephraim. AT: “The descendants of Manasseh and Ephraim” or “The men of the tribes of Manasseh and Ephraim” (See: [Metonymy](#))
- **to attack Bethel** - Here “Bethel” represents the people who live in Bethel. (See: [Metonymy](#))
- **spy** - to get information secretly
- **the city that was formerly called Luz** - This is background information. Some people who first read this book had probably heard of Luz but did not know that it was the same as the city that they called Bethel. (See: [Background Information](#) and [How to Translate Names](#))
- **spies** - people who get information secretly

Links:

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

Judges 1:25-26

UDB:

²⁵ So the man showed them a way to enter the city. The men of the tribes of Ephraim and Manasseh entered the city and killed all the people with their swords, but they did not kill the man who showed them how to get into the city, and they did not kill his family. ²⁶ That man went to the area where the descendants of Heth lived, and he built a city. He named the city Luz, and that is still the name of that city.

ULB:

²⁵ He showed them a way into the city, and so they attacked the city with the edge of the sword, but they let the man and all his family get away. ²⁶ Then the man went to the land of the Hittites and built a city and called it Luz, which is its name to this day.

translationWords:

- [sword](#)
- [family](#)
- [Hittite](#)
- [name](#)

translationNotes:

- **they attacked the city** - Here “city” represents the people. AT: “they attacked the people of the city” (See: [Metonymy](#))
- **with the edge of the sword** - “with the point of the sword.” Here “sword” represents the swords and other weapons that the soldiers used in battle. AT: “with their swords” or “with their weapons” (See: [Synecdoche](#))
- **get away** - This is an idiom. AT: “escape” (See: [Idiom](#))
- **Luz** - This new town started in the land of the Hittites was named after the town of Luz, near Bethel, that the man had left.
- **which is its name to this day** - “which is still its name.” Here “to this day” refers to the time when the book of Judges was written.

Links:

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

Judges 1:27-28

UDB:

²⁷ There were Canaanites who lived in Beth Shan, Taanach, Dor, Ibleam, and Megiddo cities and in the surrounding villages. The men of the tribe of Manasseh did not force them to leave those towns, because the Canaanites were determined to stay there. ²⁸ Later, the Israelites became stronger, and they forced the Canaanites to work for them as their slaves, but they did not force all the Canaanites to leave their land.

ULB:

²⁷ The people of Manasseh did not drive out the people living in the cities of Beth Shan and its villages, or Taanach and its villages, or those who lived in Dor and its villages, or those who lived in Ibleam and its villages, or those who lived in Megiddo and its villages, because the Canaanites were determined to live in that land. ²⁸ When Israel became strong, they forced the Canaanites to serve them with hard labor, but they never drove them out completely.

translationWords:

- [Manasseh](#)
- [cast out, drive out, throw out](#)
- [life, live, living, alive](#)
- [Canaan, Canaanite](#)
- [Israel, Israelites, nation of Israel](#)
- [serve, service](#)
- [labor, laborer](#)

translationNotes:

- **Beth Shan ... Taanach ... Dor ... Ibleam ... Megiddo** - These are names of cities. (See: [How to Translate Names](#))
- **because the Canaanites were determined to live in that land** - To “determine” is to firmly decide something. AT: “because the Canaanites firmly decided not to leave that land”
- **When Israel became strong** - Here “Israel” represents the people. AT: “When the people of Israel became stronger” (See: [Metonymy](#))
- **they forced the Canaanites to serve them with hard labor** - “they forced the Canaanites to do hard work for them”

Links:

- [Introduction to Judges](#)

- Judges 01 General Notes
- **Judges 01 Translation Questions**

Judges 1:29

UDB:

²⁹ The men of the tribe of Ephraim did not force the Canaanites to leave the city of Gezer. So the Canaanites continued to live with the tribe of Ephraim.

ULB:

²⁹ Ephraim did not drive out the Canaanites who lived in Gezer, so the Canaanites continued to live in Gezer among them.

translationWords:

- [Ephraim](#)
- [cast out, drive out, throw out](#)
- [Canaan, Canaanite](#)
- [life, live, living, alive](#)

translationNotes:

- **Ephraim did not** - Here “Ephraim” represents the men or the soldiers of the tribe of Ephraim. (See: [Metonymy](#))
- **Gezer** - The name of one of the cities in the Ephraim area. (See: [How to Translate Names](#))

Links:

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

Judges 1:30

UDB:

³⁰ The men of the tribe of Zebulun did not force the Canaanites who were living in the cities of Kitron and Nahalol to leave. They stayed there and lived with the tribe of Zebulun, but the people of Zebulun forced them to work for them as their slaves.

ULB:

³⁰ Zebulun did not drive out the people living in Kitron, or the people living in Nahalol, and so the Canaanites continued to live among them, but Zebulun forced the Canaanites to serve them with hard labor.

translationWords:

- [Zebulun](#)
- [cast out, drive out, throw out](#)
- [life, live, living, alive](#)
- [Canaan, Canaanite](#)
- [serve, service](#)
- [labor, laborer](#)

translationNotes:

- **Zebulun did not drive out** - Here “Zebulun” represents the men or the soldiers of the tribe of Zebulun. (See: [Metonymy](#))
- **Kitron ... Nahalol** - These are names of cities in the land of Canaan. (See: [How to Translate Names](#))
- **but Zebulun forced** - Here “Zebulun” represents the people of the tribe of Zebulun. (See: [Metonymy](#))
- **hard labor** - “difficult labor”

Links:

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

Judges 1:31-32

UDB:

³¹ The men of the tribe of Asher did not force the Canaanites who lived in Acco, Sidon, Ahlab, Aczib, Helbah, Aphek and Rehob cities to leave. ³² So the tribe of Asher lived with the Canaanites (those who were still there), and did not make them leave.

ULB:

³¹ Asher did not drive out the people living in Acco, or the people living in Sidon, or those living in Ahlab, Achzib, Helbah, Aphik, or Rehob. ³² So the tribe of Asher lived among the Canaanites (those who lived in the land), because they did not drive them out.

translationWords:

- [Asher](#)
- [cast out, drive out, throw out](#)
- [life, live, living, alive](#)
- [Sidon, Sidonians](#)

translationNotes:

- **Asher did not drive** - Here “Asher” represents the men or the soldiers of the tribe of Asher. (See: [Metonymy](#))
- **Acco ... Sidon ... Ahlab, Achzib, Helbah, Aphik ... Rehob** - These are names of cities in the land of Canaan. (See: [How to Translate Names](#))

Links:

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

Judges 1:33

UDB:

³³ The men of the tribe of Naphtali did not compel the people who lived in the cities of Beth Shemesh and Beth Anath to leave, so they continued to live with the Canaanites in those cities, but the Canaanites were forced to work as the slaves of Naphtali.

ULB:

³³ The tribe of Naphtali did not drive out those who were living in Beth Shemesh, or those living in Beth Anath. So the tribe of Naphtali lived among the Canaanites (the people who were living in that land). However, the inhabitants of Beth Shemesh and Beth Anath were forced into hard labor for Naphtali.

translationWords:

- [Naphtali](#)
- [cast out, drive out, throw out](#)
- [life, live, living, alive](#)
- [Beth Shemesh](#)
- [Canaan, Canaanite](#)
- [labor, laborer](#)

translationNotes:

- **Beth Shemesh ... Beth Anath** - These are names of cities. (See: [How to Translate Names](#))
- **the inhabitants of Beth Shemesh and Beth Anath were forced into hard labor for Naphtali** - This can be stated in active form. AT: “the people of Naphtali forced the people of Beth Shemesh and Beth Anath to work for them as slaves” (See: [Active or Passive](#))

Links:

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

Judges 1:34-36

UDB:

³⁴ The Amorites forced the tribe of Dan to live in the hills. They did not allow them to come down and live on the plain. ³⁵ The Amorites were determined to stay at Mount Heres and in the cities of Aijalon and Shaalbim. But when the Israelites became stronger, they forced the Amorites to work as their slaves. ³⁶ The land where the Amorites lived extended from Scorpion Pass toward the west beyond Sela, up into the hill country.

ULB:

³⁴ The Amorites forced the tribe of Dan to live in the hill country, not allowing them to come down to the plain. ³⁵ So the Amorites lived at Mount Heres, in Aijalon, and in Shaalbim, but the military might of the house of Joseph conquered them, and they were forced to serve them with hard labor. ³⁶ The border of the Amorites ran from the hill of Akrabbim at Sela up into the hill country.

translationWords:

- Amorite
- tribe
- Dan
- life, live, living, alive
- mighty, might
- house
- Joseph (OT)
- serve, service
- labor, laborer

translationNotes:

- **not allowing them to come down** - “stopping them from coming down”
- **plain** - a very large area of flat land without trees
- **Mount Heres** - This is the name of a large hill on which the city of Aijalon was built. (See: [How to Translate Names](#))
- **Aijalon ... Shaalbim** - These are names of cities. (See: [How to Translate Names](#))
- **the military might of the house of Joseph conquered them** - “the tribes of people who descended from Joseph were able to conquer them because of their powerful army”
- **house of Joseph** - Here “house” represents descendants. Manasseh and Ephraim were sons of Joseph, and the “house of Joseph” can refer to the descendants of Manasseh and Ephraim. AT: “the descendants of Manasseh and Ephraim” or “the men of the tribes of Manasseh and Ephraim” (See: [Metonymy](#))

- **the hill of Akrabbim** - This was a pass southwest of the Dead Sea. It is also called the “Scorpion Pass.” (See: [How to Translate Names](#))
- **Sela** - This is the name of a city. (See: [How to Translate Names](#))

Links:

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

Judges 2 General Notes

Special concepts in this chapter

Yahweh tests Israel

Yahweh said, “Because this nation has broken the terms of my covenant.” Completely removing the Canaanites from the land was a test from Yahweh. While Yahweh displayed covenant faithfulness, Israel did not. (See: [test](#) and [covenant faithfulness](#), [covenant loyalty](#), [loving kindness](#), [unfailing love](#))

Links:

- [Judges 02:01 Notes](#)

Judges 2:1-2

UDB:

¹ The angel of Yahweh went up from Gilgal to a place that the people of Israel would soon call Bokim. He said to the Israelite people, "I brought your ancestors up here from Egypt. I led them into this land that I solemnly promised to give to your ancestors. I said to them, 'I will never break the covenant I made with you.' ² But as for you, you must never agree to have peace with the people who live in this land. You must tear down the altars where they make sacrifices to idols.' But you have not obeyed me.

ULB:

² ¹ The angel of Yahweh went up from Gilgal to Bochim, and said, "I brought you up from Egypt, and have brought you to the land I swore to give to your fathers. I said, 'I will never break my covenant with you.' ² You must make no covenant with those who live in this land. You must tear down their altars.' But you have not listened to my voice. What is this that you have done?"

translationWords:

- angel, archangel
- Yahweh
- Gilgal
- Egypt, Egyptian
- oath, swear, swear by
- ancestor, father, forefather
- covenant
- altar
- voice

translationNotes:

- **angel of Yahweh** - Possible meanings are 1) "angel who represents Yahweh" or 2) "messenger who serves Yahweh" or 3) it may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel's use of "I" as if Yahweh himself were talking.
- **went up from Gilgal to Bochim** - "left Gilgal and went to Bochim"
- **Bochim** - This is what the Israelites named this place in 2:5 after the angel rebukes the people. "Bochim" means "crying." (See: [How to Translate Names](#))
- **and said** - It is understood that the angel of Yahweh is speaking to the people of Israel. AT: "and said to the people of Israel" (See: [Ellipsis](#))
- **brought you up from Egypt** - "led you from Egypt"

- **your fathers** - “your ancestors” or “your forefathers”
- **break my covenant with you** - This is an idiom. AT: “fail to do what I said I would do for you” (See: [Idiom](#))
- **you have not listened to my voice** - Here “voice” represents what Yahweh said. AT: “you have not obeyed my commands” (See: [Metonymy](#))
- **What is this that you have done?** - This question is asked to cause the people of Israel to realize they have disobeyed Yahweh and will suffer because of it. AT: “You have done a terrible thing.” (See: [Rhetorical Question](#))

Links:

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

Judges 2:3-5

UDB:

³ So now, I am telling you that I will not drive out your enemies as you advance. They will be like thorns in your sides. And they will try to trap you by persuading you to worship their idols.”

⁴ After he said that to all the Israelites, the people lamented loudly. ⁵ They named that place Bochim, which means “weeping.” There they offered sacrifices to Yahweh.

ULB:

³ So now I say, ‘I will not drive the Canaanites out before you, but they will become thorns in your sides, and their gods will become a trap for you.’” ⁴ When the angel of Yahweh spoke these words to all the people of Israel, the people shouted and wept. ⁵ They called that place Bochim. There they offered sacrifices to Yahweh.

translationWords:

- cast out, drive out, throw out
- Canaan, Canaanite
- thorn, thistle
- false god, foreign god, god, goddess
- snare, trap
- angel, archangel
- Yahweh
- Israel, Israelites, nation of Israel
- sacrifice, offering

translationNotes:

- **General Information:** - The angel of Yahweh continues to speak to the people of Israel.
- **So now I say, ‘I will not ... trap for you.’** - This has a quotation within a quotation. This direct quotation can be stated as an indirect quotation. AT: “So now I tell you that I will not ... trap for you.” (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))
- **become thorns in your sides** - The Canaanites troubling the Israelites is spoken of as if the Canaanites would be thorns in the side of the Israelites. AT: “cause you trouble” (See: [Metaphor](#))
- **thorns** - sharp pieces of wood up to 7 centimeters long that stick out from some plants
- **their gods will become a trap for you** - The Israelites worshiping the Canaanite gods is spoken of as if the false gods were a hunter’s trap that catches an animal and causes it harm. (See: [Metaphor](#))
- **shouted and wept** - “cried many tears”

Links:

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

Judges 2:6-8

UDB:

⁶ After Joshua sent the people of Israel away, each group went to possess the land that had been permanently assigned to the people. ⁷ They obeyed Yahweh as long as Joshua was alive, and as long as the elders, those who had seen all the great things that Yahweh had done for Israel, were alive.

⁸ Then Yahweh's servant Joshua died. He was 110 years old when he died.

ULB:

⁶ Now when Joshua had sent the people on their way, the people of Israel each went to the place assigned, to take ownership of their land. ⁷ The people served Yahweh during the lifetime of Joshua and of the elders who outlived him, those who had seen all of Yahweh's great deeds he had done for Israel. ⁸ Joshua son of Nun the servant of Yahweh, died at the age of 110 years old.

translationWords:

- Joshua
- send, send out, sent
- Israel, Israelites, nation of Israel
- serve, service
- Yahweh
- elder
- works, deeds, work, acts
- death, die, dead

translationNotes:

- **Now when Joshua** - Here "Now" is used here to mark a break in the main storyline. Here the narrator begins a summary that explains how the generations of Israelites after Joshua sinned and worshiped false gods so that Yahweh punished them, but then he would send judges to rescue them. This summary ends in 2:23.
- **when Joshua ... died at the age of 110 years old** - The events of 1:1-2:5 happened after Joshua died. This is recounting events that happened at the end of the book of Joshua.
- **to the place assigned** - This statement can be made clearer. AT: "to the place Yahweh gave them" (See: [Assumed Knowledge and Implicit Information](#))
- **during the lifetime** - This means the time that someone lived. AT: "during the life"
- **the elders** - Here this means the men who helped lead Israel, participating in matters of social justice and in religious matters such as maintaining the law of Moses.
- **outlived him** - This means to live longer than someone else. AT: "lived longer than he did"

- **Nun** - This is the name of a man. (See: [How to Translate Names](#))

Links:

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

Judges 2:9-10**UDB:**

⁹ They buried his body in the land that he had received from Moses, at Timnath Heres, in the area where the descendants of Ephraim lived, north of Mount Gaash.

¹⁰ After all the people who lived at the same time as Joshua died, more people grew up who did not know Yahweh and had not seen him do the great things he had done for the Israelite people.

ULB:

⁹ They buried him within the border of the land he was assigned in Timnath Heres, in the hill country of Ephraim, north of Mount Gaash. ¹⁰ All that generation was also gathered to their fathers. Another generation grew up after them who did not know Yahweh or what he had done for Israel.

translationWords:

- [assign, assigned](#)
- [Ephraim](#)
- [generation](#)
- [ancestor, father, forefather](#)
- [Yahweh](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **he was assigned** - This can be stated in active form. AT: “that God gave him” (See: [Active or Passive](#))
- **Timnath Heres** - This is the name of an area of land. (See: [How to Translate Names](#))
- **Mount Gaash** - This is the name of a mountain. (See: [How to Translate Names](#))
- **All that generation was also gathered to their fathers** - The phrase “was also gathered to their fathers” means that as the people of that generation died, their souls went to the same place as their ancestors who died before them. It is a polite way of saying they died. (See: [Euphemism](#))
- **fathers** - Here this means the ancestors of a certain person or people group.
- **grew up** - “grew older” or “became older”
- **who did not know Yahweh** - Here “did not know” means they had not experienced Yahweh or his power the way the previous generation had.

Links:

- [Introduction to Judges](#)

- Judges 02 General Notes
- **Judges 02 Translation Questions**

Judges 2:11-13

UDB:

11-13 They did things that Yahweh said were very evil. They worshiped idols that represented the god Baal and the female fertility goddess, the Ashtoreth. They worshiped the various gods that the people groups around them worshiped. They stopped worshiping Yahweh, the God their ancestors worshiped, the one who had brought their ancestors out of Egypt. This caused Yahweh to be very angry.

ULB:

¹¹ The people of Israel did what was evil in the sight of Yahweh and they served the Baals. ¹² They broke away from Yahweh, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, the very gods of the peoples who were around them, and they bowed down to them. They provoked Yahweh to anger because ¹³ they broke away from Yahweh and worshiped Baal and the Ashtoreths.

translationWords:

- evil, wicked, wickedness
- serve, service
- Baal
- ancestor, father, forefather
- Egypt, Egyptian
- false god, foreign god, god, goddess
- bow, bow down
- angry, anger
- worship

translationNotes:

- **what was evil in the sight of Yahweh** - Here “in the sight of Yahweh” represents what Yahweh considers or thinks about something. AT: “what Yahweh said was evil to do” (See: [Metonymy](#))
- **Baals** - This is the plural of Baal. While “Baal” was generally the name of one false god, the word was also used for various other gods that were often worshiped along with Baal. (See: [How to Translate Names](#))
- **They broke away from Yahweh** - The Israelites no longer obeying Yahweh is spoken of as if they physically broke away from him and left him. (See: [Metaphor](#))
- **fathers** - “ancestors” or “forefathers”

- **They went after other gods** - The Israelites starting to worship false gods is spoken of as if the Israelites walked and went after the false gods. (See: [Metaphor](#))
- **bowed down to them** - This is an act of worship and giving honor to someone. (See: [Symbolic Action](#))
- **They provoked Yahweh to anger** - “They caused Yahweh to become angry”
- **Ashtoreths** - This is the plural of Ashtoroth, who was worshiped as a goddess in many different forms. (See: [How to Translate Names](#))

Links:

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

Judges 2:14-15

UDB:

¹⁴ Because Yahweh was angry, he allowed people from other groups to attack them and steal their crops and animals. They were no longer able to resist their enemies, and Yahweh allowed all their enemies around them to defeat them. ¹⁵ Whenever the Israelites went to fight their enemies, Yahweh always worked against them and allowed their enemies to defeat them, just as he had said he would do. So the Israelites were greatly distressed.

ULB:

¹⁴ The anger of Yahweh burned against Israel, and he gave them to the raiders who stole their possessions from them. He sold them as slaves who were held by the strength of their enemies around them, so they could no longer defend themselves against their enemies. ¹⁵ Wherever Israel went out to fight, Yahweh's hand was against them to defeat them, just as he had sworn to them and they were in terrible distress.

translationWords:

- angry, anger
- Yahweh
- Israel, Israelites, nation of Israel
- possess, possession
- servant, slave, slavery
- adversary, enemy
- hand, right hand, to hand over
- oath, swear, swear by

translationNotes:

- **The anger of Yahweh burned against Israel** - The anger of Yahweh is described as burning like a fire. AT: "Yahweh became very angry with the people of Israel" (See: [Metaphor](#))
- **he gave them to the raiders who stole their possessions from them** - "he let raiders steal their possessions"
- **He sold them as slaves who were held by the strength of their enemies around them, so they could no longer defend themselves against their enemies** - Yahweh allowing the enemies to take the Israelites as slaves is spoken of as if he sold them into slavery. The phrase "who were held by" can be stated in active form. AT: "He allowed their enemies to conquer them and take them as slaves, and they could no longer resist their powerful enemies" (See: [Metaphor](#) and [Active or Passive](#))

- **Yahweh's hand was against them to defeat them** - Here "hand" represents Yahweh's power.
AT: "Yahweh helped their enemies defeat them" (See: [Metonymy](#))
- **they were in terrible distress** - "they were suffering terribly"

Links:

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

Judges 2:16-17**UDB:**

¹⁶ Then Yahweh brought leaders to them. These leaders rescued the Israelites from the people who were attacking them. ¹⁷ But the Israelites still would not obey their leaders. Instead, they betrayed Yahweh for idols, like prostitutes to other gods and they worshiped those idols. They were not like their ancestors. Their ancestors obeyed what Yahweh commanded, but these new people quickly stopped behaving as their ancestors had behaved.

ULB:

¹⁶ Then Yahweh raised up judges, who saved them out of the hand of those who were stealing their possessions. ¹⁷ Yet they would not listen to their judges. They were unfaithful to Yahweh and gave themselves like prostitutes to other gods and worshiped them. They soon turned aside from the way their fathers had lived— those who had obeyed the commandments of Yahweh—but they themselves did not do so.

translationWords:

- Yahweh
- raise, rise, risen, arise, arose
- judge
- possess, possession
- unfaithful, unfaithfulness
- prostitute, harlot, whore
- false god, foreign god, god, goddess
- worship
- turn, turn away, turn back
- ancestor, father, forefather
- life, live, living, alive
- obey, obedient, obedience
- command, to command, commandment

translationNotes:

- **Then Yahweh raised up judges** - Yahweh appointing persons to be judges is spoken of as if he were raising or lifting the persons up. (See: **Metaphor**)
- **out of the hand of those** - Here “hand” refers to power. AT: “from the power of the enemies” (See: **Metonymy**)
- **they would not listen to their judges** - “they would not obey their judges”

- **gave themselves like prostitutes to other gods and worshiped them** - The people betraying Yahweh and worshiping other gods is spoken of as if the people were prostitutes. AT: “betrayed him by worshiping false gods” (See: [Simile](#))
- **They soon turned aside from the way their fathers had lived** - The people not acting like their ancestors who worshiped Yahweh is spoken of as if the people turned and went in a different direction than their ancestors. (See: [Metaphor](#))
- **their fathers** - “their ancestors” or “their forefathers”

Links:

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

Judges 2:18-19**UDB:**

¹⁸ Whenever Yahweh brought a leader to them, he helped that leader and enabled him to rescue the people from their enemies. He did that as long as that leader was alive. Yahweh pitied them as they groaned because they were being oppressed and caused to suffer. ¹⁹ But after that leader died, the people always began behaving in more evil ways than their ancestors had behaved. They worshiped other gods and bowed down to them and did all the things that they thought those gods wanted them to do.

ULB:

¹⁸ When Yahweh raised up judges for them, Yahweh helped the judges and rescued them from the hand of their enemies all the days the judge lived. Yahweh had pity on them as they groaned because of those who oppressed them and afflicted them. ¹⁹ But when the judge died, they would turn away and do things that were even more corrupt than their fathers had done. They would go after other gods to serve them and worship them. They refused to give up any of their evil practices or their stubborn ways.

translationWords:

- Yahweh
- raise, rise, risen, arise, arose
- judge
- power, powers
- adversary, enemy
- life, live, living, alive
- oppress, oppression, oppressor
- afflict, affliction
- death, die, dead
- turn, turn away, turn back
- corrupt, corruption
- ancestor, father, forefather
- false god, foreign god, god, goddess
- serve, service
- worship
- evil, wicked, wickedness
- stiff-necked, stubborn

translationNotes:

- **When Yahweh raised up judges** - Yahweh appointing persons to be judges is spoken of as if he raised or lifted up the persons. (See: [Metaphor](#))
- **judges for them ... rescued them** - The word “them” refers to the Israelites.
- **the hand of their enemies** - Here “hand” refers to power of the enemies to hurt Israel. AT: “the power of their enemies” (See: [Metonymy](#))
- **all the days the judge lived** - “as long as the judge lived”
- **pity** - to have compassion for someone or something
- **as they groaned** - The sound made by a person who suffers is used to describe the pain of the Israelites as they suffer. AT: “as they suffered” (See: [Metonymy](#))
- **they would turn away** - The people no longer obeying Yahweh is spoken of as if they would physically turn away from Yahweh. (See: [Metaphor](#))
- **their fathers** - “their ancestors” or “their forefathers”
- **They would go after other gods to serve them and worship them** - The Israelites worshipping other gods is spoken of as if they were walking and going after other gods. AT: “They would serve and worship other gods” (See: [Metaphor](#))
- **They refused to give up any of their evil practices or their stubborn ways** - “They refused to stop doing evil things and being stubborn.” This can be stated in positive form. AT: “They continued doing evil things and being stubborn” (See: [Litotes](#))

Links:

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

Judges 2:20-23

UDB:

²⁰ So Yahweh was very angry with the Israelite people. He said, "These people have disobeyed the covenant that I made with their ancestors. They have not done what I told them to do. ²¹ So I will no longer expel the people groups that Joshua left in this land when he died. ²² I will use them to test the Israelite people to see whether they will do what I want them to do, as their ancestors did." ²³ Yahweh allowed these people groups to stay in that land for a long time after the people of Israel had come. He did not expel them by allowing Joshua and his men to defeat them.

ULB:

²⁰ The anger of Yahweh burned against Israel; he said, "Because this nation has broken the terms of my covenant that I had set in place for their fathers—because they have not listened to my voice—²¹ I will not, from now on, drive out from before them any of the nations that Joshua left when he died. ²² I will do this so that I may test Israel, whether or not they will keep the way of Yahweh and walk in it, as their fathers kept it." ²³ That is why Yahweh left those nations and did not drive them out quickly and give them into the hand of Joshua.

translationWords:

- Israel, Israelites, nation of Israel
- nation
- covenant
- ancestor, father, forefather
- voice
- cast out, drive out, throw out
- Joshua
- test
- walk

translationNotes:

- **The anger of Yahweh burned against Israel** - The anger of Yahweh is described as burning like a fire. See how you translated this phrase in 2:14. (See: [Metaphor](#))
- **this nation has broken** - Here "nation" represents the people. AT: "these people have broken" or "the Israelites have broken" (See: [Metonymy](#))
- **fathers** - Here this refers to the ancestors of a certain person or people group.
- **they have not listened to my voice** - Here "voice" represents what Yahweh said. AT: "they have not obeyed what I commanded them" or "they have not obeyed me" (See: [Metonymy](#))

- **any of the nations** - Here “nations” represents the people groups that lived in Canaan before the Israelites. (See: [Metonymy](#))
- **they will keep the way of Yahweh and walk in it** - How Yahweh wants people to live or behave is spoken of as if it were a way or road. A person obeying Yahweh is spoken of as if they were walking in his way. (See: [Metaphor](#))
- **he did not allow Joshua to conquer them** - “he did not let Joshua conquer them”
- **did not allow Joshua** - Here “Joshua” represents his army. AT: “did not allow Joshua and his army” (See: [Synecdoche](#))

Links:

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

Judges 3 General Notes

Special concepts in this chapter

The people worship false gods

Israel worshiped idols and false gods. Because of this, Yahweh allowed Aram and Moab to rule over them. In the period of Judges, when Israel sinned, they were often placed under the rule of a foreign power. (See: [false god](#), [foreign god](#), [god](#), [goddess](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Other possible translation difficulties in this chapter

“Blew a trumpet”

When Ehud “blew a trumpet,” he was calling all of the men to come help him fight. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Judges 03:01 Notes](#)

Judges 3:1-3

UDB:

¹ At that time there were still many people groups in Canaan. Yahweh left them there to test the Israelite people because many of the Israelites in Canaan had not fought in any of the previous wars. ² So Yahweh did this to teach the new generation of Israelites how to wage war. ³ This is a list of the people groups that Yahweh left there to test the Israelites: The Philistines and their five leaders, the people living in the area near the city of Sidon, the descendants of Canaan, and the Hivites who were living in the mountains of Lebanon between Mount Baal Hermon and Lebo Hamath (“the pass of Hamath”).

ULB:

3¹ Now Yahweh left these nations to test Israel, namely everyone in Israel who had not experienced any of the wars fought in Canaan. ² (He did this to teach warfare to the new generation of the Israelites who had not known it before.) ³ These are the nations: the five kings from the Philistines, all the Canaanites, the Sidonians, and the Hivites who lived in the Lebanon mountains, from Mount Baal Hermon to Hamath Pass.

translationWords:

- Yahweh
- nation
- test
- Israel, Israelites, nation of Israel
- Canaan, Canaanite
- generation
- know, knowledge, make known
- king
- Philistines
- Sidon, Sidonians
- Hivite
- Lebanon

translationNotes:

- **Now Yahweh** - Here “Now” begins a new section of the story.
- **these nations** - This refers to the people groups that the narrator will list in 3:3.
- **who had not experienced any of the wars fought in Canaan** - This can be stated in active form. AT: “who had not fought in any of the wars in Canaan” (See: [Active or Passive](#))

- **He did this to teach warfare to the new generation of the Israelites who had not known it before** - This breaks from the main storyline. The narrator gives background information about why Yahweh left some of the people groups in Canaan. AT: “Yahweh left nations among the Israelites to teach the young men who had not fought in battle before how to fight” (See: [Background Information](#))
- **the five kings** - These five kings represent their people. AT: “the five kings and their people” (See: [Synecdoche](#))
- **Mount Baal Hermon** - This is the highest mountain in Israel. (See: [How to Translate Names](#))
- **Hamath Pass** - This is the name of an area at the northern boundary of Canaan. (See: [How to Translate Names](#))

Links:

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

Judges 3:4-6

UDB:

⁴ Yahweh left these people groups there to test the Israelites, to see if they would obey his commands which he had told Moses to give them. ⁵ The Israelites lived among the people groups of the Canaanites, the Hivites, the Amorites, the Perizzites, the Hivites, and the Jebusites. ⁶ But the Israelites took the daughters of those people to be their own wives, and gave their own daughters to those men to marry them. And they worshiped the gods of those people.

ULB:

⁴ These nations were left as a means by which Yahweh would test Israel, to confirm whether they would obey the commands he gave their ancestors through Moses. ⁵ So the people of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. ⁶ Their daughters they took to be their wives, and their own daughters they gave to their sons, and they served their gods.

translationWords:

- [command, to command, commandment](#)
- [Moses](#)
- [Canaan, Canaanite](#)
- [Hittite](#)
- [Amorite](#)
- [Perizzite](#)
- [Hivite](#)
- [Jebusites, Jebus](#)

translationNotes:

- **These nations were left** - This can be stated in active form. AT: “Yahweh left these nations in Canaan” or “Yahweh allowed these nations to continue to live in Canaan” (See: [Active or Passive](#))
- **as a means** - “as a way”
- **whether they would ... gave their ancestors** - The words “they” and “their” refer to the people of Israel.
- **the commands he gave** - “the commands Yahweh gave”

Links:

- [Introduction to Judges](#)

- Judges 03 General Notes
- **Judges 03 Translation Questions**

Judges 3:7-8

UDB:

⁷ The Israelites did things that Yahweh said were very evil. They forgot about Yahweh, their God, and they started to worship the idols that represented the god Baal and the goddess Asherah. ⁸ Therefore Yahweh was very angry with Israel, and he handed them over that they might live under the power of King Cushan Rishathaim, who was king of Aram Naharaim in Mesopotamia. The people of Israel served Cushan Rishathaim for eight years.

ULB:

⁷ The people of Israel did what was evil in the sight of Yahweh and forgot Yahweh their God. They worshiped the Baals and the Asherahs. ⁸ Therefore, the anger of Yahweh was set on fire against Israel, and he sold them into the hand of Cushan Rishathaim king of Aram Naharaim. The people of Israel served Cushan Rishathaim for eight years.

translationWords:

- evil, wicked, wickedness
- Yahweh
- worship
- Baal
- Asherah, Asherah poles, Ashtoreth
- hand, right hand, to hand over
- Mesopotamia, Aram Naharaim
- serve, service
- biblical time: year

translationNotes:

- **what was evil in the sight of Yahweh** - Here “in the sight of Yahweh” represents what Yahweh considers or thinks about something. See how you translated this in [2:11](#). (See: [Metonymy](#))
- **forgot Yahweh their God** - Here “forgot” is an idiom that means “they stopped obeying.” (See: [Idiom](#))
- **the anger of Yahweh was set on fire** - Yahweh becoming very angry is spoken of as if his anger were something that could be set on fire. AT: “Yahweh became very angry” (See: [Metaphor](#))
- **sold them into the hand of Cushan Rishathaim** - Allowing the people of Israel to be conquered is spoken of as if Yahweh sold them to Cushan Rishathaim. AT: “allowed Cushan Rishathaim and his army to defeat them” (See: [Metaphor](#))

- **into the hand of Cushan Rishathaim** - Here “hand” is a metonym that represents power or control. Also, “Cushan Rishathaim” is a synecdoche that represents his army. (See: [Metonymy](#) and [Synecdoche](#))
- **Cushan Rishathaim** - This is the name of a man. (See: [How to Translate Names](#))
- **Aram Naharaim** - This is the name of a country. (See: [How to Translate Names](#))

Links:

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

Judges 3:9-11

UDB:

⁹ But when they pleaded to Yahweh to help them, he brought a leader to rescue them. He was Othniel (the son of Caleb's younger brother, Kenaz). ¹⁰ Yahweh's Spirit gave him power and insight, and he became their leader. He led an army that fought against the army of Cushan Rishathaim, and Othniel defeated them. ¹¹ After that, for forty years there was peace in the land, until Othniel died.

ULB:

⁹ When the people of Israel called out to Yahweh, Yahweh raised up someone who would come to help the people of Israel, and who would rescue them: Othniel son of Kenaz (Caleb's younger brother). ¹⁰ Yahweh's Spirit empowered him, and he judged Israel and he went out to war. Yahweh gave him victory over Cushan Rishathaim king of Aram. The hand of Othniel defeated Cushan Rishathaim. ¹¹ The land had peace for forty years. Then Othniel son of Kenaz died.

translationWords:

- call, calling, called, call out
- Caleb
- Holy Spirit, Spirit of God, Spirit of the Lord
- judge
- Aram, Aramean, Aramaic
- power, powers
- biblical time: year

translationNotes:

- **Yahweh raised up someone** - Yahweh appointing someone to do a special work for him is spoken of as if Yahweh raised or lifted up the person. (See: [Metaphor](#))
- **Othniel ... Kenaz** - Translate these names the same way you did in [1:13](#).
- **empowered him** - This phrase means that Yahweh helped Othniel to have and develop the qualities he needed to be a great leader.
- **he judged Israel** - Here "judged" means he led the people of Israel.
- **he went out to war** - Here "he" refers to Othniel who represents the army of Israel. AT: "Othniel and the Israelite soldiers went to fight against the army of Cushan Rishathaim" (See: [Synecdoche](#))
- **Yahweh gave him victory over Cushan Rishathaim king of Aram** - Here "Cushan Rishathaim" represents his army. AT: "Yahweh helped the Israelite army defeat the army of Cushan Rishathaim king of Aram" (See: [Synecdoche](#))

- **The hand of Othniel** - Here “hand” is a metonym for army. AT: “The army of Othniel” (See: [Metonymy](#))
- **The land had peace** - “The land” is used to refer to the people who lived in the land. AT: “The people lived peacefully” (See: [Metonymy](#))
- **forty years** - “40 years” (See: [Numbers](#))

Links:

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

Judges 3:12-14

UDB:

¹² After that, the Israelites again did things that Yahweh had forbidden them to do, things that were very evil. Yahweh made the army of King Eglon, who ruled the land of Moab, much stronger so that he could defeat the Israelites. ¹³ Eglon persuaded the leaders of the Ammonites and the Amalekites to join their armies with his army to attack Israel. They captured Jericho, which was called “The City of Palm Trees.” ¹⁴ Then King Eglon ruled the Israelites for eighteen years.

ULB:

¹² After that, the Israelites again did what was evil in the sight of Yahweh, and Yahweh gave strength to Eglon king of Moab to overpower the Israelites. ¹³ Eglon joined with the Ammonites and the Amalekites and they went and defeated Israel, and they took possession of the City of Palms. ¹⁴ The people of Israel served Eglon the king of Moab for eighteen years.

translationWords:

- people group, peoples, the people, a people
- Israel, Israelites, nation of Israel
- Yahweh
- evil, wicked, wickedness
- king
- Moab, Moabite, Moabites
- Ammon, Ammonites, Ammonites
- Amalek, Amalekite
- possess, possession
- palm
- serve, service

translationNotes:

- **what was evil in the sight of Yahweh** - Here “in the sight of Yahweh” represents what Yahweh considers or thinks about something. See how you translated this in [2:11](#). (See: [Metonymy](#))
- **Yahweh gave strength to Eglon king of Moab** - The abstract noun “strength” can be stated as an adjective. AT: “Yahweh made Eglon king of Moab strong” (See: [Abstract Nouns](#))
- **to Eglon king of Moab to overpower the Israelites** - Here “Eglon king of Moab” represents his army. AT: “to Eglon king of Moab and his soldiers as they attacked the Israelite army” (See: [Synecdoche](#))
- **Eglon** - This is the name of a king. (See: [How to Translate Names](#))

- **the City of Palms** - This is another name for the city of Jericho. See how you translated this in [1:16](#).
- **eighteen years** - “18 years” (See: [Numbers](#))

Links:

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

Judges 3:15

UDB:

¹⁵ But then the Israelites again pleaded to Yahweh to help them. So he brought another leader to rescue them. He was Ehud son of Gera, a left-handed man from the descendants of Benjamin. The Israelites sent him to King Eglon to give him the money he required every year so he would not attack them.

ULB:

¹⁵ When the people of Israel called out to Yahweh, Yahweh raised up someone who would help them, Ehud son of Gera, a Benjamite, a left-handed man. The people of Israel sent him, with their tribute payment, to Eglon king of Moab.

translationWords:

- [people group, peoples, the people, a people](#)
- [Israel, Israelites, nation of Israel](#)
- [call, calling, called, call out](#)
- [Yahweh](#)
- [raise, rise, risen, arise, arose](#)
- [Benjamin](#)
- [send, send out, sent](#)
- [tribute](#)
- [Moab, Moabite, Moabites](#)

translationNotes:

- **called out to Yahweh** - Here this means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- **raised up someone** - Yahweh appointing someone to do a special service for him is spoken of as if he raised or lifted up the person. (See: [Metaphor](#))
- **Ehud ... Gera** - These are names of men. (See: [How to Translate Names](#))
- **left-handed** - Ehud was better able to hold a sword with his left hand.

Links:

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

Judges 3:16-18

UDB:

¹⁶ Ehud had with him a short double-edged sword, one-half meter in length. He hid it under his clothes by strapping the sword to his right thigh. ¹⁷ He gave the money to King Eglon, who was a very fat man. ¹⁸ Then Ehud started to go back home with the men who had carried the money.

ULB:

¹⁶ Ehud made himself a sword that had two edges, one cubit in length; he strapped it on under his clothing on his right thigh. ¹⁷ He gave the tribute payment to King Eglon of Moab. (Now Eglon was a very fat man.) ¹⁸ After Ehud had presented the tribute payment, he left with those who had carried it in.

translationWords:

- [sword](#)
- [tribute](#)
- [king](#)
- [Moab, Moabite, Moabites](#)

translationNotes:

- **one cubit** - If it is necessary to use a modern measurement of length, here are two ways of doing it. AT: “46 centimeters” or “about one half meter” (UDB) (See: [Biblical Distance](#))
- **he strapped it on under his clothing on his right thigh** - “he tied it to his right thigh under his clothing”
- **thigh** - “upper leg”
- **Now Eglon was a very fat man** - Here “Now” is used here to mark a break in the main storyline. Here the narrator tells background information about Eglon. (See: [Background Information](#))

Links:

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

Judges 3:19-20

UDB:

¹⁹ When they arrived at the stone quarries near Gilgal, he told the other men to go on, but he himself turned around and went back to the king of Moab. When he arrived at the palace, he said to the king, “Your majesty, I have a secret message for you.” So the king told all his servants to be quiet, and he sent them out of the room.

²⁰ Then, as Eglon was sitting alone in the upstairs room of his summer palace, Ehud came close to him and said, “I have a message for you from God.” Just then the king got up from his chair.

ULB:

¹⁹ As for Ehud himself, however, when he reached the place where the carved images were made near Gilgal, he turned and went back, and he said, “I have a secret message for you, my king.” Eglon said, “Silence!” So all those serving him left the room. ²⁰ Ehud came to him. The king was sitting by himself, alone in the coolness of the upper room. Ehud said, “I have a message from God for you.” The king got up out of his seat.

translationWords:

- [image, carved image, carved figure, cast metal figure](#)
- [Gilgal](#)
- [king](#)
- [serve, service](#)
- [God](#)

translationNotes:

- **when he reached the place where the carved images were made near Gilgal** - This can be stated in active form. AT: “when he arrived at the place near Gilgal where people made carved images” (See: [Active or Passive](#))
- **in the coolness of the upper room** - This is a room above the lower level that was used for rest and to remain cool during the hot part of the day.
- **The king got up out of his seat** - Standing up was a sign of honoring God will listening to his message. (See: [Symbolic Action](#))

Links:

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

Judges 3:21-23

UDB:

²¹ As the king got up, Ehud reached with his left hand and pulled the dagger from his right thigh, and plunged it into the king's belly. ²² He thrust it in so far that the handle went into the king's belly, and the blade came out the king's back. Ehud did not pull the dagger out. He left it there, with the handle buried in the king's fat. ²³ Then Ehud left the room. He went out to the porch. He shut the doors to the room and locked them.

ULB:

²¹ Ehud reached with his left hand and took the sword from his right thigh, and he stabbed it into the king's body. ²² The hilt of the sword also went into him following the blade. The tip of the sword came out of his back and the fat closed over it, for Ehud did not pull the sword out of his belly. ²³ Then Ehud went out on the porch and closed the doors of the upper room behind him and locked them.

translationWords:

- [sword](#)

translationNotes:

- **The tip of the sword came out of his back** - "The sharp end of the sword came out of his back"
- **porch** - an outside room with low walls and a roof covering

Links:

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

Judges 3:24-25

UDB:

²⁴ After he had gone, his servants came back, but they saw that the doors of the room were locked. They said, “The king must be defecating in the inner room.” ²⁵ So they waited, but when the king did not open the doors of the room, after a while they were worried. They got a key and unlocked the doors. And they saw that their king was lying on the floor, dead.

ULB:

²⁴ After Ehud had gone, the king’s servants came; they saw that the doors of the upper room were locked, so they thought, “Surely he is relieving himself in the coolness of the upper room.” ²⁵ They were growing more concerned until they felt they were neglecting their duty when the king still did not open the doors to the upper room. So they took the key and opened them, and there lay their master, fallen to the floor, dead.

translationWords:

- [king](#)
- [servant, slave, slavery](#)
- [lord, master, sir](#)
- [death, die, dead](#)

translationNotes:

- **Surely he is relieving himself** - This is a polite way to speak about a person having a bowel movement (defecating) or urinating. (See: [Euphemism](#))
- **until they felt they were neglecting their duty** - They waited until they became worried that something was wrong and it was their duty to open the doors to their king’s private room.
- **took the key and opened them** - “took the key and opened the doors”

Links:

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

Judges 3:26-27

UDB:

²⁶ Meanwhile, Ehud escaped. He passed by the stone quarries and arrived at Seirah, in the hill country where the descendants of Ephraim lived. ²⁷ There he blew a trumpet to tell everyone that the people should join him to fight the people of Moab. So the Israelites went with him from the hills. They went down toward the Jordan River, with Ehud leading them.

ULB:

²⁶ While the servants were waiting, wondering what they should do, Ehud escaped and passed beyond the place where there were carved images of idols, and so he escaped to Seirah. ²⁷ When he arrived, he blew a trumpet in the hill country of Ephraim. Then the people of Israel went down with him from the hills, and he was leading them.

translationWords:

- [image, carved image, carved figure, cast metal figure](#)
- [idol, idolatrous](#)
- [trumpet](#)
- [Ephraim](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **While the servants were waiting ... Ehud escaped** - This tells what happened before the servants opened the doors to the upper room and found the king dead. AT: “Meanwhile, as the servants were still waiting outside of the upper room ... Ehud escaped” (See: [Order of Events](#))
- **Seirah** - This is the name of a city. (See: [How to Translate Names](#))
- **When he arrived** - This could be made clearer. AT: “When he arrived in Seirah” (See: [Ellipsis](#))

Links:

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

Judges 3:28-30

UDB:

²⁸ He said to the men, “Yahweh is going to allow us to defeat your enemies, the people of Moab. So follow me!” So they followed him down to the river, and they stationed some of their men at the place where people can walk across the river, in order that they could kill any people from Moab who tried to cross the river to escape. ²⁹ At that time, the Israelites killed about ten thousand people from Moab. They were all strong and capable men, but not one of them escaped. ³⁰ On that day, the Israelites conquered the people of Moab. Then there was peace in their land for eighty years.

ULB:

²⁸ He said to them, “Follow me, for Yahweh is about to defeat your enemies, the Moabites.” They followed him and they captured the fords of the Jordan across from the Moabites, and they did not allow anyone to cross the river. ²⁹ At that time they killed about ten thousand men of Moab, and all were strong and capable men. Not one escaped. ³⁰ So that day Moab was subdued by the strength of Israel, and the land had rest for eighty years.

translationWords:

- Yahweh
- adversary, enemy
- Moab, Moabite, Moabites
- Jordan River
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - Ehud speaks to the people of Israel in Ephraim.
- **for Yahweh is about to defeat your enemies** - Yahweh helping the Israelites to defeat their enemies is spoken of as if Yahweh were a warrior who would fight and defeat their enemies. (See: [Metaphor](#))
- **captured the fords** - “gained control of the fords”
- **fords** - the areas of a river where it is shallow and easy to walk across to the other side
- **did not allow anyone to cross** - “did not let anyone cross”
- **ten thousand men** - “10,000 men” (See: [Numbers](#))
- **capable men** - “able men” or “men able to fight well”
- **Moab was subdued by the strength of Israel** - This can be stated in active form. AT: “the Israelite army defeated the Moabites” (See: [Active or Passive](#))
- **the strength of Israel** - Here “strength” represents the Israelite army. (See: [Metonymy](#))

- **the land had rest** - Here “land” represents the people. AT: “the Israelites lived peacefully” (See: [Metonymy](#))
- **eighty years** - “80 years” (See: [Numbers](#))

Links:

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

Judges 3:31

UDB:

³¹ After Ehud died, Shamgar became their leader. He rescued the Israelites from the Philistines. In one battle he killed six hundred Philistines with an ox goad.

ULB:

³¹ After Ehud the next judge was Shamgar son of Anath who killed 600 men of the Philistines with a stick used to goad the cattle. He also delivered Israel from danger.

translationWords:

- [judge](#)
- [Philistines](#)
- [deliver, deliverer, deliverance](#)

translationNotes:

- **judge** - God appointed judges to lead the people of Israel in times of trouble after they entered the Promised Land and before they had kings. Often judges rescued the Israelites from their enemies.
- **Shamgar** - The name of a man. (See: [How to Translate Names](#))
- **Anath** - The name of a man. (See: [How to Translate Names](#))
- **goad** - “move” or “direct”
- **He also delivered Israel from danger** - The word “danger” refers to enemies that tried to harm the people of Israel. AT: “He also delivered the people of Israel from their enemies” (See: [Metonymy](#))

Links:

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

Judges 4 General Notes

Structure and formatting

Chapters 4 and 5 form one section about Barak and Deborah.

Special concepts in this chapter

Barak's leadership

At this time, it was very unusual for a woman to be a leader, especially a military leader. Barak lacked the strength to go into battle without Deborah. This indicates that Barak was a poor leader. If a woman won the battle for him, it would have brought Barak shame. It also indicates that Deborah was very well respected. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Judges 04:01 Notes](#)

Judges 4:1-3

UDB:

¹ After Ehud died, the Israelites did not obey Yahweh and they did evil things, and Yahweh saw what they were doing. ² So he allowed the army of Jabin, one of the kings in the region of Canaan, who ruled in the city of Hazor, to conquer the Israelites. The commander of his army was Sisera, who lived in Harosheth (where many of those who were not Israelites lived). ³ Sisera's army had nine hundred chariots made out of iron. For twenty years he cruelly oppressed the Israelites. Then they pleaded to Yahweh to help them.

ULB:

⁴ ¹ After Ehud died, the people of Israel once again did what was evil in the sight of Yahweh. ² Yahweh sold them into the hand of Jabin king of Canaan who reigned in Hazor. The commander of his army was named Sisera, and he lived in Harosheth of the Gentiles. ³ The people of Israel called out to Yahweh for help, because Sisera had nine hundred iron chariots and he oppressed the people of Israel with force for twenty years.

translationWords:

- death, die, dead
- Israel, Israelites, nation of Israel
- disobey, disobedient, disobedience
- Yahweh
- evil, wicked, wickedness
- hand, right hand, to hand over
- power, powers
- king
- Canaan, Canaanite
- reign
- commander, command
- Gentile
- call, calling, called, call out
- chariot
- oppress, oppression, oppressor
- biblical time: year

translationNotes:

- **Ehud** - Translate this name the same way you did in **3:15**.

- **what was evil in the sight of Yahweh** - Here “in the sight of Yahweh” represents what Yahweh considers or thinks about something. See how you translated this in [2:11](#). (See: [Metonymy](#))
- **Yahweh sold them into the hand of Jabin king of Canaan** - Here “hand” refers to Jabin’s power over Israel. Yahweh’s decision to give Jabin power over them is spoken of as if Yahweh had sold them to Jabin. AT: “Yahweh allowed them to be defeated by the power of Jabin king of Canaan” (See: [Metonymy](#) and [Metaphor](#))
- **Jabin ... Sisera** - These are the names of men (See: [How to Translate Names](#))
- **Hazor ... Harosheth** - These are the names of cities or places (See: [How to Translate Names](#))
- **nine hundred iron chariots** - “900 iron chariots” (See: [Numbers](#))
- **twenty years** - “20 years”

Links:

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

Judges 4:4-5

UDB:

⁴ Now Deborah, a woman who proclaimed the word of Yahweh (who was the wife of Lappidoth), was a leading judge in Israel at that time. ⁵ She would sit under her palm tree (they called it the “palm of Deborah”) at a place between Ramah and Bethel, in the hill country where the descendants of Ephraim lived, and people would come to her and ask her to settle their legal disputes. She would determine what was right and fair.

ULB:

⁴ Now Deborah, a prophetess (the wife of Lappidoth), was a leading judge in Israel at that time. ⁵ She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the people of Israel came to her to settle their disputes.

translationWords:

- prophet, prophecy, prophesy, seer, prophetess
- judge
- Israel, Israelites, nation of Israel
- palm
- Ramah
- Bethel
- Ephraim
- people group, peoples, the people, a people

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. Here the narrator tells background information about Deborah. (See: [Background Information](#))
- **Deborah** - This is the name of a woman (See: [How to Translate Names](#))
- **Lappidoth** - This is the name of a man (See: [How to Translate Names](#))
- **judge** - God appointed judges to lead the Israelites in times of trouble. Often the judges rescued them from their enemies.
- **palm of Deborah** - This tree was named after Deborah.

Links:

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

Judges 4:6-7

UDB:

⁶ One day she sent for Barak son of Abinoam and called him to come to her. He was from Kedesh (in the area where the descendants of Naphtali lived). She said to him, "This is what Yahweh, the God we worship, is commanding you to do: 'Take ten thousand men with you, some from Naphtali and some of Zebulun, and gather all your men together at Mount Tabor. ⁷ Yahweh will make me able to persuade Sisera, the commander of Jabin's army, to come with his chariots and his army, to the Kishon River, a few miles away. I will enable your men to defeat them there.'"

ULB:

⁶ She sent for Barak son of Abinoam from Kedesh in Naphtali. She said to him, "Yahweh, the God of Israel, commands you, 'Go to Mount Tabor, and take with you ten thousand men from Naphtali and Zebulun. ⁷ I will draw out Sisera, the commander of Jabin's army, to meet you by the river Kishon, with his chariots and his army, and I will give you victory over him.'"

translationWords:

- Kedesh
- Naphtali
- Yahweh
- God
- Israel, Israelites, nation of Israel
- command, to command, commandment
- Zebulun
- commander, command
- chariot

translationNotes:

- **General Information:** - The writer of Judges refers to men, a city, a mountain, and a river by their names. (See: [How to Translate Names](#))
- **Barak ... Abinoam** - These are the names of men. (See: [How to Translate Names](#))
- **Mount Tabor** - This is the name of a mountain. (See: [How to Translate Names](#))
- **ten thousand men** - "10,000 men" (See: [Numbers](#))
- **I will draw out** - Here "I" refers to God.
- **draw out Sisera** - Here "Sisera" represents his army. AT: "draw out Sisera and his army" (See: [Synecdoche](#))
- **draw out** - to cause people to come away from a safe location
- **Sisera ... Jabin** - Translate these names the same way you did in [4:2](#).

- **Kishon** - This is the name of a river. (See: [How to Translate Names](#))

Links:

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

Judges 4:8-9

UDB:

⁸ Barak replied, “I will go only if you go with me. If you will not go with me, I will not go.”

⁹ She replied, “Indeed I will go with you. But because that is what you have decided to do, Yahweh will enable a woman to defeat Sisera, and the result will be that no one will honor you for doing that.” So Deborah went with Barak to Kedesh.

ULB:

⁸ Barak said to her, “If you go with me, I will go, but if you do not go with me, I will not go.” ⁹ She said, “I will certainly go with you. However, the road on which you are going will not lead to your honor, for Yahweh will sell Sisera into the hand of a woman.” Then Deborah got up and went with Barak to Kedesh.

translationWords:

- [honor, to honor](#)
- [Yahweh](#)
- [Kedesh](#)

translationNotes:

- **General Information:** - Barak has a discussion with Deborah.
- **Barak** - Translate this name the same way you did in [4:6](#).
- **the road on which you are going will not lead to your honor** - The choice Barak makes is spoken of as if Barak were choosing a road on which to travel. And, “honor” is spoken of as if it were a destination to which one travels. AT: “no one will honor you for what you do” (See: [Metaphor](#))
- **for Yahweh will sell Sisera into the hand of a woman** - Here “hand” refers to her power to kill him. AT: “for Yahweh will cause a woman to defeat Sisera” (See: [Metonymy](#))
- **Sisera** - Translate this name the same you did in [4:2](#).
- **Deborah** - Translate this name the same way you did in [4:4](#).

Links:

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

Judges 4:10**UDB:**

¹⁰ There he summoned men from Zebulun and Naphtali. Ten thousand men came to him, and then they went together with Deborah to Mount Tabor.

ULB:

¹⁰ Barak called for the men of Zebulun and Naphtali to come together at Kedesh. Ten thousand men followed him, and Deborah went along with him.

translationWords:

- [Zebulun](#)
- [Naphtali](#)
- [Kedesh](#)

translationNotes:

- **Ten thousand men** - “10,000 men” (See: [Numbers](#))

Links:

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

Judges 4:11

UDB:

¹¹ At that time Heber (the Kenite) had moved away from the Kenites with his wife Jael, and set up his tent near the big oak tree at Zaananim, near Kedesh. (Heber was a descendant of Moses' father-in-law Hobab.)

ULB:

¹¹ Now Heber (the Kenite) had separated himself from the Kenites—they were the descendants of Hobab (Moses' father-in-law)—and he pitched his tent by the oak in Zaananim near Kedesh.

translationWords:

- descendant, descended from
- Moses
- tent
- oak
- Kedesh

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. Here the narrator tells background information about Heber the Kenite. (See: [Background Information](#))
- **Heber ... Hobab** - These are the names of men. (See: [How to Translate Names](#))
- **Kenite** - Translate this the same way you did in [1:16](#)
- **Moses' father-in-law** - “the father of Moses' wife”
- **Zaananim** - This is the name of a city. (See: [How to Translate Names](#))

Links:

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

Judges 4:12-13

UDB:

¹² Someone told Sisera that Barak son of Abinoam had gone up on Mount Tabor with an army. ¹³ Sisera gathered his troops with their nine hundred chariots, and they marched from Harosheth (where the non-Israelites lived) to the Kishon River.

ULB:

¹² When they told Sisera that Barak son of Abinoam had gone up to Mount Tabor, ¹³ Sisera called out all his chariots, nine hundred iron chariots, and all the soldiers who were with him, from Harosheth of the Gentiles to the Kishon River.

translationWords:

- [chariot](#)
- [Gentile](#)

translationNotes:

- **When they told Sisera** - Here “they” does not identify anyone specifically. AT: “When someone told Sisera”
- **Sisera** - Translate this name the same way you did [4:2](#).
- **Barak ... Abinoam ... Mount Tabor** - Translate these words the same way you did [4:6](#).
- **Sisera called out all his chariots** - Here “chariots” represents the soldiers who drove the chariots. (See: [Metonymy](#))
- **nine hundred iron chariots** - “900 iron chariots” (See: [Numbers](#))
- **Harosheth** - Translate this the same way you did in [4:2](#).
- **Kishon River** - Translate this the same way you did in [4:7](#).

Links:

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

Judges 4:14

UDB:

¹⁴ Then Deborah said to Barak, “Get going! This is the day that Yahweh will enable your army to defeat the army of Sisera. Yahweh is going ahead of you!” So Barak led his men as they descended from Mount Tabor.

ULB:

¹⁴ Deborah said to Barak, “Go! For this is the day in which Yahweh has given you victory over Sisera. Is not Yahweh leading you?” So Barak went down from Mount Tabor with ten thousand men following him.

translationWords:

- [Yahweh](#)

translationNotes:

- **Yahweh has given you victory** - Because Deborah is certain of victory, she speaks as if Barak had already won the battle. AT: “Yahweh will give you victory” (See: [Predictive Past](#))
- **Is not Yahweh leading you?** - Deborah asks this question to remind Barak that they fight on the side of Yahweh. AT: “Remember, Yahweh is leading you.” (See: [Rhetorical Question](#))
- **with ten thousand** - “with 10,000” (See: [Numbers](#))

Links:

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

Judges 4:15-16

UDB:

¹⁵ As they advanced, Yahweh caused Sisera and all his chariots and his army to have great difficulty maneuvering around. So Sisera jumped down from his chariot and ran away. ¹⁶ But Barak and his men pursued the other chariots and the enemy soldiers as far as Harosheth (where the non-Israelites lived). They killed all of the men in Sisera's army. Not one man survived.

ULB:

¹⁵ Yahweh made Sisera's army confused, all his chariots, and all his army. Barak's men attacked them and Sisera got down from his chariot and ran away on foot. ¹⁶ But Barak pursued the chariots and the army to Harosheth of the Gentiles, and the whole army of Sisera was killed by the edge of the sword, and not a man survived.

translationWords:

- [Yahweh](#)
- [chariot](#)
- [Gentile](#)
- [sword](#)

translationNotes:

- **Yahweh made Sisera's army confused** - "Yahweh made Sisera's unable to think clearly" or "Yahweh made Sisera's army panic"
- **all his chariots** - Here "chariots" represents the soldiers driving the chariots. (See: [Metonymy](#))
- **Barak pursued** - Here "Barak" represents his army. AT: "Barak and his soldiers chased" (See: [Synecdoche](#))
- **Harosheth** - Translate this the same way you did in [4:2](#).
- **the whole army of Sisera was killed by the edge of the sword** - Here "sword" represents the swords and other weapons that the soldiers used in battle. This can be stated in active form. AT: "Barak and his soldiers killed Sisera's whole army with their swords" (See: [Synecdoche](#) and [Active or Passive](#))

Links:

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

Judges 4:17-18**UDB:**

¹⁷ But Sisera ran to Jael's tent. He did that because Sisera's master, Jabin of the city of Hazor, was a good friend of her husband Heber.

¹⁸ Jael went out to greet Sisera. She said to him, "Sir, come into my tent! Do not be afraid!" So he went into the tent and lay down, and she covered him with a blanket.

ULB:

¹⁷ But Sisera ran away on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor, and the house of Heber the Kenite. ¹⁸ Jael went out to meet Sisera and said to him, "Turn aside, my master; turn aside to me and do not be afraid." So he turned aside to her and came into her tent, and she covered him with a blanket.

translationWords:

- tent
- peace, peaceful
- king
- house
- turn, turn away, turn back
- lord, master, sir
- fear, afraid, fear of Yahweh

translationNotes:

- **Sisera ... Jabin ... Hazor** - Translate these names the same way you did in [4:2](#).
- **ran away on foot** - This is an idiom that means he was walking rather than riding a horse or in a chariot. (See: [Idiom](#))
- **Jael** - This is the name of a woman. (See: [How to Translate Names](#))
- **Heber** - Translate this the same way you did in [4:11](#).
- **Kenite** - Translate this the same way you did in [1:16](#).
- **the house of Heber the Kenite** - Here "house" represents a family. AT: "the family of heber the Kenite" (See: [Metonymy](#))
- **Turn aside** - This means to change course during a journey in order to rest. AT: "Come here" (See: [Assumed Knowledge and Implicit Information](#))
- **blanket** - a large covering for the body to sleep under for warmth, made of wool or animal skins

Links:

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

Judges 4:19-20**UDB:**

¹⁹ He said to her, “I am thirsty; can you give me some water?” So she opened a leather container of milk, and gave him a drink. Then she covered him with a blanket again.

²⁰ He said to her, “Stand in the entrance of the tent. If someone comes and asks, ‘Is anyone else here?’, say ‘No’.”

ULB:

¹⁹ He said to her, “Please give me a little water to drink, for I am thirsty.” She opened a leather bag of milk and gave him drink, and then she covered him up again. ²⁰ He said to her, “Stand at the opening of the tent. If someone comes and asks you, ‘Is anyone here?’, say ‘No’.”

translationWords:

- [tent](#)

translationNotes:

- **He said to her** - “Sisera said to Jael”

Links:

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

Judges 4:21-22

UDB:

²¹ Sisera was very exhausted, so he soon was asleep. While he was sleeping, Jael crept quietly to him, holding a hammer and a tent peg. She pounded the peg through his skull, and she hammered the peg all the way through his head and it stuck into the ground, and he died.

²² When Barak came to Jael's tent to look for Sisera, she went out to greet him. She said, "Come in, and I will show you the man you are searching for!" So he followed her into the tent, and he saw Sisera lying there, dead, with the tent peg still piercing through his head.

ULB:

²¹ Then Jael (the wife of Heber) took a tent peg and a hammer in her hand and went in secretly to him, for he was in a deep sleep, and she hammered the tent peg into the side of his head and it pierced through him and went down into the ground, and he died. ²² As Barak was pursuing Sisera, Jael went out to meet him and said to him, "Come, I will show you the man you are looking for." So he went in with her, and there lay Sisera dead, with the tent peg in the side of his head.

translationWords:

- [tent](#)
- [sleep, asleep, fall asleep](#)
- [death, die, dead](#)

translationNotes:

- **tent peg** - a pointed piece of wood or metal, like a large nail, that is hammered into the ground to hold down a corner of a tent
- **hammer** - a heavy tool made of wood used to hit a tent peg into the ground
- **a deep sleep** - Like a person in a deep hole cannot easily climb out, a person in a deep sleep cannot easily wake up. (See: [Metaphor](#))
- **it pierced** - "it made a hole"
- **Barak was pursuing** - "Barak was chasing" or "Barak was following after"

Links:

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

Judges 4:23-24

UDB:

²³ On that day God enabled the Israelites to defeat the army of Jabin, one of the kings of the Canaanites. ²⁴ The Israelites became stronger and stronger, and they destroyed Jabin and his army.

ULB:

²³ So on that day God defeated Jabin, the king of Canaan, before the people of Israel. ²⁴ The might of the people of Israel grew stronger and stronger against Jabin the king of Canaan, until they destroyed him.

translationWords:

- [God](#)
- [king](#)
- [Canaan, Canaanite](#)
- [Israel, Israelites, nation of Israel](#)
- [mighty, might](#)

translationNotes:

- **God defeated Jabin, the king of Canaan, before the people of Israel** - God causing the Israelites to defeat Jabin and his army is spoken of as is God himself defeated Jabin as the people of Israel watched. (See: [Metaphor](#))
- **The might** - “The military power” (See: [Metonymy](#))
- **they destroyed him** - Here “him” refers to Jabin who represents his army. AT: “they destroyed Jabin and his army” (See: [Synecdoche](#))

Links:

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

Judges 5 General Notes

Structure and formatting

The account of Deborah and Barak continues in this chapter.

Some translations prefer to set apart quotations, prayers or songs. The ULB and many other English translations indent the lines of chapter 5, which is a song.

Other possible translation difficulties in this chapter

The flood

God caused rain and flooding to bog down Jaban's chariots making them vulnerable to soldiers on foot, even though it is not said. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Judges 05:01 Notes](#)

Judges 5:1-2**UDB:**

¹ On that day, Deborah and Barak (the son of Abinoam) sang this song:

² ”When the leaders of the Israelite people really lead them, and the people willingly follow them, it is time to praise Yahweh!

ULB:

5 ¹ On that day Deborah and Barak son of Abinoam sang this song:

² ”When the leaders take the lead in Israel,
when the people gladly volunteer for war—
we praise Yahweh!

translationWords:

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

translationNotes:

- **On that day** - The full meaning of this statement can be made explicit. AT: “On the day the Israelites defeated the army of King Jabin” (See: [Assumed Knowledge and Implicit Information](#))
- **Deborah** - Translate this name as you did in [4:4](#).
- **Barak ... Abinoam** - Translate these names as you did in [4:6](#).
- **when the people gladly volunteer for war** - “when the men agree to fight in battle”

Links:

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

Judges 5:3-4**UDB:**

³ Listen, you kings! Pay attention, you leaders!

I will sing to Yahweh. With this song I will praise Yahweh, the God of Israel.

⁴ O Yahweh, when you came from Seir, when you marched from that land, also known as Edom,

the earth shook,
and rain poured down from the skies.

ULB:

³ Listen, you kings! Pay attention, you leaders!

I, I will sing to Yahweh;

I will sing praises to Yahweh, the God of Israel.

⁴ Yahweh, when you went out from Seir,

when you marched from Edom,

the earth shook, and the skies also trembled;

also the clouds poured down water.

translationWords:

- king
- God
- Edom, Edomite, Idumea
- heaven, sky, heavens, heavenly

translationNotes:

- **General Information:** - Deborah and Barak's song continues using poetry. (See: [Poetry](#))
- **Listen, you kings! Pay attention, you leaders** - Deborah and Barak speak to the kings and leaders as if they were there listening to the song. (See: [Apostrophe](#))

- **you kings ... you leaders** - This refers to kings and leaders in general, not to specific kings or leaders.
- **when you went out from Seir, when you marched from Edom** - This refers to the time when the Israelites left Edom to start conquering the people in Canaan. Yahweh empowering his people to defeat the people of Canaan is spoken of as if he were a warrior leading the Israelite army. (See: [Metaphor](#))
- **Seir** - Seir is a mountain on the border of the land of Israel and Edom. (See: [How to Translate Names](#))
- **the earth shook, and the skies also trembled; also the clouds poured down water** - Possible meanings are 1) this is poetic language that emphasizes Yahweh's power by describing it as causing earthquakes and storms or 2) the people of Canaan being terrified as the Israelites were about to attack them is spoken of as if the earth and sky were shaking. (See: [Metaphor](#))

Links:

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

Judges 5:5-6**UDB:**

⁵ The mountains shook when you came,
just like Mount Sinai shook when you appeared there,
because you are Yahweh,
the God of Israel.

⁶ When Shamgar was our leader and in the days of Jael,
we were afraid to walk on the main roads;
instead, caravans of travelers walked on winding, less traveled
roads
to avoid being molested.

ULB:

⁵ The mountains quaked before the face of Yahweh;
even Mount Sinai quaked before the face of Yahweh, the God of Israel.

⁶ In the days of Shamgar (son of Anath),
in the days of Jael, the main roads were abandoned,
and those who walked only used the winding paths.

translationWords:

- **Yahweh**
- **Sinai, Mount Sinai**

translationNotes:

* **General Information:** - Deborah and Barak's song continues using poetry. (See: **Poetry**)

- **The mountains quaked** - This probably refers to earthquakes and gives the impression that the mountains quaked because they were very afraid of Yahweh. AT: "The mountains trembled in fear" (See: **Personification** and **Assumed Knowledge and Implicit Information**)

- **before the face of Yahweh** - Here “face” refers Yahweh’s presence. AT: “in the presence of Yahweh” (See: [Metonymy](#))
- **even Mount Sinai quaked** - When Moses and Israel were at Mount Sinai, it quaked. AT: “long ago, even Mount Sinai quaked” (See: [Assumed Knowledge and Implicit Information](#))
- **In the days of** - Here “days” represents a longer period of time. AT: “During the lifetime of” (See: [Metonymy](#))
- **Shamgar ... Anath ... Jael** - These are the names of people. See how you translated Shamgar and Anath in [3:31](#) and Jael in [4:18](#). (See: [How to Translate Names](#))
- **son of Anath** - Shamgar’s father is mentioned to help identify Shamgar and when he lived. (See: [Background Information](#))
- **the main roads were abandoned** - This can be stated in active form and you can make explicit why the roads were abandoned AT: “people stopped using the main roads; because they were afraid of Israel’s enemies” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))
- **the winding paths** - This refers to smaller roads that fewer people traveled on.

Links:

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

Judges 5:7-8**UDB:**

⁷ There were few warriors willing to fight in Israel

until I, Deborah, became their leader.

I became like a mother to the Israelite people. ⁸ When the Israelite people abandoned Yahweh and chose new gods,

enemies attacked the gates of the cities,

and then they took away the shields and spears from forty thousand Israelite soldiers.

Not one was left with a metal weapon.

ULB:

⁷ There were few warriors in Israel,

until I, Deborah, took command—

a mother took command in Israel!

⁸ When they chose new gods,

there was fighting at the city gates

and yet there were no shields or spears seen

among forty thousand in Israel.

translationWords:

- Israel, Israelites, nation of Israel
- false god, foreign god, god, goddess
- gate, gate bar
- shield
- spear

translationNotes:

- **a mother took command in Israel** - This speaks of Deborah's leadership as if she were the mother of the Israelites. AT: "I took care of the Israelites like a mother takes care of her children" (See: [Metaphor](#))
- **they chose new gods** - The full meaning of this statement can be made explicit. AT: "the people of Israel worshiped new gods" (See: [Assumed Knowledge and Implicit Information](#))

- **there was fighting at the city gates** - Here “gates” represents the entire city. The full meaning of this statement can be made explicit. AT: “enemies attacked the people within the Israelite cities” (See: [Synecdoche](#) and [Assumed Knowledge and Implicit Information](#))
- **there were no shields or spears seen among forty thousand in Israel** - This statement is probably an exaggeration about how few weapons the Israelites had. AT: “few weapons for battle remained in Israel” (See: [Hyperbole](#))
- **forty thousand in Israel** - “40,000 in Israel” (See: [Numbers](#))

Links:

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

Judges 5:9-10**UDB:**

⁹ I am thankful for the leaders and soldiers who volunteered to fight.

I praise you, Yahweh, for them!

¹⁰ You wealthy people who ride on donkeys,
sitting on nice padded saddles,
and you people who just walk on the road,
think about all this!

ULB:

⁹ My heart goes out to the commanders of Israel,
along with the people who gladly volunteered—
we bless Yahweh for them!

¹⁰ Think about this—you who ride on white donkeys
sitting on rugs for saddles,
and you who walk along the road.

translationWords:

- heart
- commander, command
- Israel, Israelites, nation of Israel
- bless, blessed, blessing
- Yahweh
- donkey, mule

translationNotes:

- **My heart goes out to the commanders of Israel** - The word “heart” represents a person’s emotions. The phrase “My heart goes out to” is a way of saying that Deborah feels gratitude or appreciation. AT: “I appreciate the commanders of Israel” (See: [Metonymy](#) and [Idiom](#))
- **you who ride on white donkeys ... you who walk along the road** - This contrast probably refers to rich people and poor people. AT: “you rich people who ride on white donkeys ... you poor people who walk along the road” (See: [Merism](#))

- **sitting on rugs for saddles** - These rugs were probably used as saddles on the donkey's back to make the rider more comfortable.

Links:

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

Judges 5:11**UDB:**

¹¹ Listen to the voices of the singers who gather at the places where the animals drink water.

They tell about how Yahweh acted righteously
when he enabled the Israelite warriors to conquer their enemies.

Yahweh's people marched down to the city gates.

ULB:

¹¹ Hear the voices of those who sing at the watering places.

There they tell again of Yahweh's righteous deeds,
and the righteous actions of his warriors in Israel.

Then the people of Yahweh went down to the city gates.

translationWords:

- voice
- water, waters
- Yahweh
- righteous, righteousness
- works, deeds, work, acts
- Israel, Israelites, nation of Israel
- people of God, my people
- gate, gate bar

translationNotes:

- **General Information:** - The song of Deborah and Barak continues.
- **Hear the voices of those** - Here "voices" represents the people singing. AT: "Listen to those" (See: [Synecdoche](#))
- **went down to the city gates** - Here "gates" represents the whole city. AT: "returned to their cities" (See: [Synecdoche](#))

Links:

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

Judges 5:12-13**UDB:**

¹² The people came to my house and shouted,

‘Deborah, wake up! Wake up and start singing!’

They also shouted,

‘Barak (son of Abinoam), get up, and capture our enemies!’

¹³ Later, some of the Israelite people who survived the battle came down from the highlands to where their leaders were.

These were men who belonged to Yahweh and they came down to me

to fight their enemies alongside these warriors.

ULB:

¹² Awake, awake, Deborah!

Awake, awake, sing a song!

Get up, Barak, and capture your prisoners, you son of Abinoam.

¹³ Then the survivors came down to the nobles;

the people of Yahweh came down to me with the warriors.

translationWords:

- captive, captivity
- prison, prisoner, imprison
- noble, nobleman
- people of God, my people
- Yahweh

translationNotes:

- **General Information:** - Deborah and Barak’s song continues using poetry. (See: [Poetry](#))
- **Awake, awake** - Possible speakers are 1) the people of Israel or 2) Deborah who is speaking to herself or 3) the poet who wrote the song.
- **Deborah** - Translate this name as you did in [4:4](#).
- **Barak ... Abinoam** - Translate these names as you did in [4:6](#).
- **to me with the warriors** - The word “me” refers to Deborah.

Links:

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

Judges 5:14

UDB:

¹⁴ Some came from the tribe descended from Ephraim.

They came from land that once belonged to the descendants of Amalek.

Men from the tribe descended from Benjamin followed them.

Troops from the group descended from Machir also came down,
and officers from the tribe descended from Zebulun came down, carrying
staffs to show they were important.

ULB:

¹⁴ They came from Ephraim, whose root is in Amalek;
the people of Benjamin followed you.

From Machir commanders came down,
and from Zebulun those who carry an officer's staff.

translationWords:

- Ephraim
- Amalek, Amalekite
- people group, peoples, the people, a people
- Benjamin
- commander, command
- Zebulun
- staff

translationNotes:

- **from Ephraim, whose root is in Amalek** - The people of Ephraim living in the land where the descendants of Amalek originally lived is spoken of as if the people of Ephraim were planted and their roots grew into the land. AT: “from Ephraim, that land where the descendants of Amalek once lived” (See: [Metaphor](#))
- **followed you** - Here “you” refers to the people of Ephraim. It can be stated in third person. AT: “followed them” (See: [Forms of You](#) and [First, Second or Third Person](#))

- **Machir** - This is the place where the descendants of Machir live. Machir was the son of Manasseh and the grandson of Joseph. (See: [How to Translate Names](#))
- **from Zebulun those who carry an officer's staff** - Military leaders are described by the staff, a symbol of their authority. AT: "military leaders from Zebulun" (See: [Metonymy](#))

Links:

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

Judges 5:15

UDB:

¹⁵ Leaders from the tribes descended from Issachar joined Barak and me.

They followed Barak, rushing down into the valley.

But men from the tribe descended from Reuben could not decide what they should do.

ULB:

¹⁵ My princes in Issachar were with Deborah;
and Issachar was with Barak
rushing after him into the valley under his command.
Among the clans of Reuben
there were great searchings of heart.

translationWords:

- prince, princess
- Issachar
- command, to command, commandment
- clan
- Reuben
- heart

translationNotes:

- **My princes in Issachar were with Deborah** - Here “My” refers to Deborah. This whole statement can be translated in first person. AT: “My princes in Issachar were with me” (See: [First, Second or Third Person](#))
- **Deborah** - Translate this name as you did in [4:4](#).
- **Issachar was with Barak** - Here “Issachar” refers to the tribe of Issachar. AT: “the tribe of Issachar was with Barak” (See: [Metonymy](#))
- **Barak** - Translate this name as you did in [4:6](#).
- **rushing after him into the valley under his command** - “obeying his command and rushing after him into the valley”
- **rushing after** - “following after” or “hurrying after”

- **there were great searchings of heart** - Here “heart” represents thoughts. The people discussing with each other but being unable to decide what they should do is spoken of as if they were searching their heart. AT: “there was a lot of discussing about what they should do” (See: [Metonymy](#) and [Metaphor](#))

Links:

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

Judges 5:16

UDB:

¹⁶ Why did you men stay at your fireplaces,

waiting to hear the shepherds whistle for their flocks of sheep to come to the pens?

Men in the tribe descended from Reuben could not decide whether they would join us to fight our enemies, or not.

ULB:

¹⁶ Why did you sit between the fireplaces,

listening to the shepherds playing their pipes for their flocks?

As for the clans of Reuben

there were great searchings of heart.

translationWords:

- shepherd, to shepherd
- flute, pipe
- flock, herd
- clan
- Reuben
- heart

translationNotes:

- **Why did you sit between the fireplaces, listening to the shepherds playing their pipes for their flocks?** - This question is asked to criticize the people of Reuben because they did not decide to come fight in the battle. This can be translated as a statement. AT: “You should have helped us fight, instead of staying at home and listening to the shepherds playing their pipes for their flocks” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))
- **the fireplaces** - Some versions of the Bible have the translation “the sheepfolds” or “the sheep pens.”
- **there were great searchings of heart** - Here “heart” represents thoughts. The people discussing with each other but being unable to decide what they should do is spoken of as if they were searching their heart. See how you translated this in [5:15](#). (See: [Metonymy](#) and [Metaphor](#))

Links:

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

Judges 5:17-18**UDB:**

¹⁷ Similarly, the men living in the Gilead area stayed at home, east of the Jordan River.

And the men from the tribe descended from Dan,

why did they stay home?

The tribe descended from Asher sat by the seashore.

They stayed in their coves.

¹⁸ But men from the tribe descended from Zebulun risked their lives on the battlefield,

and men descended from Naphtali were ready to do that, also.

ULB:

¹⁷ Gilead stayed on the other side of the Jordan;

and Dan, why did he wander about on ships?

Asher remained on the coast

and lived close to his harbors.

¹⁸ Zebulun was a tribe who would risk their lives to the point of death,

and Naphtali, also, on the field of battle.

translationWords:

- Gilead
- Jordan River
- Dan
- Asher
- Zebulun
- tribe
- death, die, dead
- Naphtali

translationNotes:

- **Gilead stayed** - Here “Gilead” represents the men from Gilead who should have gone to fight in battle. AT: “The men of Gilead stayed” (See: [Metonymy](#))
- **the other side of the Jordan** - This refers to the east side of the Jordan. (See: [Assumed Knowledge and Implicit Information](#))
- **and Dan, why did he wander about on ships?** - This question is asked to express anger because the people of the tribe of Dan would not fight for Israel. AT: “and the men of Dan should not have remained on their ships” or “and the people of the tribe of Dan did not help us in the battle. Instead they were wandering around on the sea in ships.” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))
- **Dan, why did he** - Here “Dan” represents the men from Dan who should have gone to fight in battle. AT: “the men of Dan, why did they” (See: [Metonymy](#))
- **wander about on ships** - The tribe of Dan was located near the Mediterranean sea. They sailed on the sea to make money through trade and fishing. (See: [Assumed Knowledge and Implicit Information](#))
- **Asher remained on the coast and lived close to his harbors** - The full meaning of this statement can be made explicit. AT: “The people of the tribe of Asher also failed to help us, they just remained on the coast near their harbors” (See: [Assumed Knowledge and Implicit Information](#))
- **Asher remained** - Here “Asher” represents the men who should have gone to fight in battle. AT: “The men of Asher remained” (See: [Metonymy](#))
- **harbors** - places at the seacoast with deeper water where ships were kept
- **Naphtali, also** - You can make clear the understood information. AT: “Naphtali was a tribe who would also risk their lives to the point of death” (See: [Ellipsis](#))

Links:

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

Judges 5:19-20**UDB:**

¹⁹ The kings of Canaan fought us at Taanach, near the springs in Megiddo Valley.

But since they did not defeat us,

they did not carry away any silver or other treasures from the battle.

²⁰ It was as though the stars in the heavens fought for us

and as though those stars in their paths fought against Sisera.

ULB:

¹⁹ The kings came, they fought;

the kings of Canaan fought at Taanach

by the waters of Megiddo.

But they took away no silver as plunder.

²⁰ From heaven the stars fought,

from their paths across the heavens they fought against Sisera.

translationWords:

- king
- Canaan, Canaanite
- water, waters
- silver
- heaven, sky, heavens, heavenly

translationNotes:

- **The kings came, they fought ... the kings of Canaan fought** - The king of a people group is used to refer to the army he commands. AT: “The kings and their armies came and fought ... the kings of Canaan and their armies fought” (See: [Synecdoche](#))
- **they fought ... fought** - The word “us” is understood. AT: “they fought us ... fought us” (See: [Ellipsis](#))
- **Taanach ... Megiddo** - Translate the names of these places as you did in [1:27](#).
- **no silver as plunder** - Here “silver” represents any treasure in general. AT: “no silver or other treasures as plunder” (See: [Synecdoche](#))
- **plunder** - things taken by force, usually in battle or by thieves

- **From heaven the stars fought, from their paths across the heavens they fought against Sisera** - Yahweh helping the Israelite to defeat Sisera and his army is spoken of as if the stars themselves fought against Sisera and his army. This may refer to Yahweh using natural elements, specifically rain storms, to defeat Sisera. (See: [Personification](#))
- **against Sisera** - Here “Sisera” represents his whole army. (See: [Synecdoche](#))
- **Sisera** - Translate this name as you did in [4:2](#).

Links:

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

Judges 5:21-22**UDB:**

²¹ The Kishon River swept them away—

that river that has been there for ages.

I will tell myself to be brave and continue marching on.

²² The hooves of the horses of Sisera’s army pounded the ground.

Those powerful horses kept galloping along.

ULB:

²¹ The Kishon River swept them away,

that old river, the Kishon River.

March on my soul, be strong!

²² Then the sound of horses’ hooves—

galloping, the galloping of his mighty ones.

translationWords:

- sweep, swept
- soul
- horse
- hoof, hoofed, hooves
- mighty, might

translationNotes:

- **The Kishon River swept them away** - Because of the heavy rain the river flooded quickly causing the chariots to be stuck in the mud and drowning many soldiers. AT: “The Kishon River flooded and swept away Sisera’s soldiers” (See: [Assumed Knowledge and Implicit Information](#))
- **Kishon** - Translate this the same way you did in [4:6](#).
- **March on my soul, be strong** - Here “soul” refers to the whole person. The word “my” refers to Deborah. AT: “I tell myself to march on and to be strong” (See: [Synecdoche](#))
- **Then the sound of horses’ hooves—galloping, the galloping of his mighty ones** - This describes the sound of many horses running away from the battle. AT: “Then I heard the sound of horses running away. Sisera’s mighty horses were running away” (See: [Assumed Knowledge and Implicit Information](#))
- **galloping** - to run quickly

Links:

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

Judges 5:23

UDB:

²³ The angel sent by Yahweh said,

’I curse the people of the town of Meroz
because they did not come to help Yahweh
to defeat the mighty warriors of Canaan.’

ULB:

²³ ‘Curse Meroz!’ says the angel of Yahweh.
’Surely curse its inhabitants!—
because they did not come to help Yahweh—
to help Yahweh in the battle against the mighty warriors.’

translationWords:

- [curse, cursed](#)
- [angel, archangel](#)
- [Yahweh](#)
- [mighty, might](#)
- [warrior, soldier](#)

translationNotes:

- **Curse Meroz** - Here “Meroz” represents the people who lived there. AT: “Curse the people of Meroz” (See: [Metonymy](#))
- **Meroz** - This is the name of a city. (See: [How to Translate Names](#))
- **inhabitants** - the people who live in a place

Links:

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

Judges 5:24-25**UDB:**

²⁴ But God is very pleased with Jael,

(the wife of Heber the Kenite).

He is more pleased with her than with all the other women who live in tents.

²⁵ Sisera asked for some water,

and Jael gave him some milk.

She brought him some yogurt in a bowl that was suitable for kings.

ULB:

²⁴ Jael is blessed more than all other women,

Jael (the wife of Heber the Kenite),

she is more blessed than all the women who live in tents.

²⁵ The man asked for water, and she gave him milk;

she brought him butter in a dish fit for princes.

translationWords:

- **bless, blessed, blessing**
- **life, live, living, alive**
- **tent**
- **prince, princess**

translationNotes:

- **Jael** - Translate this name as you did in **4:18**.
- **Heber** - Translate this name as you did in **4:11**.
- **Kenite** - Translate the name of this people group as you did in **1:16**.
- **brought him butter** - Here “butter” refers to curdled milk. This was the best milk and a favorite drink among Jael’s people. AT: “brought him yogurt” or “brought him curds”
- **a dish fit for princes** - This phrase means the dish was of the best quality because princes were given the best things. (See: **Assumed Knowledge and Implicit Information**)

Links:

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

Judges 5:26-27**UDB:**

²⁶ Then, when he was asleep, she reached for a tent peg with her left hand,

and she reached for a hammer with her right hand.

She hit Sisera hard with it and crushed his head.

She pounded the tent peg right through his head.

²⁷ He collapsed at her feet

and he fell and he layed there and did not move.

At her feet he sank down,

and there he fell limp. He was dead.

ULB:

²⁶ She put her hand to the tent peg,

and her right hand to the workman's hammer;

with the hammer she struck Sisera, she crushed his head.

She smashed his skull into pieces when she pierced him through the side of his head.

²⁷ He collapsed between her feet, he fell and he lay there.

Between her feet he fell limp.

The place he collapsed is where he was violently killed.

translationWords:

- hand, right hand, to hand over
- tent
- skull

translationNotes:

- **She put her hand to the tent peg** - "Jael grabbed the tent peg with her left hand"

- **tent peg** - This is a pointed piece of wood or metal, like a large nail, that is hammered into the ground to hold down a corner of a tent. See how you translated this in [4:21](#).
- **and her right hand to the workman's hammer** - This can be stated as a complete sentence. AT: "and she grabbed a hammer with her right hand" (See: [Ellipsis](#))
- **hammer** - This is a heavy tool made of wood used to hit a tent peg into the ground. See how you translated this in [4:21](#).
- **Sisera** - Translate this name the same way you did in [4:2](#).
- **limp** - without strength or movement
- **he was violently killed** - This can be stated in active form. AT: "she killed him" or "he died" (See: [Active or Passive](#))

Links:

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

Judges 5:28

UDB:

²⁸ Sisera's mother looked out from her window.

She waited for him to return.

She said, 'Why is he taking so long to come home in his chariot?

Why do I not hear the sound of the wheels of his chariot?'

ULB:

²⁸ Out of a window she looked—

the mother of Sisera looked through the lattice and she called out in sadness,

'Why has it taken his chariot so long to come?

Why have the hoofbeats of the horses that pull his chariots been delayed?'

translationWords:

- [chariot](#)
- [hoof, hoofed, hooves](#)
- [horse](#)

translationNotes:

- **the lattice** - This is a frame in the window made of crossed wood.
- **Why has it taken his chariot so long to come? Why have the hoofbeats of the horses that pull his chariots been delayed?** - Both of these questions mean the same thing. These two statements can be combined. AT: "Why is it taking Sisera so long to arrive home" (See: [Parallelism](#))
- **taken his chariot ... Why have the hoofbeats of the horses that pull his chariots** - Both of these represent Sisera. AT: "taken Sisera ... Why has he" (See: [Metonymy](#))

Links:

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

Judges 5:29-30**UDB:**

²⁹ Her wisest princesses replied to her,

and she kept consoling herself by repeating those words:

³⁰ 'Perhaps they are dividing up the things and the people they captured after the battle.

Each soldier will get one or two women who will bear them children.

Sisera will get some beautiful robes,
and some beautiful embroidered robes for me.'

ULB:

²⁹ Her wisest princesses replied,

and she gave herself the same answer:

³⁰ 'Have they not found and divided up the plunder?

—A womb, two wombs for every man;

the plunder of dyed fabric for Sisera,

the plunder of dyed fabric embroidered,

two pieces of dyed fabric embroidered for the necks of those who plunder?'

translationWords:

- wise, wisdom
- prince, princess
- womb

translationNotes:

- **wisest princesses** - A “princess” is the daughter of a king, but a “princess” can also mean female advisers to the king’s family. AT: “wisest ladies”
- **she gave herself the same answer** - “she said to herself the same thing”

- **Have they not found and divided up the plunder?** - The women use a question to emphasize that they believe this is what certainly happened. AT: “They must have so much plunder that it is taking a long time to divide it.” (See: [Rhetorical Question](#))
- **—A womb, two wombs for every man ... of those who plunder?** - The women use a question to emphasize that they believe this is what certainly happened. AT: “There must be a womb, two wombs for every man ... of those who plunder.” (See: [Rhetorical Question](#))
- **A womb, two wombs for every man** - Here “womb” represents a woman. Sisera’s mother believes Sisera’s men have captured many women. AT: “Each soldier will receive a woman or two” (See: [Synecdoche](#))
- **dyed fabric** - “colored cloth” or “colored clothes”
- **embroidered** - “nicely stitched”
- **for the necks of those who plunder** - Here “necks” represents Sisera’s soldiers. AT: “for the soldiers who plunder to wear” (See: [Synecdoche](#))

Links:

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

Judges 5:31

UDB:

³¹ But that is not what happened! Yahweh, I hope that all your enemies will die as Sisera did!

And I desire that all those who love you, Yahweh, be as strong as the sun when it rises!”

There was peace again in the land for forty years.

ULB:

³¹ So may all your enemies perish, Yahweh!

But your friends be like the sun when it rises in its might.”

Then the land had peace for forty years.

translationWords:

- [perish, perishing, perishable](#)
- [Yahweh](#)
- [love](#)
- [raise, rise, risen, arise, arose](#)
- [mighty, might](#)
- [peace, peaceful](#)
- [biblical time: year](#)

translationNotes:

- **let those who love him** - “let those who love Yahweh”
- **like the sun when it rises in its might** - The people of Israel wish to be like the sun that rises because no nation’s army is powerful enough to stop the sunrise. (See: [Simile](#))
- **the land had peace** - Here “the land” represents the people of Israel. AT: “and the people of Israel lived peacefully” (See: [Metonymy](#))
- **for forty years** - “for 40 years” (See: [Numbers](#))

Links:

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

Judges 6 General Notes

Structure and formatting

This chapter begins a section about Gideon. (Chapters 6-8)

Special concepts in this chapter

Israel's punishment

In Judges, Israel's actions are connected to their obedience to Yahweh. When Israel does evil, they are oppressed. (See: [evil](#), [wicked](#), [wickedness](#) and [oppress](#), [oppression](#), [oppressor](#))

Links:

- [Judges 06:01 Notes](#)

Judges 6:1-2

UDB:

¹ Again the Israelites did what Yahweh said was very evil. So he allowed the people of Midian to conquer them and rule them for seven years. ² The people of Midian treated the Israelites so cruelly that the Israelites fled to the mountains. There they made places to live in caves and places to be safe.

ULB:

6 ¹ The people of Israel did what was evil in the sight of Yahweh, and he gave them into the hand of Midian for seven years. ² The power of Midian oppressed Israel. Because of Midian, the people of Israel made shelters for themselves from the dens in the hills, the caves, and the strongholds.

translationWords:

- Israel, Israelites, nation of Israel
- evil, wicked, wickedness
- Yahweh
- Midian, Midianites
- biblical time: year
- power, powers
- oppress, oppression, oppressor
- stronghold, fortress, fortified

translationNotes:

- **what was evil in the sight of Yahweh** - Here “in the sight of Yahweh” represents what Yahweh considers or thinks about something. See how you translated this in [2:11](#). (See: [Metonymy](#))
- **the hand of Midian** - Here “Midian” represents the people of Midian. Also, “hand” represents control. AT: “the control of the people of Midian” or “the control of the Midianites” (See: [Metonymy](#))
- **The power of Midian oppressed Israel** - Here “the power of Midian” refers to the people of Midian. AT: “The people of Midian were more powerful than the people of Israel and they oppressed them” (See: [Metonymy](#))
- **dens** - places in the rocky cliffs that would provide shelter

Links:

- [Introduction to Judges](#)

- Judges 06 General Notes
- **Judges 06 Translation Questions**

Judges 6:3-4

UDB:

³ At the time when the Israelites planted their crops in the fields, the people of Midian and Amalek and people from the east attacked the Israelites. ⁴ They set up tents in the area, and then destroyed the crops as far south as Gaza. They did not leave anything for the Israelites to eat and took away the sheep, the cattle and the donkeys.

ULB:

³ It happened that any time the Israelites planted their crops, the Midianites and the Amalekites and the people from the east would attack the Israelites. ⁴ They would set up their army on the land and destroy the crops, all the way to Gaza. They would leave no food in Israel, and no sheep, nor cattle or donkeys.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Midian, Midianites](#)
- [Amalek, Amalekite](#)
- [Gaza](#)
- [sheep, ram, ewe](#)
- [cow, calf, bull, cattle](#)
- [donkey, mule](#)

translationNotes:

- **They would set up their army** - “The army would encamp” or “The army would set up their tents”

Links:

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

Judges 6:5-6

UDB:

⁵ They came into Israel with their tents and their livestock like a swarm of locusts. There were so many of them that arrived riding on their camels that no one could count. They stayed so they could ruin the land. ⁶ The people of Midian took almost everything the Israelites owned. So finally the Israelites pleaded for Yahweh to help them.

ULB:

⁵ Whenever they and their livestock and tents came up, they would come as a swarm of locusts, and it was impossible to count either the people or their camels. They invaded the land in order to destroy it. ⁶ Midian weakened the Israelites so severely that the people of Israel called out to Yahweh.

translationWords:

- livestock
- tent
- locust
- camel
- Midian, Midianites
- Israel, Israelites, nation of Israel
- call, calling, called, call out
- Yahweh

translationNotes:

- **Whenever they and their livestock and tents came up** - The land of Midian was south of the land of Israel, near the Red Sea. It was common to use the phrase “came up” when speaking of traveling from Midian to Israel. AT: “Whenever the Midianites brought their livestock and tents to the land of Israel”
- **they would come as a swarm of locusts** - The Midianites are compared to a swarm of locusts because they came in with a great number of people and their livestock ate everything that grew. (See: [Simile](#))
- **it was impossible to count** - This is an exaggeration, a hyperbole, showing the number is very great. (See: [Hyperbole](#))
- **Midian weakened** - Here “Midian” represents the people of Midian. (See: [Metonymy](#))
- **called out to Yahweh** - This is an idiom. AT: “prayed to Yahweh for help” (See: [Idiom](#))

Links:

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

Judges 6:7-8

UDB:

⁷ When the Israelites pleaded with Yahweh to help them because of what the people from Midian had done to them, ⁸ Yahweh sent to them a prophet, who said, "This is what Yahweh the God of Israel says, 'I brought up your ancestors out of Egypt, out of the places where you all were slaves.

ULB:

⁷ When the people of Israel called out to Yahweh because of Midian, ⁸ Yahweh sent a prophet to the people of Israel. The prophet said to them, "This is what Yahweh, the God of Israel, says: 'I brought you up from Egypt; I brought you out of the house of slavery.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [call, calling, called, call out](#)
- [Yahweh](#)
- [Midian, Midianites](#)
- [send, send out, sent](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)
- [God](#)
- [Egypt, Egyptian](#)
- [house](#)
- [servant, slave, slavery](#)

translationNotes:

- **called out to Yahweh** - This is an idiom. AT: "prayed to Yahweh for help" (See: [Idiom](#))
- **because of Midian** - Here "Midian" represents the people of Midian. AT: "because of the Midianites" (See: [Metonymy](#))
- **I brought you up from Egypt** - "I led you out of Egypt"
- **the house of slavery** - Moses speaks of Egypt as if it were a house where people keep slaves. AT: "the place where you were slaves" (See: [Metaphor](#))

Links:

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

Judges 6:9-10**UDB:**

⁹ But I rescued them from the leaders of Egypt and from all the others who oppressed you. I expelled their enemies from this land, and gave it to you. ¹⁰ I told you and your ancestors, “I am Yahweh, your God. You are now in the land of the Amorites, but you must not worship the gods they worship here in this land in which you are living.” But you did not obey me.”

ULB:

⁹ I rescued you from the hand of the Egyptians, and from the hand of all who were oppressing you. I drove them out before you, and I gave you their land. ¹⁰ I said to you, “I am Yahweh your God; I commanded you not to worship the gods of the Amorites, in whose land you are living.” But you have not obeyed my voice.”

translationWords:

- [hand, right hand, to hand over](#)
- [Egypt, Egyptian](#)
- [oppress, oppression, oppressor](#)
- [cast out, drive out, throw out](#)
- [Yahweh](#)
- [God](#)
- [command, to command, commandment](#)
- [worship](#)
- [false god, foreign god, god, goddess](#)
- [Amorite](#)
- [life, live, living, alive](#)
- [obey, obedient, obedience](#)
- [voice](#)

translationNotes:

- **from the hand** - In this phrase “hand” represents power or control. (See: [Metonymy](#))
- **obeyed my voice** - - Here “my voice” represents what Yahweh commanded. AT: “obeyed my command” or “obeyed me” (See: [Metonymy](#))

Links:

- [Introduction to Judges](#)
- [Judges 06 General Notes](#)

- **Judges 06 Translation Questions**

Judges 6:11-12

UDB:

¹¹ One day the angel of Yahweh appeared and sat under a big oak tree at the town of Ophrah. (That tree belonged to Joash, who was from the clan of Abiezer.) Joash's son Gideon was threshing wheat in the pit where they pressed grapes to make wine. He was threshing the grain there in order to hide it from the people of Midian. ¹² Yahweh went over to Gideon and said to him, "You mighty warrior, Yahweh is helping you!"

ULB:

¹¹ Now the angel of Yahweh came and sat under the oak in Ophrah, which belonged to Joash (the Abiezrite), while Gideon, Joash's son, was separating out the wheat by beating it on the floor, in the winepress—to hide it from the Midianites. ¹² The angel of Yahweh appeared to him and said to him, "Yahweh is with you, you strong warrior!"

translationWords:

- angel, archangel
- Yahweh
- oak
- Joash
- Gideon
- wheat
- winepress
- Midian, Midianites
- warrior, soldier

translationNotes:

- **Now** - This word is used here to mark a break in the storyline. Here the narrator starts to tell a new part of the story.
- **the angel of Yahweh** - In 6:11-24 Yahweh appears to Gideon in the form of an angel. AT: "Yahweh, who appeared as an angel," or "Yahweh"
- **Ophrah** - This is the name of a town. (See [How to Translate Names](#))
- **Abiezrite** - This is a people group named after their ancestor Abiezer. (See [How to Translate Names](#))
- **was separating out the wheat by beating it on the floor** - This is a process called "threshing." Gideon was beating the wheat against the floor to separate the wheat grain from the rest of the wheat plant.
- **appeared to him** - "went to him"

Links:

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

Judges 6:13

UDB:

¹³ Gideon replied, “Sir, if Yahweh is helping us, why have all these bad things happened to us? We heard about all the miracles that Yahweh performed for our ancestors. We heard people tell us about how he rescued them from being slaves in Egypt. But now Yahweh has abandoned us, and we are ruled by the people from Midian.”

ULB:

¹³ Gideon said to him, “Oh, my master, if Yahweh is with us, why then has all this happened to us? Where are all his wonderful deeds that our fathers told us about, when they said, ‘Did not Yahweh bring us up from Egypt?’ But now Yahweh has abandoned us and gave us into the hand of Midian.”

translationWords:

- Gideon
- lord, master, sir
- Yahweh
- works, deeds, work, acts
- ancestor, father, forefather
- Egypt, Egyptian
- hand, right hand, to hand over
- Midian, Midianites

translationNotes:

- **my master** - Gideon uses the word “master” as a polite way to greet a stranger. He does not realize he is speaking to Yahweh in the form of an angel or a man.
- **Where are all his wonderful deeds that our fathers told us about, when they said, ‘Did not Yahweh bring us up from Egypt?’** - Gideon uses a question to challenge the stranger’s statement that Yahweh was with him. Also, the direct quotation can be stated as an indirect quotation. AT: “We have not seen any wonderful deeds like the ones our fathers told us about when Yahweh brought them up from Egypt.” (See: [Rhetorical Question](#) and [Direct and Indirect Quotations](#))
- **gave us into the hand of Midian** - The phrase “gave us into” means Yahweh allowed the Israelites to be defeated. AT: “allowed the Midianites to defeat us” (See: [Idiom](#))
- **gave us into the hand** - Here “hand” represents power or control. (See: [Metonymy](#))
- **of Midian** - Here “Midian” represents the people of Midian. AT: “of the Midianites” (See: [Metonymy](#))

Links:

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

Judges 6:14-15

UDB:

¹⁴ Then Yahweh turned toward him and said, “You have the strength to rescue the Israelites from the people of Midian. I am sending you to do that!”

¹⁵ Gideon replied, “But Lord, how can I rescue the Israelites? My clan is the least significant in the whole tribe descended from Manasseh, and I am the least significant person in my whole family!”

ULB:

¹⁴ Yahweh looked at him and said, “Go in the strength you already have. Deliver Israel from the hand of Midian. Have I not sent you?” ¹⁵ Gideon said to him, “Please, Lord, how can I deliver Israel? See, my family is the weakest in Manasseh, and I am the least important in my father’s house.”

translationWords:

- Yahweh
- strength, strengthen
- deliver, deliverer, deliverance
- Israel, Israelites, nation of Israel
- hand, right hand, to hand over
- Midian, Midianites
- send, send out, sent
- Gideon
- Lord
- family
- Manasseh
- ancestor, father, forefather
- house

translationNotes:

- **Yahweh looked at him** - “Yahweh looked at Gideon”
- **from the hand** - Here “hand” represents power or control. (See: [Metonymy](#))
- **of Midian** - Here “Midian” represents the people of Midian. AT: “of the Midianites” (See: [Metonymy](#))
- **Have I not sent you?** - Yahweh uses a question to ensure Gideon that he is sending him. Here “sent” means Yahweh has appointed Gideon with a specific task. AT: “I, Yahweh, am sending you!” (See: [Rhetorical Question](#))
- **Please, Lord** - Gideon now calls the person “Lord” instead of “my master” as in [6:13](#). Here it seems Gideon either knows or suspects that he is speaking with Yahweh.

- **how can I deliver Israel?** - Gideon uses a question to emphasize that he does not think he can rescue the Israelites. AT: “I cannot possibly rescue the Israelites!” (See: [Rhetorical Question](#))
- **See** - “Please understand” or “Listen”
- **in Manasseh** - “in the tribe of Manasseh”
- **in my father’s house** - Here “house” represents a family. AT: “in my father’s family” or “in my family” (See: [Metonymy](#))

Links:

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

Judges 6:16-18

UDB:

¹⁶ Yahweh said to him, "I will help you. So you will defeat the Midianite army as easily as if you were fighting only one man!"

¹⁷ Gideon replied, "If you are truly pleased with me, do something which will prove that you who are speaking to me are really Yahweh. ¹⁸ But do not go away until I go and bring back an offering to you."

Yahweh answered, "Very well, I will stay here until you return."

ULB:

¹⁶ Yahweh said to him, "I will be with you, and you will defeat the entire Midianite army as one man." ¹⁷ Gideon said to him, "If you are pleased with me, then give me a sign that it is you who is speaking to me. ¹⁸ Please, do not leave here, until I come to you and bring out my gift and set it before you." Yahweh said, "I will wait until you return."

translationWords:

- [Yahweh](#)
- [Midian, Midianites](#)
- [Gideon](#)
- [sign, proof, reminder](#)
- [gift](#)

translationNotes:

- **I will be with you** - Here "be with you" is an idiom that means Yahweh will help and bless Gideon. (See: [Idiom](#))
- **as one man** - You can state the full meaning explicitly. AT: "as easily as if you were fighting only one man" (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **set it before you** - "place it in front of you"

Links:

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

Judges 6:19-20

UDB:

¹⁹ Gideon hurried to his home. He killed a young goat and cooked it. Then he took a about twenty-two liters of flour and baked some bread without yeast. Then he put the cooked meat in a basket, and put the broth from the meat in a pot, and took it to Yahweh, who was sitting under the tree.

²⁰ Then the angel of God said to him, “Put the meat and the bread on this rock. Then pour the broth on top of it.” So Gideon did that.

ULB:

¹⁹ Gideon went and prepared a young goat and from an ephah of flour he made unleavened bread. He put the meat in a basket, and he put the broth in a pot and brought them to him under the oak tree, and presented them. ²⁰ The angel of God said to him, “Take the meat and the unleavened bread and put them on this rock, and pour out the broth over them.” That is what Gideon did.

translationWords:

- [Gideon](#)
- [goat, kid](#)
- [unleavened bread, Festival of Unleavened Bread](#)
- [basket](#)
- [oak](#)
- [angel, archangel](#)
- [God](#)

translationNotes:

- **from an ephah of flour** - If it is necessary to use a modern measurement; here is one way of doing it. AT: “with 22 liters of flour” (See: [Biblical Volume](#))
- **broth** - water that has had food, such as meat, cooked in it
- **them to him** - “them to the angel of God”
- **angel of God** - This is the same as the angel of Yahweh. AT: “God, who was in the form of an angel” or “God”

Links:

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

Judges 6:21

UDB:

²¹ Then Yahweh reached out and touched the meat and bread with the walking stick that was in his hand. A fire flamed up from the rock and burned up the meat and the bread that Gideon had brought! And then the angel of Yahweh disappeared.

ULB:

²¹ Then the angel of Yahweh reached out with the end of the staff in his hand. With it he touched the flesh and the unleavened bread; a fire went up out of the rock and consumed the meat and the unleavened bread. Then the angel of Yahweh went away and Gideon could no longer see him.

translationWords:

- [angel, archangel](#)
- [Yahweh](#)
- [staff](#)
- [hand, right hand, to hand over](#)
- [flesh](#)
- [unleavened bread, Festival of Unleavened Bread](#)
- [fire](#)
- [consume](#)
- [Gideon](#)

translationNotes:

- **angel of Yahweh** - In 6:11-24 Yahweh appears to Gideon in the form of an angel. See how you translated this in [6:11](#).
- **went away** - “disappeared”

Links:

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

Judges 6:22-24**UDB:**

²² When Gideon realized that it was the angel of Yahweh, he exclaimed, “O, Lord Yahweh, I have seen the face of the angel of Yahweh!”

²³ But Yahweh called to him and said, “Do not be afraid! You will not die!”

²⁴ Then Gideon built an altar to worship Yahweh there. He named it ‘Yahweh is Peace.’ That altar is still there at the town of Ophrah, in the land of the Abiezrites.

ULB:

²² Gideon understood that this was the angel of Yahweh. Gideon said, “Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!” ²³ Yahweh said to him, “Peace to you! Do not be afraid, you will not die.” ²⁴ So Gideon built an altar there to Yahweh. He called it, “Yahweh is Peace.” To this day it still stands at Ophrah of the clan of Abiezer.

translationWords:

- Gideon
- angel, archangel
- Yahweh
- Lord Yahweh, Yahweh God
- face
- peace, peaceful
- death, die, dead
- altar

translationNotes:

- **angel of Yahweh** - In 6:11-24 Yahweh appears to Gideon in the form of an angel. See how you translated this in 6:11.
- **Ah, Lord Yahweh!** - The word “Ah” here shows that Gideon was very frightened. (See: **Exclamations**)
- **seen the angel of Yahweh face to face** - This phrase refers to two people being close to each other. AT: “really seen the angel of Yahweh” (See: **Idiom**)
- **Yahweh said to him** - Apparently Yahweh spoke to Gideon from heaven. (See: **Assumed Knowledge and Implicit Information**)
- **To this day** - This means to the time when the book of Judges was written.
- **Ophrah** - Translate the name of this town as you did in 6:11.
- **the clan of Abiezer** - Translate the name of this people group as you did in 6:11.

Links:

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

Judges 6:25-26**UDB:**

²⁵ That night Yahweh said to Gideon, "Take the bull that belongs to your father and another bull, one that is seven years old, and tear down the altar that your father built to worship the god Baal. Also cut down the pole for worshiping the goddess Asherah that is there beside it. ²⁶ Then build a stone altar to worship me, your God Yahweh, here on this hill. Take the wood from the Asherah pole you cut down and make a fire to burn the meat of these bulls as a burnt offering to me."

ULB:

²⁵ That night Yahweh said to him, "Take your father's bull, and a second bull that is seven years old, and pull apart the altar of Baal that belongs to your father, and cut down the Asherah that is beside it. ²⁶ Build an altar to Yahweh your God on the top of this place of refuge, and construct it the correct way. Offer the second bull as a burnt offering, using the wood from the Asherah that you cut down."

translationWords:

- Yahweh
- ancestor, father, forefather
- cow, calf, bull, cattle
- biblical time: year
- altar
- Baal
- Asherah, Asherah poles, Ashtoreth
- God
- refuge, shelter
- burnt offering, offering by fire

translationNotes:

- **a second bull** - The word "second" is the ordinal number for "two." AT: "another bull" (See: [Ordinal Numbers](#))
- **that is beside it** - "that is beside the altar of Baal"
- **on the top of this place of refuge** - The city of Ophrah was on top of a hill. Israelites fled there for refuge from the Midianites.
- **construct it the correct way** - "place the stones in an orderly manner" or "and build it properly"

Links:

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

Judges 6:27

UDB:

²⁷ So Gideon and ten of his servants did what Yahweh commanded. But they did it at night, because he was afraid what the other members of his family and the other men in town would do to him if they found out that he had done that.

ULB:

²⁷ So Gideon took ten of his servants and did as Yahweh had told him. But because he was too afraid of his father's household and the men of the town to do it during the day, he did it at night.

translationWords:

- [Gideon](#)
- [servant, slave, slavery](#)
- [Yahweh](#)
- [fear, afraid, fear of Yahweh](#)
- [ancestor, father, forefather](#)
- [household](#)

translationNotes:

- **did as Yahweh had told him** - This refers to Yahweh's command in [6:25-26](#).

Links:

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

Judges 6:28-29

UDB:

²⁸ Early the next morning, as soon as the men got up, they saw that the altar to Baal had been torn down, and the Asherah pole was gone. They saw that there was a new altar there, and on it was what remained from the bulls they had sacrificed.

²⁹ The people asked each other, “Who did this?” After they investigated, someone told them that it was Gideon son of Joash who had done it.

ULB:

²⁸ In the morning when the men of the town got up, the altar of Baal was broken down, and the Asherah that was beside it was cut down, and the second bull had been offered on the altar that had been built. ²⁹ The men of the city said to one another, “Who has done this?” When they talked with others and searched for answers, they said, “Gideon son of Joash has done this thing.”

translationWords:

- altar
- Baal
- Asherah, Asherah poles, Ashtoreth
- Gideon
- Joash

translationNotes:

- **got up** - “got up out of bed” or “woke up”
- **the altar of Baal was broken down, and the Asherah that was beside it was cut down, and the second bull had been offered on the altar that had been built** - This can be stated in active form. AT: “they noticed that someone had broken down the altar of Baal, cut down the Asherah that was beside it, and built an altar and sacrificed the second bull on it” (See: [Active or Passive](#))

Links:

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

Judges 6:30

UDB:

³⁰ The men of the town said to Joash, “Bring your son out here! He must be put to death, because he destroyed our god Baal’s altar and cut down the Asherah pole where we worship!”

ULB:

³⁰ Then the men of the town said to Joash, “Bring out your son so that he may be put to death, because he pulled apart the altar of Baal, and because he cut down the Asherah beside it.”

translationWords:

- [Joash](#)
- [son, son of](#)
- [death, die, dead](#)
- [altar](#)
- [Baal](#)
- [Asherah, Asherah poles, Ashtoreth](#)

translationNotes:

- **he may be put to death** - This can be stated in active form. AT: “we may kill him as punishment” (See: [Active or Passive](#))

Links:

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

Judges 6:31-32

UDB:

³¹ But Joash replied to those who came against him, “Are you trying to defend Baal? Are you trying to argue his case? Anyone who tries to defend Baal should be executed by tomorrow morning! If Baal is truly a god, he ought to be able to defend himself, when someone tears down his altar!”

³² From that time, people called Gideon Jerub Baal, which means “Baal should defend himself,” because he had torn down Baal’s altar.

ULB:

³¹ Joash said to all who opposed him, “Will you plead the case for Baal? Will you save him? Whoever pleads the case for him, let him be put to death while it is still morning. If Baal is a god, let him defend himself when someone pulls his altar apart.” ³² Therefore on that day they called Gideon “Jerub Baal,” because he said, “Let Baal defend himself against him,” because Gideon broke down Baal’s altar.

translationWords:

- Joash
- plead, pleading, plea
- Baal
- save, safe
- death, die, dead
- false god, foreign god, god, goddess
- Gideon
- altar

translationNotes:

- **Will you plead the case for Baal?** - Joash uses a question to emphasize that a human should not have to defend a god. AT: “You should not have to defend Baal.” (See: [Rhetorical Question](#))
- **plead the case** - “make a defense” or “give an excuse”
- **Will you save him?** - Joash uses a question to emphasize that a human should not have to rescue a god. AT: “You should not have to save Baal.” (See: [Rhetorical Question](#))
- **Jerub Baal** - This is another name for Gideon. It means “let Baal defend himself.” (See: [How to Translate Names](#))
- **because he said** - “because Joash said”

Links:

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

Judges 6:33

UDB:

³³ Soon after that, the armies of the people of Midian and of Amalek and the people from the east gathered together. They crossed the Jordan River to attack the Israelites. They set up their tents in the Valley of Jezreel.

ULB:

³³ Now all the Midianites, the Amalekites, and the people of the east gathered together. They crossed over the Jordan and camped in the Valley of Jezreel.

translationWords:

- [Midian, Midianites](#)
- [Amalek, Amalekite](#)
- [people group, peoples, the people, a people](#)
- [Jordan River](#)
- [Jezreel](#)

translationNotes:

- **Now** - This word is used here to mark a break in the storyline. Here the narrator starts to tell a new part of the story.
- **gathered together** - The full meaning of this statement can be made explicit. AT: “gathered together as an army” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

Judges 6:34-35

UDB:

³⁴ Then Yahweh's Spirit took control of Gideon. He blew a ram's horn to summon the men to prepare to fight. So the men of the clan of Abiezer came to him. ³⁵ He also sent messengers throughout the tribes descended from Manasseh, Asher, Zebulun, and Naphtali to tell their soldiers to come, and all of them came.

ULB:

³⁴ But the Spirit of Yahweh came over Gideon. Gideon blew a trumpet, calling out the clan of Abiezer, so they might follow him. ³⁵ He sent messengers all throughout Manasseh, and they too, were called out to follow him. He also sent messengers to Asher, Zebulun, and Naphtali, and they went up to meet him.

translationWords:

- Holy Spirit, Spirit of God, Spirit of the Lord
- Yahweh
- Gideon
- trumpet
- call, calling, called, call out
- clan
- send, send out, sent
- messenger
- Manasseh
- Asher
- Zebulun
- Naphtali

translationNotes:

- **came over Gideon** - This is an idiom. AT: "took control of Gideon" (See: **Idiom**)
- **clan of Abiezer** - Translate the name of this people group as you did in **6:11**.
- **so they might follow him** - The words "to battle" are understood. AT: "so they might follow him to battle" (See: **Ellipsis**)
- **and they too, were called out to follow him** - This can be stated in active form. AT: "calling them out to follow him" (See: **Active or Passive**)
- **to Asher, Zebulun, and Naphtali** - These all represent the people of each tribe. AT: "to the tribes of Asher, Zebulun, and Naphtali" (See: **Metonymy**)

Links:

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

Judges 6:36-37

UDB:

³⁶ Then Gideon said to God, "If you are truly going to enable me to rescue the Israelite people as you promised, ³⁷ confirm it by doing this: Tonight I will put a dry wool fleece on the ground where I thresh the grain. Tomorrow morning, if the fleece is wet with dew but the ground is dry, then I will know that I am the one you will enable to rescue the people of Israel as you promised."

ULB:

³⁶ Gideon said to God, "If you intend to use me to save Israel, as you have said— ³⁷ Look, I am putting a woolen fleece on the threshing floor. If there is dew only on the fleece, and it is dry on all the ground, then I will know that you will use me to save Israel, as you said."

translationWords:

- [Gideon](#)
- [God](#)
- [save, safe](#)
- [Israel, Israelites, nation of Israel](#)
- [thresh, threshing](#)

translationNotes:

- **woolen fleece** - the woolly coat of a sheep
- **dew** - water that forms on plants during the night
- **then I will know that you will** - The full meaning of this statement can be made explicit. AT: "this will be a sign from you, and then I will know that you will" (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

Judges 6:38**UDB:**

³⁸ And that is what happened. When Gideon got up the next morning, he picked up the fleece, and squeezed out a whole bowlful of water!

ULB:

³⁸ This is what happened—Gideon rose early the next morning, he pressed the fleece together, and wrung out the dew from the fleece, enough to fill a bowl with water.

translationWords:

- [Gideon](#)
- [raise, rise, risen, arise, arose](#)

translationNotes:

- **Gideon rose** - “Gideon got out of bed”
- **wrung** - twist and squeeze something to remove water

Links:

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

Judges 6:39-40**UDB:**

³⁹ Then Gideon said to God, “Do not be angry with me, but let me ask you to do one more thing. Tonight I will put the fleece out again. This time, let the fleece remain dry, while the ground is wet with the dew.” ⁴⁰ So that night, God did what Gideon asked him to do. The next morning the fleece was dry, but the ground was covered with dew.

ULB:

³⁹ Then Gideon said to God, “Do not be angry with me, I will speak one more time. Please allow me one more test using the fleece. This time make the fleece dry, and let there be dew on all the ground around it.” ⁴⁰ God did what he asked for that night. The fleece was dry, and there was dew on all the ground around it.

translationWords:

- [Gideon](#)
- [God](#)
- [angry, anger](#)
- [test](#)

translationNotes:**Links:**

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

Judges 7 General Notes

Structure and formatting

The account Gideon continues in this chapter.

Special concepts in this chapter

God gets all of the credit

God said, “There are too many soldiers for me to give you victory over the Midianites. Make sure that Israel will not boast against me, saying, ‘Our own power has saved us.’” By lowering the number of fighting soldiers, it emphasizes that the victory is achieved through God’s power. (See: [glory, glorious](#))

Links:

- [Judges 07:01 Notes](#)

Judges 7:1

UDB:

¹ The next morning, Jerub Baal (his name is also Gideon) and his men got up early and went as far as the spring of Harod. The army of Midian was camped north of them, in the valley near the hill of Moreh.

ULB:

7 ¹ Then Jerub Baal (that is, Gideon) rose up early, and all the people who were with him, and they encamped beside the spring of Harod. The camp of Midian was to their north in the valley near the hill of Moreh.

translationWords:

- [Gideon](#)
- [Midian, Midianites](#)

translationNotes:

- **Jerub Baal** - This is another name for Gideon. See how you translated his name in [6:32](#).
- **they encamped** - “they set up their camp”
- **spring of Harod ... hill of Moreh** - These are the names of places. (See: [How to Translate Names](#))
- **The camp of Midian was to their north** - Here “Midian” represents the Midianite army. AT: “The Midianite army set up their camp to the north of the Israelite army” (See: [Metonymy](#))

Links:

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

Judges 7:2-3

UDB:

² Yahweh said to Gideon, "You have too many soldiers with you. If I allow all of you to fight the army of Midian and your army defeats them, they will boast to me that they defeated their enemies by themselves, without my help. ³ So tell the men, 'Whoever among you is timid or afraid may leave us and depart from Mount Gilead.'" So after Gideon told that to them, twenty-two thousand of them went home. Only ten thousand men were left there.

ULB:

² Yahweh said to Gideon, "There are too many soldiers for me to give you victory over the Midianites, so that Israel may not boast over me, saying, 'Our own power has saved us.' ³ Now therefore, proclaim in the ears of the people and say, 'Whoever is afraid, whoever trembles, let him return and depart from Mount Gilead.'" So twenty-two thousand people went away, and ten thousand remained.

translationWords:

- Yahweh
- Gideon
- Midian, Midianites
- Israel, Israelites, nation of Israel
- boast, boastful
- power, powers
- save, safe
- proclaim, proclamation
- Gilead

translationNotes:

- **for me to give you victory over the Midianites** - The word "victory" is an abstract noun. AT: "for me to allow you to defeat the Midianites" (See: [Abstract Nouns](#))
- **Our own power has saved us** - Here "power" represents the people themselves. AT: "We have saved ourselves without God's help" (See: [Metonymy](#))
- **Now** - This does not mean "at this moment," but is used to draw attention to the important point that follows.
- **proclaim in the ears of the people** - Here "the ears" refers to the whole person. AT: "proclaim to the people" (See: [Synecdoche](#))
- **Whoever is afraid, whoever trembles** - Both of these phrases have the same meaning. (See: [Parallelism](#))

- **trembles** - This word describes fear that causes a person to uncontrollably shake. AT: “shakes with fear”
- **let him return** - You can make explicit where he will go. AT: “let him return to his home” (See: [Assumed Knowledge and Implicit Information](#))
- **Mount Gilead** - This is the name of a mountain in the region of Gilead. (See: [How to Translate Names](#))
- **twenty-two thousand** - “22,000” (See: [Numbers](#))
- **ten thousand remained** - The word “people” or “men” is understood. AT: “10,000 people remained” or “10,000 men remained” (See: [Ellipsis](#))
- **ten thousand** - “10,000” (See: [Numbers](#))

Links:

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

Judges 7:4

UDB:

⁴ But Yahweh told Gideon, “There are still too many men! Take them down to the spring, and there I will choose from among them, which ones will go with you and which ones will not go.”

ULB:

⁴ Yahweh said to Gideon, “The people are still too many. Take them down to the water, and I will make their number smaller for you there. If I say to you, ‘This one will go with you,’ he will go with you; but if I say, ‘This one will not go with you,’ he will not go.”

translationWords:

- [Yahweh](#)
- [Gideon](#)
- [water, waters](#)

translationNotes:

- **and I will make their number smaller for you there** - Here “number” represents the army. The full meaning of this statement can be made explicit. AT: “and there, I will show you who to send home so the army will have less men” (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

Links:

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

Judges 7:5-6

UDB:

⁵ When Gideon took the men down to the spring, Yahweh told him, “When they drink, put into one group the ones who lap the water with their tongues, like dogs do. Put into another group the ones who kneel down to drink with their mouths in the water.” ⁶ So when they drank, only three hundred men lapped the water with their tongues. All the others drank by kneeling down and putting their mouths into the water.

ULB:

⁵ So Gideon brought the people down to the water, and Yahweh said to him, “Separate everyone who laps up the water, as a dog laps, from those who kneel down to drink.” ⁶ Three hundred men lapped. The rest of the men kneeled down to drink water.

translationWords:

- [Gideon](#)
- [water, waters](#)
- [Yahweh](#)

translationNotes:

- **Gideon brought** - The word “brought” can be translated as “took” or “led.” (See: [Go and Come](#))
- **laps** - to drink by licking with the tongue
- **Three hundred men** - “300 men” (See: [Numbers](#))

Links:

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

Judges 7:7-8

UDB:

⁷ Then Yahweh told Gideon, “The three hundred men who lapped the water will be your army! I will help them defeat the Midianite army. Let all the others go home!” ⁸ So Gideon’s three hundred men collected the food and rams’ horns (used as trumpets) from all the other men, and then he sent them home.

The men of Midian were camping in the valley below Gideon.

ULB:

⁷ Yahweh said to Gideon, “With the three hundred men who lapped, I will rescue you and give you victory over the Midianites. Let every other man go back to his own place.” ⁸ So those who were chosen took their supplies and their trumpets. Gideon sent away all the men of Israel, every man to his tent, but he kept the three hundred men. Now the Midian camp was down below him in the valley.

translationWords:

- [Yahweh](#)
- [Gideon](#)
- [Midian, Midianites](#)
- [trumpet](#)
- [Israel, Israelites, nation of Israel](#)
- [tent](#)

translationNotes:

- **three hundred men** - “300 men” (See: [Numbers](#))
- **I will rescue you and give you victory** - Here “you” is plural and refers to Gideon and the Israelites. (See: [Forms of You](#))
- **So those who were chosen** - This can be stated in active form. AT: “So those whom Yahweh chose” (See: [Active or Passive](#))
- **took their supplies and their trumpets** - Here “their” refers to the Israelite soldiers who were leaving the army.
- **Now** - This word is used here to mark a break in the storyline. Here the narrator starts to tell a new part of the story.

Links:

- [Introduction to Judges](#)

- Judges 07 General Notes
- **Judges 07 Translation Questions**

Judges 7:9-11

UDB:

⁹ During that night, Yahweh said to Gideon, "Get up and go down to their camp, and you will hear something that will convince you that I will enable your men to defeat them. ¹⁰ But if you are afraid to go by yourself, take your servant Purah with you. ¹¹ Go down and listen to what some of the Midian soldiers are saying. Then you will be very encouraged, and you will be ready to attack their camp." So Gideon took Purah with him, and they went down to the edge of the enemy camp.

ULB:

⁹ That same night Yahweh said to him, "Get up! Attack the camp, for I am going to give you victory over it. ¹⁰ But if you are afraid to go down, go down to the camp with Purah your servant, ¹¹ and listen to what they are saying, and your courage will be strengthened to attack the camp." So Gideon went with Purah his servant, down to the guard posts of the camp.

translationWords:

- [Yahweh](#)
- [servant, slave, slavery](#)
- [Gideon](#)

translationNotes:

- **Attack the camp, for I am going to give you victory over it** - Here "camp" refers to the whole Midianite army. AT: "Attack the Midianites at their camp, for I am going to help you defeat them" (See: [Metonymy](#) and [Abstract Nouns](#))
- **afraid to go down** - You can make clear the understood information. AT: "afraid to go down to attack" (See: [Ellipsis](#))
- **Purah** - This is the name of a man. (See: [How to Translate Names](#))
- **and your courage will be strengthened** - This can be stated in active form. AT: "and what you hear will be encourage you" (See: [Active or Passive](#))
- **guard posts** - places around the edge of an area where soldiers stand to watch for an enemy army

Links:

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

Judges 7:12

UDB:

¹² The armies of the people of Midian and Amalek and from the east had set up their tents and looked like a swarm of locusts. It seemed that their camels were too many to count, like the grains of sand on the seashore.

ULB:

¹² The Midianites, the Amalekites, and all the people of the east settled along in the valley, as thick as a cloud of locusts. Their camels were more than could be counted; they were more in number than the grains of the sand on the seashore.

translationWords:

- [Midian, Midianites](#)
- [Amalek, Amalekite](#)
- [people group, peoples, the people, a people](#)
- [locust](#)
- [camel](#)

translationNotes:

- **as thick as a cloud of locusts** - Here “cloud” means a swarm. The author speaks of the army as if it were a swarm of locusts to emphasize how many soldiers there were. (See: [Simile](#))
- **Their camels were more ... in number than the grains of the sand on the seashore** - The author uses a hyperbole, an exaggeration, to emphasize that there were very many camels. (See: [Hyperbole](#))
- **Their camels were more than could be counted** - This can be stated in active form. AT: “Their camels were more than anyone could count” (See: [Active or Passive](#))

Links:

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

Judges 7:13-14

UDB:

¹³ Gideon crept closer and heard one man telling a friend about a dream. He said, “I just had a dream, and in the dream I saw a round loaf of barley bread tumble down into our Midian camp. It struck a tent so hard that the tent turned upside down and collapsed!”

¹⁴ His friend said, “Your dream can mean only one thing. It means that God will enable Gideon, the man of Israel, to defeat all of the armies that are here with us men from Midian.”

ULB:

¹³ When Gideon arrived there, a man was telling a dream to his companion. The man said, “Look! I had a dream, and I saw a round loaf of barley bread tumbling into the camp of Midian. It came to the tent, and hit it so hard that it fell down and turned it upside down, so that it lay flat.” ¹⁴ The other man said, “This is nothing other than the sword of Gideon (the son of Joash), the Israelite. God has given him victory over Midian and all their army.”

translationWords:

- Gideon
- dream
- companion
- barley
- bread
- Midian, Midianites
- tent
- sword
- son, son of
- Joash
- Israel, Israelites, nation of Israel
- God

translationNotes:

- **This is nothing other than the sword of Gideon** - Here “the sword of Gideon” refers to Gideon’s army attacking. AT: “The loaf of barley bread in your dream must be the army of Gideon” (See: [Metonymy](#))
- **God has given him victory over Midian** - This future event is spoken of as if it were a past event. This emphasizes that it will certainly happen. AT: “God will certainly help the Israelites defeat the Midianites” (See: [Predictive Past](#))

Links:

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

Judges 7:15-16

UDB:

¹⁵ When Gideon heard the man tell about his dream and the meaning of that dream, he thanked God. Then he and Purah returned to the Israelite camp, and he shouted to the men, “Get up! Because God is enabling you to defeat the men from Midian!” ¹⁶ He divided his men into three groups. He gave each man a ram’s horn (as a trumpet) and an empty clay jar. He also gave each of them a torch to carry.

ULB:

¹⁵ When Gideon heard the retelling of the dream and its interpretation, he bowed down in worship. He went back to the camp of Israel and said, “Get up! Yahweh has given you victory over the Midian army.” ¹⁶ He divided the three hundred men into three groups, and he gave them all trumpets and empty jars, with torches inside each jar.

translationWords:

- [Gideon](#)
- [dream](#)
- [interpret, interpretation](#)
- [bow, bow down](#)
- [worship](#)
- [Israel, Israelites, nation of Israel](#)
- [Yahweh](#)
- [Midian, Midianites](#)
- [trumpet](#)

translationNotes:

- **three hundred men** - “300 men” (See: [Numbers](#))

Links:

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

Judges 7:17-18

UDB:

¹⁷ Then he said to them, "Watch me. When we come close to the enemy camp, spread out to surround the camp. Then do exactly what I do. ¹⁸ As soon as my men blow their ram's horns, you men in the other two groups surrounding the camp blow your horns and shout, 'We are doing this for Yahweh and for Gideon!'"

ULB:

¹⁷ He said to them, "Look at me and do what I do. Watch! When I come to the edge of the camp, you must do what I do. ¹⁸ When I blow the trumpet, I and all who are with me, then blow your trumpets also on every side of the entire camp and shout, 'For Yahweh and for Gideon!'"

translationWords:

- [watch, watchman](#)
- [trumpet](#)
- [Yahweh](#)
- [Gideon](#)

translationNotes:

- **For Yahweh and for Gideon!** - The words "we fight" are implied. AT: "We fight for Yahweh and for Gideon!" (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

Judges 7:19

UDB:

¹⁹ A while before midnight, at the “middle of the watch,” just when a new group of guards took the places of the previous guards, Gideon and the hundred men with him arrived at the edge of the Midian camp. Suddenly he and his men blew their horns, and broke the jars that they were carrying.

ULB:

¹⁹ So Gideon and the hundred men who were with him came to the edge of the camp, right at the beginning of the middle watch. Just as the Midianites were changing guard, they blew the trumpets and broke the jars that were in their hands.

translationWords:

- [Gideon](#)
- [biblical time: watch](#)
- [Midian, Midianites](#)
- [trumpet](#)

translationNotes:

- **hundred men** - “100 men” (See: [Numbers](#))
- **right at the beginning of the middle watch** - The beginning of the middle watch would be around 10 o’clock at night.

Links:

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

Judges 7:20-21

UDB:

²⁰ Then the men in all three groups blew their horns and smashed their jars. They held the torches high with their left hands, and held up the horns with their right hands and alternatively blew them and shouted, “We have swords to fight for Yahweh and for Gideon!” ²¹ Each of Gideon’s men stood in his position around the enemy camp. As they watched, all the Midian men started running around and shouting in a panic.

ULB:

²⁰ The three companies blew the trumpets and broke the jars. They held the torches in their left hands and the trumpets in their right hands to blow them. They shouted out, “The sword of Yahweh and of Gideon.” ²¹ Every man stood in his place around the camp and all the Midianite army ran. They shouted and ran away.

translationWords:

- trumpet
- sword
- Yahweh
- Gideon
- Midian, Midianites
- run, running

translationNotes:

- **The sword of Yahweh and of Gideon** - Here “sword” refers to their fighting. AT: “We fight for Yahweh and for Gideon” (See: [Metonymy](#))

Links:

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

Judges 7:22-23

UDB:

²² While the three hundred Israelite men kept blowing their horns, Yahweh caused the Midianites to start fighting each other with their swords. Some of them killed each other. The rest fled. Some fled south to Beth Shittah. Some fled to the town of Zererah, as far as the border of Abel Meholah, near Tabbath. ²³ The men of Israel gathered together more men from the tribes of Naphtali, Asher, and Manasseh and they went after the army of Midian.

ULB:

²² When they blew the three hundred trumpets, Yahweh set every Midianite man's sword against his comrades and against all their army. The army fled as far as Beth Shittah toward Zererah, as far as the border of Abel Meholah, near Tabbath. ²³ The men of Israel from Naphtali, Asher, and all Manasseh were called out, and they went after Midian.

translationWords:

- trumpet
- Yahweh
- Midian, Midianites
- sword
- Israel, Israelites, nation of Israel
- Naphtali
- Asher
- Manasseh

translationNotes:

- **three hundred trumpets** - "300 trumpets" (See: [Numbers](#))
- **Yahweh set every Midianite man's sword against his comrades** - Here "sword" refers to their attack with the use of the sword. AT: "Yahweh caused every Midianite man to fight against his fellow soldiers" (See: [Metonymy](#))
- **Beth Shittah ... Zererah ... Abel Meholah ... Tabbath** - These are the names of towns and cities. (See: [How to Translate Names](#))
- **The men of Israel from Naphtali, Asher, and all Manasseh were called out** - This can be stated in active form. AT: "Gideon called out the Israelites from the tribes of Naphtali, Asher, and all Mannasseh" (See: [Active or Passive](#))

Links:

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

Judges 7:24-25

UDB:

²⁴ Gideon sent messengers throughout the hill country where the descendants of Ephraim lived, saying, “Go down and attack the army of Midian. Go down to the Jordan River, to the places where people can wade across, to prevent enemy troops from crossing it! Station men as far south as Beth Barah.”

So the men of Ephraim did what Gideon told them to do. ²⁵ They also captured Oreb and Zeeb, the two generals of the Midian army. They killed Oreb at the big rock which is now called the rock of Oreb, and they killed Zeeb at the place where they crush grapes that is now called the winepress of Zeeb. Afterwards, the Israelites cut off the heads of Oreb and Zeeb and brought them to Gideon, who was on the other side of the Jordan River.

ULB:

²⁴ Gideon sent messengers throughout all the hill country of Ephraim, saying, “Go down against Midian and take control of the Jordan River, as far as Beth Barah, to stop them.” So all the men of Ephraim gathered together and took control of the waters, as far as Beth Barah and the Jordan River. ²⁵ They captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and they killed Zeeb at the winepress of Zeeb. They went after the Midianites, and they brought the heads of Oreb and Zeeb to Gideon, who was on the other side of the Jordan.

translationWords:

- Gideon
- messenger
- Ephraim
- Midian, Midianites
- Jordan River
- water, waters
- prince, princess
- winepress

translationNotes:

- **Beth Barah** - This is the name of a town. (See: [How to Translate Names](#))
- **and took control of the waters, as far as Beth Barah and the Jordan River** - “and took control of the area of the Jordan River as far south as Beth Barah”
- **at the rock of Oreb ... at the winepress of Zeeb** - The places were given these names after the Israelites killed Oreb and Zeeb there. (See: [Assumed Knowledge and Implicit Information](#))

- **Oreb ... Zeeb** - These are names of men. (See: [How to Translate Names](#))

Links:

- [Introduction to Judges](#)
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Judges 8 General Notes

Structure and formatting

The account about Gideon concludes in this chapter.

Special concepts in this chapter

Succoth's refusal to help Gideon

The men of Succoth feared the Midianites more than Gideon. This is why they refuse to help Gideon. By allying themselves with the Midianites, they aligned themselves against Yahweh. Because of this, Gideon treated them like he treated the Midianites. (See: [Assumed Knowledge and Implicit Information](#))

Gideon refuses to be king

Gideon said to them, "I will not rule over you, neither will my son rule over you. Yahweh will rule over you." Although the book of Deuteronomy anticipates a king in Israel, it was sinful for Israel to desire to have a king. He did though take a share of everyone's plunder as a king would have done through taxes. This may serve as a warning to Israel about their desire to have a king. (See: [sin, sinful, sinner, sinning](#))

Links:

- [Judges 08:01 Notes](#)

Judges 8:1

UDB:

¹ Then the soldiers from the tribe of Ephraim said to Gideon, “Why have you acted toward us like this? When you went out to fight against the army of Midian, why did you not call us to help you?” They argued very much with Gideon.

ULB:

⁸¹ The men of Ephraim said to Gideon, “What is this you have done to us? You did not call us when you went to fight against Midian.” Then they had a violent argument with him.

translationWords:

- [Ephraim](#)
- [Gideon](#)
- [Midian, Midianites](#)

translationNotes:

- **What is this you have done to us?** - The people of the tribe of Ephraim were rebuking Gideon with this rhetorical question for not including them in his army. This can be expressed as a statement. AT: “You have not treated us fairly.” (See: [Rhetorical Question](#))
- **against Midian** - Here “Midian” represents the Midianite army. (See: [Metonymy](#))
- **they had a violent argument with him** they argued angrily with him” or “they rebuked him severely”

Links:

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

Judges 8:2-3

UDB:

² But Gideon replied, "I have done very little compared with what you have done! The grapes you do not bother to pick in the land of Ephraim are much better than the whole harvest among the descendants of Abiezer! ³ God helped you defeat Oreb and Zeeb, the generals of the army from Midian. That is much more important than what I did!" After Gideon told them that, they no longer resented what he had done.

ULB:

² He said to them, "What have I done now compared to you? Are not the gleanings of Ephraim's grapes better than the full grape harvest of Abiezer? ³ God has given you victory over the princes of Midian—Oreb and Zeeb! What have I accomplished compared to you?" Their anger toward him died down when he said this.

translationWords:

- glean, gleaning
- Ephraim
- grape
- harvest
- God
- prince, princess
- Midian, Midianites
- angry, anger

translationNotes:

- **General Information:** - Gideon replies to the men from Ephraim.
- **What have I done now compared to you?** - Gideon uses this question to honor the people of Ephraim. AT: "I have done very little compared with what you have done!" (UDB) (See: [Rhetorical Question](#))
- **Are not the gleanings of Ephraim's grapes better than the full grape harvest of Abiezer?** - Gideon was calming the people of Ephraim with this rhetorical question. AT: "Certainly the grapes you people of Ephraim gleaned are better than what we the descendants of Abiezer gathered from the whole harvest!" (See: [Rhetorical Question](#))
- **Are not the gleanings of Ephraim's grapes better than the full grape harvest of Abiezer?** - Gideon and his army defeating the Medianites is spoken of as if it were a grape harvest. The people of Ephraim killing Oreb and Zeeb at the end of the battle is spoken of as if they were gleaning grapes at the end of the harvest. AT: "What you people of Ephraim did at the end

of the battle is more important than what we descendants of Abiezer did at the beginning.”
([Rhetorical Question](#) and [Metaphor](#))

- **Abiezer** - This is the name of one of Gideon’s ancestors. Gideon used his name to refer to Abiezer’s descendants and their land. (See: [Metonymy](#) and [How to Translate Names](#))
- **Oreb and Zeeb** - Translate these names as you did in [7:25](#).
- **What have I accomplished compared to you?** - Gideon uses this question to honor the people of Ephraim. This can be expressed as a statement. AT: “What you have done is more important than what I have done.” See: [Rhetorical Question](#))
- **died down** - “became less”

Links:

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

Judges 8:4-5

UDB:

⁴ Then Gideon and his three hundred men went east. They came to the Jordan River and crossed it. Although they were very tired, they continued to pursue their enemies. ⁵ When they arrived at the town of Succoth, Gideon said to the town leaders, “Please give my men bread that they may eat it! They are very tired. We are pursuing Zebah and Zalmunna, the kings of Midian.”

ULB:

⁴ Gideon came to the Jordan and crossed over it, he and the three hundred men who were with him. They were exhausted, yet they still kept up the pursuit. ⁵ He said to the men of Succoth, “Please give loaves of bread to the people who follow me, for they are exhausted, and I am pursuing Zebah and Zalmunna, the kings of Midian.”

translationWords:

- [Jordan River](#)
- [Succoth](#)
- [bread](#)
- [king](#)
- [Midian, Midianites](#)

translationNotes:

- **the three hundred men** - “the 300 men” (See: [Numbers](#))
- **kept up the pursuit** - The word “pursuit,” an abstract noun, can be expressed as a verb. AT: “continued to chase their enemies” (See: [Abstract Nouns](#))
- **Zebah and Zalmunna** - These are the names of men. (See: [How to Translate Names](#))

Links:

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

Judges 8:6-7

UDB:

⁶ But the leaders of Succoth replied, “You are ready to capture Zebah and Zalmunna and put them under your power as prisoners. You are strong enough to get food for yourself. So why should we give bread to your army?”

⁷ Gideon replied, “Because you said that, Yahweh will help us capture Zebah and Zalmunna and take them from you. We will come to you and we will make whips from the thorns and sharp barbs that grow in the desert. We will use those thorns and barbs to tear your flesh to pieces!”

ULB:

⁶ Then the officials said, “Are the hands of Zebah and Zalmunna now in your hand? Why should we give bread to your army?” ⁷ Gideon said, “When Yahweh has given us victory over Zebah and Zalmunna, I will tear your skin with the desert thorns and briers.”

translationWords:

- bread
- Gideon
- Yahweh
- flesh
- desert, wilderness
- thorn, thistle

translationNotes:

- **Are the hands of Zebah and Zalmunna now in your hand?** - The leaders use a question to emphasize that the Israelites have not yet captured Zebah and Zalmunna. AT: “You have not captured Zebah and Zalmunna yet.” (See: [Rhetorical Question](#))
- **Are the hands of Zebah and Zalmunna** - Here “hands” refer to the whole body. (See: [Synecdoche](#))
- **now in your hand** - Here “hand” represents power or control. (See: [Metonymy](#))
- **Why should we give bread to your army?** - The leaders use a question to emphasize that they have no reason to give bread to the Israelites. AT: “We see no reason to give bread to your army.” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))
- **I will tear your skin with the desert thorns and briers** - The full meaning of this statement can be made explicit. AT: “I will make whips out of desert thorns and briers and use them to beat you and cut you” (See: [Assumed Knowledge and Implicit Information](#))
- **thorns and briers** - sharp, pointed pieces on vines or tree limbs that stick out and can cut people and animals

Links:

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

Judges 8:8-9

UDB:

⁸ Gideon and his three hundred men went up to Penuel and asked for food there in the same way. But the people gave him the same answer. ⁹ So he said to the men of Penuel, “After I defeat those kings and make peace, then I will come and pull down this tower!”

ULB:

⁸ He went up from there to Penuel and spoke to the people there in the same way, but the men of Penuel answered him just as the men of Succoth had answered. ⁹ He spoke also to the men of Penuel and said, “When I come again in peace, I will pull down this tower.”

translationWords:

- [Succoth](#)
- [peace, peaceful](#)
- [watchtower, tower](#)

translationNotes:

- **He went up from there** - Here “He” refers to Gideon. Gideon represents the soldiers following him. AT: “They left there” or “Gideon and his 300 men left there” (See: [Synecdoche](#))
- **Penuel** - The name of a place. (See: [How to Translate Names](#))
- **and spoke to the people there in the same way** - You can make clear the understood information. AT: “and asked for food there in the same way” or “and he also asked them for food” (See: [Ellipsis](#))
- **When I come again in peace** - This is a polite way of referring to the defeat of his enemies. AT: “After I have completely defeated the Midian army” (See: [Euphemism](#))
- **I will pull down this tower** - Here “I” represents Gideon and his men. AT: “My men and I will pull down this tower” (See: [Synecdoche](#))

Links:

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

Judges 8:10

UDB:

¹⁰ By that time, Zebah and Zalmunna had gone to Karkor town with fifteen thousand troops. They were all that were left of the armies that had come from the people of the East, and 120,000 of their men had already been killed.

ULB:

¹⁰ Now Zebah and Zalmunna were in Karkor with their army, about fifteen thousand men, all who remained out of the entire army of the people of the East, for there had fallen 120,000 men who were trained to fight with the sword .

translationWords:

- [sword](#)

translationNotes:

- **Now** - This word is used here to mark a break in the storyline. Here the narrator starts to tell a new part of the story.
- **Zebah and Zalmunna** - Translate these names as you did in [8:5](#).
- **Karkor** - This is the name of a city. (See: [How to Translate Names](#))
- **fifteen thousand men** - “15,000 men” (See: [Numbers](#))
- **had fallen** - This is a polite way of referring to people who died in battle. AT: “had been killed” or “had died in battle” (See: [Euphemism](#))
- **men who were trained to fight with the sword** - This is a way of referring to soldiers. AT: “soldiers” (See: [Idiom](#))
- **with the sword** - Here “sword” represents the swords and other weapons that soldiers used in battle. (See: [Synecdoche](#))

Links:

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

Judges 8:11-12

UDB:

¹¹ Gideon and his men went east along the road on which caravans travel. They went past the villages of Nobah and Jogbehah and arrived at the enemy camp by surprise. ¹² Zebah and Zalmunna fled, but Gideon's men pursued them. He captured the two kings of Midian—Zebah and Zalmunna, and their whole army was sent off in confusion.

ULB:

¹¹ Gideon went up the road taken by tent dwellers, past Nobah and Jogbehah. He defeated the enemy army, because they were not expecting an attack. ¹² Zebah and Zalmunna fled, and as Gideon pursued them, he captured the two kings of Midian—Zebah and Zalmunna—and set their whole army into a panic.

translationWords:

- [Gideon](#)
- [king](#)
- [Midian, Midianites](#)

translationNotes:

- **Gideon went up** - Here “Gideon” represents all of his soldiers. AT: “Gideon and his soldiers went up” (See: [Synecdoche](#))
- **He defeated** - Here “He” refers to Gideon who represents all of his soldiers. AT: “Gideon and his soldiers defeated” (See: [Synecdoche](#))
- **Nobah and Jogbehah** - These are names of towns. (See: [How to Translate Names](#))
- **Zebah and Zalmunna** - Translate these names as you did in [8:5](#).
- **panic** - extreme fear or worry that makes someone unable to think or act normally

Links:

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

Judges 8:13-14

UDB:

¹³ After that, Gideon and his men took Zebah and Zalmunna with them and started to return, going through the pass of Heres. ¹⁴ There he met a young man from Succoth, and sought advice from him. He asked him to identify all the names of the leaders in the town. The young man told him the names of seventy-seven men.

ULB:

¹³ Gideon, son of Joash, returned from the battle going through the pass of Heres. ¹⁴ He ran into a young man of the people of Succoth and sought advice from him. The young man described for him the leaders of Succoth and its elders, seventy-seven men.

translationWords:

- [Gideon](#)
- [Joash](#)
- [Succoth](#)
- [elder](#)

translationNotes:

- **the pass of Heres** - This is the name of a road that passes between two mountains. (See: [How to Translate Names](#))
- **He ran into a young man** - This is an idiom. AT: “He met a young man” (See: [Idiom](#))
- **sought advice from him** - It can be stated explicitly what Gideon asked the young man. AT: “he asked him to identify all the names of the leaders in the town” (See: [Assumed Knowledge and Implicit Information](#))
- **seventy-seven men** - “77 men” (See: [Numbers](#))

Links:

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

Judges 8:15-17

UDB:

¹⁵ Then Gideon and his men returned to Succoth and said to those leaders, “Here are Zebah and Zalmunna. When we were here before, you made fun of me and said ‘You have not caught Zebah and Zalmunna yet! After you catch them, we will give your exhausted men some food.’” ¹⁶ Then Gideon’s men took the town leaders and whipped them with whips made from briers from the desert, to teach them that they deserved to be punished for doing things like that. ¹⁷ Then they went to Penuel and tore down the tower, and killed all the men in the town.

ULB:

¹⁵ Gideon came to the men of Succoth and said, “Look at Zebah and Zalmunna, about whom you mocked me and said, ‘Have you already conquered Zebah and Zalmunna? We do not know that we should give bread to your army.’” ¹⁶ Gideon took the elders of the city, and he punished the men of Succoth with the desert thorns and briers. ¹⁷ Then he pulled down the tower of Penuel and killed the men of that city.

translationWords:

- Gideon
- Succoth
- mock, ridicule, scoff at
- bread
- elder
- thorn, thistle

translationNotes:

- **Zebah and Zalmunna** - Translate these names as you did in 8:5.
- **Have you already conquered Zebah and Zalmunna?** - Gideon quotes the people of Succoth as using a question to mock him. AT: “You have not yet conquered Zebah and Zalmunna.” (See: [Rhetorical Question](#))
- **Gideon took ... he punished ... he pulled** - Here “Gideon” represents his soldiers. AT: “Gideon and his soldiers took ... they punished ... they pulled” (See: [Synecdoche](#))
- **thorns and briers** - These are sharp, pointed pieces on vines or tree limbs that stick out and can cut people and animals. See how you translated this in 8:7.
- **Penuel** - Translate the name of this city as you did in 8:8.

Links:

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

Judges 8:18-19

UDB:

¹⁸ Then Gideon said to Zebah and Zalmunna, “The men you killed near Mount Tabor, what did they look like?”

They replied, “They were like you; they all looked like they were sons of a king.”

¹⁹ Gideon replied, “They were my brothers! Just as surely as Yahweh lives, I would not kill you if you had not killed them.”

ULB:

¹⁸ Then Gideon said to Zebah and Zalmunna, “What kind of men did you kill at Tabor?” They answered, “As you are, so were they. Every one of them looked like the son of a king.” ¹⁹ Gideon said, “They were my brothers, the sons of my mother. As Yahweh lives, if you had saved them alive, I would not kill you.”

translationWords:

- [Gideon](#)
- [king](#)
- [Yahweh](#)
- [life, live, living, alive](#)
- [save, safe](#)

translationNotes:

- **Zebah and Zalmunna** - Translate these names as you did in [8:5](#).
- **Tabor** - Translate the name of this city as you did in [4:6](#).
- **As you are, so were they** - “They were just like you”
- **As Yahweh lives** - This idiom is a religious oath used for emphasis that what he is about to say is true. AT: “I promise you that” (See: [Idiom](#))

Links:

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

Judges 8:20-21

UDB:

²⁰ Then he turned to his oldest son, Jether. He said to him, “Kill them!” But Jether was only a boy, and he was afraid, so he did not pull out his sword to kill them.

²¹ Then Zebah and Zalmunna said to Gideon, “Do not ask a young boy to do the work that a man should do!” So Gideon killed both of them. Then he took the golden crescent-shaped ornaments from the necks of their camels.

ULB:

²⁰ He said to Jether (his firstborn), “Get up and kill them!” But the young man did not draw his sword for he was afraid, because he was still a young boy. ²¹ Then Zebah and Zalmunna said, “Get up yourself and kill us! For as the man is, so is his strength.” Gideon rose and killed Zebah and Zalmunna. He also took off the crescent-shaped ornaments that were on their camels’ necks.

translationWords:

- [firstborn](#)
- [sword](#)
- [Gideon](#)
- [camel](#)

translationNotes:

- **Jether** - This is the name of Gideon’s son. (See: [How to Translate Names](#))
- **For as the man is, so is his strength** - This is an idiom. AT: “It is a job for a man to do” (See: [Idiom](#))
- **crescent** - This is a curved shape with two points. This shape occurs when the moon is mostly covered in shadow.
- **ornaments** - “decorations”

Links:

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

Judges 8:22-23

UDB:

²² Then a group of Israelite men came to Gideon and said to him, “You be our ruler! We want you and your son and your grandsons to be our rulers, because you rescued us from the Midian army.”

²³ But Gideon replied, “No, I will not rule over you, and my son will not rule over you. Yahweh will rule over you.”

ULB:

²² Then the men of Israel said to Gideon, “Rule over us—you, your son, and your grandson— because you have saved us out of the hand of Midian.” ²³ Gideon said to them, “I will not rule over you, neither will my son rule over you. Yahweh will rule over you.”

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Gideon](#)
- [ruler, rulers, rule](#)
- [save, safe](#)
- [power, powers](#)
- [Midian, Midianites](#)
- [Yahweh](#)

translationNotes:

- **you, your son, and your grandson** - This implies that they want Gideon’s descendants to rule over them after he dies. AT: “you and your descendants after you die” (See: [Assumed Knowledge and Implicit Information](#))
- **out of the hand of Midian** - Here “hand” represents the power of Midian over Israel. AT: “from the power of Midian” or “from Midian” (See: [Metonymy](#))
- **of Midian** - Here “Midian” represents the people of Midian. AT: “of the Midianites” (See: [Metonymy](#))

Links:

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

Judges 8:24-25

UDB:

²⁴ Then he said, "I request only one thing. I request that each of you give me one earring from the things you captured after the battle." Now all the men descended from Ishmael wore earrings.

²⁵ They replied, "We will be glad to give the earrings to you!" So they spread a cloth on the ground, and each man threw on it the gold earrings that he had taken from those whom he had killed in the battle.

ULB:

²⁴ Gideon said to them, "Let me make a request of you: that every one of you would give me the earrings from his plunder." (The Midianites had golden earrings because they were Ishmaelites.)

²⁵ They answered, "We are glad to give them to you." They spread out a cloak and every man threw on it the earrings from his plunder.

translationWords:

- [Gideon](#)
- [Midian, Midianites](#)
- [Ishmael](#)

translationNotes:

- **Gideon said to them** - "Gideon said to the men of Israel"
- **earrings** - jewelry worn on the ear
- **plunder** - things stolen by force or taken off of people killed in war
- **The Midianites had golden earrings because they were Ishmaelites** - Here the narrator tells background information about the Midianites. (See: [Background Information](#))
- **cloak** - clothing made from a large piece of fabric and worn over the shoulders as a coat

Links:

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

Judges 8:26

UDB:

²⁶ The weight of all the earrings was twenty kilos. That did not include other things that they gave to Gideon—the other ornaments or the pendants or the clothes that their kings wore or the gold chains that were on the necks of their camels.

ULB:

²⁶ The weight of the golden earrings that he requested was 1,700 shekels of gold. This plunder was in addition to the crescent ornaments, the pendants, the purple clothing that was worn by the kings of Midian, and in addition to the chains that had been around their camels' necks.

translationWords:

- [king](#)
- [Midian, Midianites](#)
- [camel](#)

translationNotes:

- **1,700 shekels of gold** - If it is necessary to use modern weight units, here are two ways of doing it. AT: “18.7 kilograms of gold” or “about 20 kilograms of gold” (See: [Biblical Weight and Numbers](#))
- **crescent ornaments** - Translate this as you did in [8:21](#).
- **pendants** - pieces of jewelry that hang at the end of the chains or cords of necklaces
- **that was worn by the kings of Midian** - This can be stated in active form. AT: “that the kings of Midian wore” (See: [Active or Passive](#))

Links:

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

Judges 8:27-28

UDB:

²⁷ Gideon made for the people a sacred garment that they worshiped instead of worshiping only God. Gideon and all his family sinned by worshiping it.

²⁸ That is how the Israelites defeated the people from Midian. The people of Midian did not become strong enough to attack Israel again. So while Gideon was alive, there was peace in the land for forty years.

ULB:

²⁷ Gideon made an ephod out of the earrings and put it in his city, in Ophrah, and all Israel prostituted themselves by worshiping it there. It became a trap for Gideon and for those in his house. ²⁸ So Midian was subdued before the people of Israel and they did not raise their heads up again. So the land had peace for forty years in the days of Gideon.

translationWords:

- Gideon
- ephod
- Israel, Israelites, nation of Israel
- prostitute, harlot, whore
- worship
- snare, trap
- house
- peace, peaceful

translationNotes:

- **Gideon made an ephod out of the earrings** - “Gideon used the gold from the earrings to make an ephod”
- **Ophrah** - Translate the name of this city as you did in [6:11](#).
- **all Israel prostituted themselves by worshiping it there** - This speaks of worshiping a false god as if it were prostitution. AT: “the Israelites sinned against Yahweh by worshiping the ephod there” (See: [Metaphor](#))
- **all Israel** - Here “all” is an exaggeration to emphasize that very many worshiped the garment. AT: “very many people in Israel worshiped the garment” (See: [Hyperbole](#))
- **It became a trap for Gideon and for those in his house** - This speaks of Gideon and his family being tempted to worship the ephod as if the ephod were a hunter’s snare that would trap them. AT: “It became a temptation for Gideon and his family” or “Gideon and his family sinned by worshiping it” (See: [Metaphor](#))

- **for those in his house** - Here “his house” represents Gideon’s family. AT: “for his family” (See: [Metonymy](#))
- **So Midian was subdued before the people of Israel** - This can be stated in active form. AT: “So Yahweh subdued the Midianites before the people of Israel” or “So Yahweh helped the Israelites defeat the Midianites” (See: [Active or Passive](#))
- **they did not raise their heads up again** - This is an idiom. AT: “they did not attack Israel again” (See: [Idiom](#))
- **So the land had peace** - Here “land” represents the people of Israel. AT: “So the Israelites lived peacefully” (See: [Metonymy](#))
- **forty years** - “40 years” (See: [Numbers](#))
- **in the days of Gideon** - Here “the days” refers to his lifetime. AT: “during the life of Gideon” (See: [Metonymy](#))

Links:

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

Judges 8:29-31**UDB:**

²⁹ Gideon went back home to live there. ³⁰ He had many wives, and they bore him seventy sons. ³¹ He also had a slave wife in the city of Shechem, who bore him a son whom he named Abimelech.

ULB:

²⁹ Jerub Baal, son of Joash, went and lived in his own house. ³⁰ Gideon had seventy sons who were his descendants, for he had many wives. ³¹ His concubine, who was in Shechem, also bore him a son, and Gideon gave him the name Abimelech.

translationWords:

- [Joash](#)
- [Gideon](#)
- [concubine](#)
- [Shechem](#)
- [Abimelech](#)

translationNotes:

- **Jerub Baal** - This is another name for Gideon. See how you translated his name in [6:32](#).
- **seventy sons** - "70 sons" (See: [Numbers](#))

Links:

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

Judges 8:32-33

UDB:

³² Gideon son of Joash died when he was very old. They buried his body in the grave where his father Joash was buried, at Ophrah, in the land of the Abietherites.

³³ But as soon as Gideon died, the Israelites left God and gave themselves to worship the images of the god Baal, like adultresses leave their husbands and go to other men. They made Baal Berith the god they worshiped.

ULB:

³² Gideon, son of Joash, died at a good old age and was buried in Ophrah in the tomb of Joash his father, of the clan of Abiezer.

³³ It came about, as soon as Gideon was dead, the people of Israel turned again and prostituted themselves by worshiping the Baals. They made Baal Berith their god.

translationWords:

- Gideon
- Joash
- death, die, dead
- tomb, grave, burial place
- Israel, Israelites, nation of Israel
- turn, turn away, turn back
- prostitute, harlot, whore
- worship
- Baal
- false god, foreign god, god, goddess

translationNotes:

- **a good old age** - This is an idiom. AT: “when he was very old” (See: **Idiom**)
- **was buried** - This can be stated in active form. AT: “they buried him” (See: **Active or Passive**)
- **Ophrah** - Translate the name of this city as you did in **6:11**.
- **the clan of Abiezer** - Translate the name of this people group as you did in **6:11**.
- **It came about** - This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.
- **turned again** - The people rejecting Yahweh is spoken of as if they physically turned away from him. AT: “they stopped worshiping Yahweh” (See: **Metaphor**)

- **prostituted themselves by worshiping the Baals** - This speaks of worshiping false gods as if it were prostitution. AT: “they sinned against Yahweh by worshiping the Baals” (See: [Metaphor](#))
- **Baal Berith** - This is the name of a false god. (See: [How to Translate Names](#))

Links:

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

Judges 8:34-35

UDB:

³⁴ They forgot about Yahweh, the one who had rescued them from all their enemies that surrounded them. ³⁵ And even though Gideon had done many good things for the Israelites, they did not act kindly toward Gideon's family.

ULB:

³⁴ The people of Israel did not remember to honor Yahweh, their God, who had rescued them from the hand of all their enemies on every side. ³⁵ They did not keep their promises to the house of Jerub Baal (that is, Gideon), in return for all the good he had done in Israel.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [honor, to honor](#)
- [Yahweh](#)
- [God](#)
- [promise](#)
- [house](#)
- [Gideon](#)

translationNotes:

- **from the hand of all their enemies** - Here "hand" represents power or control. AT: "from the power of all their enemies" or "from all their enemies" (See: [Metonymy](#))
- **on every side** - "who surrounded them"
- **the house of of Jerub Baal** - Here "the house of" represents a person's family. AT: "the family of Jerub Baal" (See: [Metonymy](#))
- **Jerub Baal** - This is another name for Gideon. See how you translated this in [6:32](#).

Links:

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

Judges 9 General Notes

Special concepts in this chapter

Jotham's curse

Gideon's son, Abimelech, killed all of his brothers except Jotham in order to become king of Shechem. Jotham cursed Abimelech for having murdered Gideon's other sons, "let fire come out from Abimelech and burn up the men of Shechem and the house of Millo. Let fire come out from the men of Shechem and Beth Millo, to burn up Abimelech." (See: [curse](#), [cursed](#))

Important figures of speech in this chapter

Tree metaphor

This chapter contains an extended metaphor about trees. This metaphor functions as a parable instructing Israel about their sinful desire to have a king. (See: [Metaphor](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Judges 09:01 Notes](#)

Judges 9:1-2

UDB:

¹ Gideon's son Abimelech went to talk with his mother's brothers in the city of Shechem. Gideon was also called Jerub Baal. He said to them and to all his mother's relatives, ² "Ask all the leaders of Shechem: 'Do you think it would be good for all seventy of Gideon's sons to rule over you? Or would it be better to have only one man, Abimelech, to rule over you?' And do not forget that I am a part of your family! "

ULB:

⁹ ¹ Abimelech son of Jerub Baal went to his mother's relatives at Shechem and he said to them and to the whole clan of his mother's family, ² "Please say this, so that all the leaders in Shechem may hear, 'Which is better for you: to have all seventy sons of Jerub Baal rule over you, or that just one rule over you?' Remember that I am your bone and your flesh."

translationWords:

- [Abimelech](#)
- [Shechem](#)
- [clan](#)
- [ruler, rulers, rule](#)

translationNotes:

- **Jerub Baal** - This is another name for Gideon. See how you translated this in [6:32](#).
- **Please say this, so that all the leaders in Shechem may hear, 'Which is better for you: to have all seventy sons of Jerub Baal rule over you, or that just one rule over you?'** - This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. AT: "Please ask the leaders of Shechem if they would rather have all seventy sons of Jerub Baal rule over them, or if they would rather have just one of his sons rule over them." (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))
- **seventy** - "70" (See: [Numbers](#))
- **I am your bone and your flesh** - Here "your bone and your flesh" represents being someone's relative. AT: "I am a member of your family" (See: [Metonymy](#))

Links:

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

Judges 9:3-4

UDB:

³ So Abimelech's mother's brothers spoke to all the leaders of Shechem about what Abimelech had said. They said to each other, "We should allow Abimelech to rule over us, because he is our relative." ⁴ So the leaders of Shechem took from the temple of their god Baal Berith one kilo of silver and gave it to Abimelech. With that silver he paid some worthless troublemakers to help him, and they went with Abimelech wherever he went.

ULB:

³ His mother's relatives spoke for him to the leaders of Shechem, and they agreed to follow Abimelech, for they said, "He is our brother." ⁴ They gave him seventy pieces of silver out of the house of Baal Berith, and Abimelech used it to hire men of lawless and reckless character, who followed him.

translationWords:

- [Shechem](#)
- [Abimelech](#)
- [brother](#)
- [silver](#)
- [lawless, lawlessness](#)

translationNotes:

- **His mother's relatives spoke for him to the leaders** - This means that the relatives of the mother of Abimelech spoke to the leaders, suggesting that they make Abimelech their king.
- **they agreed to follow Abimelech** - "they agreed to let Abimelech be their leader"
- **the house** - Here "house" represents a temple. (See: [Metonymy](#))
- **seventy pieces of silver** - This means seventy shekels of silver. A shekel weighs 11 grams. If it is necessary to translate this with modern measurements, you can translate it like this. AT: "almost one kilo of silver" (See: [Biblical Money](#))
- **seventy** - "70" (See: [Numbers](#))
- **Baal Berith** - This is the name of a false god. See how you translated this in [8:33](#).
- **lawless and reckless** - "violent and foolish"

Links:

- [Introduction to Judges](#)
- [Judges 09 General Notes](#)

- **Judges 09 Translation Questions**

Judges 9:5-6

UDB:

⁵ Abimelech went to Ophrah, his father's town, and he murdered his seventy brothers, the sons of his father Gideon. They killed all those men on one huge rock. But Gideon's youngest son Jotham hid from Abimelech and his men, and he escaped. ⁶ Then all the leaders of the towns of Shechem and Bethmillo gathered under the big sacred tree at Shechem. There they appointed Abimelech to be their leader.

ULB:

⁵ Abimelech went to his father's house at Ophrah, and upon one stone he murdered his seventy brothers, the sons of Jerub Baal. Only Jotham was left, the youngest son of Jerub Baal, for he hid himself. ⁶ All the leaders of Shechem and Beth Millo came together and they went and made Abimelech king, beside the oak near the pillar which is in Shechem.

translationWords:

- [Jotham](#)
- [Shechem](#)
- [Abimelech](#)
- [king](#)
- [oak](#)
- [pillar, column](#)

translationNotes:

- **Ophrah** - Translate the name of this city as you did in [6:11](#).
- **one stone** - "1 stone" (See: [Numbers](#))
- **seventy** - "70" (See: [Numbers](#))
- **Jerub Baal** - This is another name for Gideon. See how you translated this in [6:32](#).
- **Beth Millo** - This is the name of a place. (See: [How to Translate Names](#))

Links:

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

Judges 9:7-8

UDB:

⁷ When Jotham heard about that, he climbed up Mount Gerizim. He stood at the top of the mountain and shouted to the people down below, "You leaders of Shechem, listen to me, in order that God will listen to you!" ⁸ One day the trees decided to appoint a king to rule over all of them. So they said to the olive tree, 'You be our king!'

ULB:

⁷ When Jotham was told about this, he went and stood on the top of Mount Gerizim. He shouted and said to them, "Listen to me, you leaders of Shechem, so that God may listen to you." ⁸ The trees once went out to anoint a king over them. For they said to the olive tree, 'Reign over us.'

translationWords:

- Jotham
- Shechem
- God
- anoint, anointed
- king
- olive
- reign

translationNotes:

- **General Information:** - Jotham begins telling a parable where trees represent various people groups. (See: [Parables](#))
- **When Jotham was told about this** - This can be stated in active form. AT: "When Jotham heard that Abimelech had murdered his brothers" (See: [Active or Passive](#))
- **Mount Gerizim** - This is a mountain. (See: [How to Translate Names](#))
- **The trees once went out to anoint a king over them. For they said to the olive tree, 'Reign over us.'** - In this parable Jotham describes the trees doing things that humans do. (See: [Parables](#) and [Personification](#))
- **to anoint a king over them** - Here, to anoint with oil is a symbolic action that represents appointing a person to be king. AT: "to appoint a king to rule over all of them" (See: [Symbolic Action](#))
- **Reign over us** - "Be our king"

Links:

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

Judges 9:9-11

UDB:

⁹ But the olive tree said, ‘No! I will not be your king! Men and gods enjoy the oil from my fruit. I will not stop producing olives from which we make that oil, in order to rule over you other trees!’

¹⁰ Then the trees said to the fig tree, ‘You come and be our king!’

¹¹ But the fig tree replied, ‘No! I do not want to stop producing my good sweet fruit, and go and rule over you other trees!’

ULB:

⁹ But the olive tree said to them, ‘Should I give up my oil, which is used to honor gods and mankind, so I may go return, just to sway over the other trees?’ ¹⁰ The trees said to the fig tree, ‘Come and reign over us.’ ¹¹ But the fig tree said to them, ‘Should I give up my sweetness and my good fruit, just so I could return and sway over the other trees?’

translationWords:

- olive
- honor, to honor
- false god, foreign god, god, goddess
- fig
- reign

translationNotes:

- **General Information:** - Jotham continues telling his parable, where trees represent various people groups.
- **the olive tree said to them ... fig tree said to them** - In this parable, Jotham describes the trees as doing things that humans do. (See: [Parables](#) and [Personification](#))
- **Should I give up my oil ... over the other trees?** - The olive tree is asking this question to refuse to be king. This question can be expressed as a statement. AT: “I will not give up my oil ... over the other trees.” (See: [Rhetorical Question](#))
- **sway over** - To “sway over” means to move back and forth in the wind. Here the tree uses this phrase to means to “rule over.”
- **Should I give up my sweetness ... over the other trees?** - The fig tree is asking this question to refuse to be king. This question can be expressed as a statement. AT: “I will not give up my sweetness ... over the other trees.” (See: [Rhetorical Question](#))
- **my sweetness and my good fruit** - The word “sweetness” is an abstract noun. It can be stated as an adjective that describes the fruit that grows on the tree. AT: “my good sweet fruit” (UDB) (See: [Abstract Nouns](#))

Links:

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

Judges 9:12-14**UDB:**

¹² Then the trees said to the grapevine, ‘Come and be our king!’

¹³ But the grapevine replied, ‘No! I will not be your king! The new wine that is made from my grapes causes people and gods who drink it to become very happy. I do not want to stop producing grapes and go and rule over you other trees!’

¹⁴ Then all the trees said to the thornbush, ‘Come and be our king!’

ULB:

¹² The trees said to the vine, ‘Come and reign over us.’ ¹³ The vine said to them, ‘Should I give up my new wine, which cheers gods and mankind, and return and sway over the other trees?’ ¹⁴ Then said all the trees to the thornbush, ‘Come and reign over us.’

translationWords:

- [vine](#)
- [reign](#)
- [wine, wineskin, new wine](#)
- [false god, foreign god, god, goddess](#)
- [thorn, thistle](#)

translationNotes:

- **General Information:** - Jotham continues telling his parable, where trees represent various people groups.
- **The trees said to the vine** - In this parable, Jotham describes the trees and the vine as doing things that humans do. (See: [Parables](#) and [Personification](#))
- **Should I give up my new wine ... over the other trees?** - The vine is asking this question to refuse to be king. This question can be expressed as a statement. AT: “I will not give up my new wine ... over the other trees.” (See: [Rhetorical Question](#))
- **thornbush** - Thorns are sharp spikes or spurs that hurt. This bush has many sharp spikes along its branches.

Links:

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

Judges 9:15-16

UDB:

¹⁵ The thornbush said to the trees, ‘If you truly want to appoint me to be your king, come into the shade of my tiny branches. But if you do not want to do that, I hope that fire will come out from me and burn up all the cedar trees in Lebanon country!’”

¹⁶ After Jotham finished telling them this parable, he said, ”So now I ask you, were you being completely honest and sincere when you appointed Abimelech to be your king? Have you rewarded Gideon (who is also called Jerub Baal) by honoring him as he deserved because of all the good things he did for you? No!

ULB:

¹⁵ The thornbush said to the trees, ‘If you truly want to anoint me as king over you, then come and find safety under my shade. If not, then let fire come out of the thornbush and let it burn up the cedars of Lebanon.’ ¹⁶ Now therefore, if you have acted in truth and honesty, when you made Abimelech king, and if you have done well concerning Jerub Baal and his house, and if you have punished him as he deserves—

translationWords:

- amen, truly
- anoint, anointed
- king
- cedar
- Lebanon
- true, truth, come true
- Abimelech
- house
- punish, punishment

translationNotes:

- **General Information:** - Jotham continues telling his parable, where trees represent various people groups, and makes the application.
- **The thornbush said to the trees** - In this parable, Jotham describes the thornbush and the trees as doing things that humans do. (See: **Parables** and **Personification**)
- **to anoint me as king over you** - To anoint someone with oil is a symbolic action that appoints a person to be king. AT: “to appoint me as your king” (See: **Symbolic Action**)
- **find safety** - The word “safety” is an abstract noun that can be expressed as an adjective. AT: “be safe” (See: **Abstract Nouns**)

- **fire come out of the thornbush and let it burn up the cedars of Lebanon** - This means to let the thornbush burn so that it will burn the cedars.
- **then let fire come out of the thornbush** - The thornbush refers to itself as “the thornbush.” AT: “then may fire come out from me, the thornbush” (See: [First, Second or Third Person](#))
- **Now** - This does not mean “at this moment,” but is used to draw attention to the important point that follows.
- **if you have done well concerning Jerub Baal and his house, and if you have punished him as he deserves** - Jotham offered the possibility that what they did was good, but Jotham does not actually believe what they did was good. AT: “if you have done what is right and Jerub Baal deserved for you to kill all of his sons” (See: [Hypothetical Situations](#))
- **Jerub Baal** - This is another name for Gideon. See how you translated this in [6:32](#).
- **his house** - Here “house” represents Gideon’s family. (See: [Metonymy](#))

Links:

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

Judges 9:17-18**UDB:**

¹⁷ Do not forget that my father fought a battle for you, and he was willing to die for you if that were necessary, to save you from the power of the Midian people group. ¹⁸ But now you have rebelled against my father's family, and you have murdered seventy of his sons on one huge rock. And you have appointed Abimelech—who is the son of my father's slave girl, not the son of his wife—to be the king who will rule you people of Shechem. You have done that only because he is one of your relatives!

ULB:

¹⁷ —and to think that my father fought for you, risked his life, and rescued you out of the hand of Midian—¹⁸ but today you have risen up against my father's house and have killed his sons, seventy persons, upon one stone. Then you have made Abimelech, the son of his female servant, king over the leaders of Shechem, because he is your relative.

translationWords:

- Midian, Midianites
- raise, rise, risen, arise, arose
- house
- Abimelech
- servant, slave, slavery
- king
- Shechem

translationNotes:

- **General Information:** - Jotham makes the application to the situation at that time and place.
- **and to think that my father fought for you ... out of the hand of Midian** - Here Jotham is expressing that he cannot believe how badly the people of Shechem have treated Gideon and his family even after Gideon fought to save the people of Shechem.
- **out of the hand of Midian** - Here “hand” represents power or control. AT: “from the power of the Midianites” or “from the Midianites” (See: [Metonymy](#))
- **you have risen up against** - This is an idiom. AT: “you have opposed” or “you have rebelled against” (See: [Idiom](#))
- **my father's house** - Here “house” represents family. AT: “my father's family” (See: [Metonymy](#))
- **seventy** - “70” (See: [Numbers](#))
- **one stone** - “1 stone” (See: [Numbers](#))

- **his female servant** - Here “his” refers to Gideon.

Links:

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

Judges 9:19-21

UDB:

¹⁹ So, if today you think that you have truly acted fairly and sincerely toward Gideon and his family, I hope that he will cause you to be happy and that you will cause him to be happy. ²⁰ But if what you did was not right, I wish that Abimelech will destroy Shechem and Beth Millo!" I wish that the leaders of Shechem and Beth Millo will also destroy Abimelech!"

²¹ After Jotham finished saying that, he escaped from them and ran away to the town of Beer. He stayed there because he was afraid that his brother Abimelech would try to kill him.

ULB:

¹⁹ If you acted with honesty and integrity with Jerub Baal and his house, then you should rejoice in Abimelech, and let him also rejoice in you. ²⁰ But if not, let fire come out from Abimelech and burn up the men of Shechem and Beth Millo. Let fire come out from the men of Shechem and Beth Millo, to burn up Abimelech." ²¹ Jotham fled and ran away, and he went to Beer. He lived there because it was far away from Abimelech, his brother.

translationWords:

- integrity
- house
- rejoice
- Abimelech
- Shechem
- Jotham

translationNotes:

- **If you acted with honesty and integrity with Jerub Baal and his house** - Jotham offered the possibility that what they did was good, but Jotham does not actually believe what they did was good. AT: "If you treated Jerub Baal and his family as they deserved to be treated" (See: [Hypothetical Situations](#))
- **Jerub Baal** - This is another name for Gideon. It means "let Baal defend himself." See how you translated this in [6:32](#).
- **his house** - Here "house" refers to family. AT: "his family" (See: [Metonymy](#))
- **But if not** - Jotham offered the opposite possibility that what they did was evil and applied a curse. Jotham does believe what they did was evil. AT: "But if you treated Jerub Baal and his family as they did not deserve to be treated" (See: [Hypothetical Situations](#))

- **let fire come out from Abimelech and burn up the men of Shechem** - Jotham is speaking a curse. He speaks of Abimelech destroying the people of Shechem as if he would burn them with fire. (See: [Metaphor](#))
- **Let fire come out from the men of Shechem and Beth Millo, to burn up Abimelech** - Jotham is speaking a curse. He speaks of the people of Shechem and Beth Millo destroying Abimelech as if they would burn him with fire. (See: [Metaphor](#))
- **Beth Millo** - This is the name of a place. Translate this the same way you did in [9:6](#).
- **Beer** - This is the name of a city. (See: [How to Translate Names](#))

Links:

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

Judges 9:22-24**UDB:**

²² For three years Abimelech was the leader over the people of Israel. ²³ Then God sent an evil spirit to cause trouble between Abimelech and the leaders of Shechem, with the result that the leaders of Shechem rebelled against Abimelech. ²⁴ The leaders of Shechem had helped Abimelech murder seventy of Gideon's sons, who were his brothers. So now God sent the evil spirit to punish all of them for what they had done.

ULB:

²² Abimelech ruled over Israel for three years. ²³ God sent an evil spirit between Abimelech and the leaders of Shechem. The leaders of Shechem betrayed the trust they had with Abimelech. ²⁴ God did this so the violence done to the seventy sons of Jerub Baal might be avenged, and Abimelech their brother would be held responsible for murdering them, and the men of Shechem would be held responsible because they helped him murder his brothers.

translationWords:

- Abimelech
- ruler, rulers, rule
- Israel, Israelites, nation of Israel
- biblical time: year
- God
- demon, evil spirit, unclean spirit
- Shechem
- betray, betrayer
- trust, trustworthy, trustworthiness
- avenge, revenge, vengeance

translationNotes:

- **three** - "3" (See: [Numbers](#))
- **God sent an evil spirit between Abimelech and the leaders of Shechem** - This means that God applied the curse Jotham made by sending an evil spirit to cause trouble and animosity between Abimelech and the leaders of Shechem.
- **God did this so the violence done ... helped him murder his brothers** - The passive phrases can be stated in active form. AT: "God did this to avenge the seventy sons whom Abimelech their brother murdered and the men of Shechem helped murder" (See: [Active or Passive](#))
- **seventy** - "70" (See: [Numbers](#))
- **Jerub Baal** - This is another name for Gideon. See how you translated this in [6:32](#).

Links:

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

Judges 9:25

UDB:

²⁵ The leaders of Shechem set an ambush on the hilltops. Those men robbed everyone who passed by. But someone told Abimelech about it, so he did not go near them.

ULB:

²⁵ So the leaders of Shechem positioned men to lie in wait on the hilltops that they might ambush him, and they robbed all who passed by them along that road. This was reported to Abimelech.

translationWords:

- [Shechem](#)
- [Abimelech](#)

translationNotes:

- **positioned men to lie in wait on the hilltops that they might ambush him** - “sent men to hide on the hilltops and wait to attack Abimelech”
- **This was reported to Abimelech** - This can be stated in active form. AT: “Someone told Abimelech about the men waiting to attack him” (See: [Active or Passive](#))

Links:

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

Judges 9:26-27**UDB:**

²⁶ There was a man named Gaal son of Ebed who moved into Shechem, along with his brothers. The leaders of Shechem grew to trust him. ²⁷ They went out to their vineyards to pick some grapes. They pressed the grapes to make juice, and then they made wine. Then they had a feast in the house of their god, and they ate a lot of food and drank a lot of wine. Then they cursed Abimelech.

ULB:

²⁶ Gaal son of Ebed came with his relatives and they went over to Shechem. The leaders of Shechem had confidence in him. ²⁷ They went out into the field and gathered grapes from the vineyards, and they trampled on them. They held a festival in the house of their god, where they ate and drank, and they cursed Abimelech.

translationWords:

- Shechem
- confidence, confident
- grape
- vineyard
- festival
- house
- false god, foreign god, god, goddess
- curse, cursed
- Abimelech

translationNotes:

- **Gaal ... Ebed** - These are names of men. (See: [How to Translate Names](#))
- **had confidence in him** - The word “confidence” is an abstract noun that can be stated with the verb “trust.” AT: “trusted him” (See: [Abstract Nouns](#))
- **They went out into the field** - Here “They” refers to Gaal and his relatives and the men of Shechem.
- **they trampled on them** - They did this to squeeze out the grape juice to make wine with it. (See: [Assumed Knowledge and Implicit Information](#))
- **trampled** - “crushed” or “stomped”
- **in the house** - Here “house” represents a temple. (See: [Metonymy](#))

Links:

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

Judges 9:28-29**UDB:**

²⁸ Gaal son of Ebed said, "Why should we allow Abimelech to rule over us? Is he not the son of Jerub Baal? And is Zebul not his officer? You should serve the men of Hamor, Shechem's father! Why should we serve Abimelech? ²⁹ If you would appoint me to be your leader, I would get rid of Abimelech. I would say to him, 'Get your army ready! Come and fight us!'"

ULB:

²⁸ Gaal son of Ebed, said, "Who is Abimelech, and who is Shechem, that we should serve him? Is he not the son of Jerub Baal? Is Zebul not his officer? Serve the men of Hamor, Shechem's father! Why should we serve Abimelech? ²⁹ I wish that this people were under my command! Then would I remove Abimelech. I would say to Abimelech, 'Call out all your army.'"

translationWords:

- Abimelech
- Shechem
- serve, service
- Hamor
- command, to command, commandment

translationNotes:

- **Gaal ... Ebed** - Translate these names as you did in 9:26.
- **Who is Abimelech, and who is Shechem, that we should serve him?** - Gaal uses a question to emphasize that the people of Shechem should not serve Abimelech. AT: "We should not serve Abimelech!" (See: [Rhetorical Question](#))
- **Who is Abimelech, and who is Shechem, that we should serve him?** - Both of these questions means the same thing. Gaal refers to Abimelech as "Shechem" because Abimelech's mother was from Shechem. AT: "We should not serve Abimelech, that is, Shechem!" (See: [Parallelism](#) and [Rhetorical Question](#))
- **Is he not the son of Jerub Baal? Is Zebul not his officer?** - Gaal uses a question to emphasize that the people of Shechem should not serve Abimelech. AT: "He is just the son of Jerub Baal, and Zebul is just his officer." (See: [Rhetorical Question](#))
- **Jerub Baal** - This is another name for Gideon. See how you translated this in 6:32.
- **Zebul** - This is the name of a man. (See: [How to Translate Names](#))
- **Serve the men of Hamor, Shechem's father** - Gaal means the people of Shechem should serve those who descended from Hamor, that is, those who are truly Canaanites, and not serve someone whose father was an Israelite.

- **Why should we serve Abimelech?** - Gaal uses a question to emphasize that the people of Shechem should not serve Abimelech. AT: “We should not serve Abimelech!” (See: [Rhetorical Question](#))
- **I wish that this people were under my command** - “I wish that I ruled the people of Shechem”

Links:

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

Judges 9:30-31

UDB:

³⁰ Someone told Zebul what Gaal had said, and he became very angry. ³¹ He sent messengers to Abimelech. They told him, "Gaal and his brothers have come here to Shechem, and they are stirring up the people so they will rebel against you."

ULB:

³⁰ When Zebul, the official of the city, heard the words of Gaal son of Ebed his anger was kindled. ³¹ He sent messengers to Abimelech in order to deceive, saying, "See, Gaal son of Ebed and his relatives are coming to Shechem, and they are stirring up the city against you."

translationWords:

- messenger
- Abimelech
- deceive, deceit, deception, deceptive
- Shechem

translationNotes:

- **Zebul** - Translate this name as you did in [9:28](#).
- **heard the words of Gaal son of Ebed** - Here "words" represents what was said. AT: "heard what Gaal son of Ebed said" (See: [Metonymy](#))
- **Gaal ... Ebed** - Translate these names as you did in [9:26](#).
- **his anger was kindled** - Becoming angry is spoken of as if a fire were starting. AT: "he became very angry" (See: [Metaphor](#))
- **in order to deceive** - Zebul is deceiving Gaal and the people of Shechem. AT: "secretly"
- **they are stirring up the city against you** - This speaks of the people of the city becoming upset as if they were liquid in a pot moving around. AT: "they are persuading the people of the city to rebel against you" (See: [Metaphor](#))
- **the city** - Here "city" represents the people of the city. (See: [Metonymy](#))

Links:

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

Judges 9:32-33

UDB:

³² You and your men should get up during the night and go and hide in the fields outside the city.

³³ As soon as the sun rises in the morning, get up and attack the city. When Gaal and his men come out to fight against you, you can do to them whatever you want to.”

ULB:

³² Now, get up during the night, you and the soldiers with you, and prepare an ambush in the fields.

³³ Then in the morning, as soon as the sun is up, rise early and make a raid on the city. When he and the people with him come out against you, do whatever you can to them.”

translationWords:

translationNotes:

- **General Information:** - Zebul’s messengers continue talking to Abimelech.
- **Now** - This does not mean “at this moment,” but is used to draw attention to the important point that follows.
- **an ambush** - “to hide and attack them suddenly”
- **do whatever you can to them** - This means that they can do what they want to destroy the followers of Gaal.

Links:

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

Judges 9:34-35

UDB:

³⁴ So Abimelech and all the men who were with him got up during the night. They divided into four groups and hid in the fields near Shechem. ³⁵ The next morning, Gaal went out and stood at the entrance to the city gate. While he was standing there, Abimelech and his soldiers came out of their hiding places and started walking toward the city.

ULB:

³⁴ So Abimelech got up during the night, he and all the men who were with him, and they set an ambush against Shechem—dividing into four units. ³⁵ Gaal son of Ebed went out and stood in the entrance of the city gate. Abimelech and the men who were with him came out of their hiding place.

translationWords:

- [Abimelech](#)
- [Shechem](#)
- [gate, gate bar](#)

translationNotes:

- **and all the men who were with him** - “and all the men accompanying Abimelech” or “and all the men fighting for Abimelech”
- **they set an ambush against Shechem** - Here “Shechem” represents the people of Shechem. AT: “they hid in order to attack the people of Shechem by surprise” (See: [Metonymy](#))
- **dividing into four units** - “separating into 4 groups” (See: [Numbers](#))
- **Gaal ... Ebed** - Translate these names as you did in [9:26](#).

Links:

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

Judges 9:36-37

UDB:

³⁶ When Gaal saw the soldiers, he said to Zebul, “Look! There are people coming down from the hills!”

But Zebul said, “You are seeing only the shadows of trees on the hills. They are not people; they only look like people.” ³⁷ But Gaal looked again, and said, “Look! There are people coming down in the middle of the land! There is a group of them coming down from by way of the oak tree where people claim to talk with the spirits of dead people!”

ULB:

³⁶ When Gaal saw the men, he said to Zebul, “See, men are coming down from the hilltops!” Zebul said to him, “You are seeing the shadows on the hills like they are men.” ³⁷ Gaal spoke again and said, “Look, men are coming down in the middle of the land, and one unit is coming by way of the oak of the diviners.”

translationWords:

- oak
- divination, diviner, soothsaying, soothsayer

translationNotes:

- **Gaal** - This is the name of a man. See how you translated this in [9:26](#).
- **Zebul** - This is the name of a man. See how you translated this in [9:28](#).
- **You are seeing the shadows on the hills like they are men** - Zebul is trying to confuse Gaal and keep him from preparing for battle. AT: “That is not people, it is only shadows on the hills”
- **one unit** - “1 group” or “1 troop” (See: [Numbers](#))

Links:

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

Judges 9:38-40**UDB:**

³⁸ Zebul said to Gaal, "Now what good is your bragging? You who said, 'Who is Abimelech that we should serve him?' Are these not the men you hated? Go out now and fight against them.

³⁹ So Gaal led the men of Shechem outside the city to fight the army of Abimelech. ⁴⁰ Abimelech and his men pursued them, and they killed many of Gaal's men before they could return safely inside the city gate.

ULB:

³⁸ Then Zebul said to him, "Where are your proud words now, you who said, 'Who is Abimelech that we should serve him?' Are these not the men you despised? Go out now and fight against them."

³⁹ Gaal went out and he was leading the men of Shechem, and he fought Abimelech. ⁴⁰ Abimelech chased him, and Gaal fled before him. Many fell with deadly wounds before the entrance to the city gate.

translationWords:

- proud, pride, prideful
- Abimelech
- serve, service
- Shechem
- gate, gate bar

translationNotes:

- **Zebul** - Translate this name as you did in 9:28.
- **Where are your proud words now?** - Zebul is scolding Gaal with this rhetorical question. Also, "words" represent what was said. AT: "You are not speaking proudly now!" or "You are not proud now!" (See: [Rhetorical Question](#) and [Metonymy](#))
- **you who said, 'Who is Abimelech that we should serve him?'** - Zebul is quoting Gaal's boast back to Gaal. This can be translated as a statement and as an indirect quote. AT: "you who said that we should not serve Abimelech." (See: [Rhetorical Question](#) and [Direct and Indirect Quotations](#))
- **Are these not the men you despised?** - Zebul is challenging Gaal with this rhetorical question. This question can be translated as a statement. AT: "Here are the men that you despised." (See: [Rhetorical Question](#))
- **despised** - "hated" or "disliked"
- **Gaal** - Translate this name as you did in 9:26.

- **Many fell with deadly wounds** - This is an idiom. AT: “And many men died of wounds” (See: [Idiom](#))

Links:

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

Judges 9:41-43

UDB:

⁴¹ Abimelech then stayed at Arumah, about five miles away from Shechem, and Zebul's men forced Gaal and his brothers to leave Shechem.

⁴² The next day, the people of Shechem got ready to leave the city and work in their fields. When someone told Abimelech about that, ⁴³ he divided his men into three groups, and told them to hide in the fields. So they did that. And when they saw the people coming out of the city, they jumped up and attacked them.

ULB:

⁴¹ Abimelech stayed in Arumah. Zebul forced Gaal and his relatives out of Shechem. ⁴² On the next day the people of Shechem went out into the field, and this was reported to Abimelech. ⁴³ He took his people, divided them into three units, and they set an ambush in the fields. He looked and saw the people coming out from the city and he attacked and killed them.

translationWords:

- [Abimelech](#)
- [Shechem](#)

translationNotes:

- **Arumah** - This is the name of a city. (See: [How to Translate Names](#))
- **Zebul** - This is the name of a man. See how you translated this in [9:28](#).
- **Gaal** - This is the name of a man. See how you translated this in [9:26](#).
- **this was reported to Abimelech** - This can be stated in active form. AT: "someone reported this to Abimelech" (See: [Active or Passive](#))
- **divided them into three units** - "separated them into 3 groups" (See: [Numbers](#))
- **they set an ambush in the fields** - "they hid in the fields to attack the people by surprise"
- **he attacked** - Here "he" refers to Abimelech who represents all of his soldiers. AT: "they attacked" (See: [Metonymy](#))

Links:

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

Judges 9:44-45

UDB:

⁴⁴ Abimelech and the men who were with him ran to the city gate. The other two groups ran out to the people in the fields and attacked them. ⁴⁵ Abimelech and his men fought all day. They captured the city and killed all the people. They tore down all the buildings, and then they threw salt over the ruins to try to keep anything from growing there again.

ULB:

⁴⁴ Abimelech and the units that were with him attacked and blocked the entrance to the city gate. The other two units attacked all who were in the field and killed them. ⁴⁵ Abimelech fought against the city all that day. He captured the city, and killed the people who were in it. He tore down the city walls and spread salt over it.

translationWords:

- [Abimelech](#)
- [gate, gate bar](#)

translationNotes:

- **the units** - “the groups of soldiers”
- **other two** - “other 2” (See: [Numbers](#))
- **Abimelech fought ... He tore down** - Here “Abimelech” represents his soldiers. AT: “Abimelech and his soldiers fought ... They tore down” (See: [Metonymy](#))
- **against the city** - Here “city” represents the people. AT: “against the people of Shechem” (See: [Metonymy](#))
- **tore down** - “demolished”
- **spread salt over it** - “spread salt over the land.” Spreading salt over land keeps anything from growing there. (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

Judges 9:46-47

UDB:

⁴⁶ When the leaders who lived in the tower outside of Shechem heard what had happened, they ran and hid inside the fortress, which was also a temple of their god El Berith. ⁴⁷ But someone told Abimelech that all the leaders had gathered there.

ULB:

⁴⁶ When all the leaders of the tower of Shechem heard of it, they entered the stronghold of the house of El Berith. ⁴⁷ Abimelech was told that all the leaders had gathered together at the tower of Shechem.

translationWords:

- [watchtower, tower](#)
- [Shechem](#)
- [stronghold, fortress, fortified](#)
- [house](#)
- [Abimelech](#)

translationNotes:

- **the house** - Here this represents a temple. (See: [Metonymy](#))
- **El Berith** - The word “El” means “god.” This is the same false god as “Baal Berith” in [8:33](#). (See: [How to Translate Names](#))
- **Abimelech was told** - This can be stated in active form. AT: “Someone told Abimelech” (See: [Active or Passive](#))

Links:

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

Judges 9:48-49

UDB:

⁴⁸ So he and all the men who were with him went up Mount Zalmon, which is near Shechem. Abimelech cut some branches of trees with an axe, and put them on his shoulders. Then he said to all the men who were with him, “Quickly, do what I have just done!” ⁴⁹ So his men all cut branches carried them down the mountain, following Abimelech. They went to the fortress and piled the branches against its walls. Then they kindled a fire, and the fire burned down the fortress and killed all the people who were inside. So all the people who were inside the fortress—about a thousand men and women—died.

ULB:

⁴⁸ Abimelech went up to Mount Zalmon, he and all the men who were with him. Abimelech took an ax and cut off branches. He put it on his shoulder and ordered the men with him, “What you have seen me do, hurry and do as I have done.” ⁴⁹ So every one cut off branches and followed Abimelech. They piled them against the wall of the tower, and they set it on fire, so that all the people of the tower of Shechem also died, about a thousand men and women.

translationWords:

- [Abimelech](#)
- [ax](#)
- [watchtower, tower](#)
- [Shechem](#)

translationNotes:

- **Mount Zalmon** - This is the name of a mountain. (See: [How to Translate Names](#))
- **piled** - This means to stack the branches into a large heap.
- **about a thousand men** - “about 1,000” (See: [Numbers](#))

Links:

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

Judges 9:50-51

UDB:

⁵⁰ Then Abimelech and his men went to the city of Thebez. They surrounded it and captured it. ⁵¹ But there was a strong tower inside the city. So all the men, women, and leaders of the city ran to the tower. When they were all inside, they locked the door. Then they climbed up to the roof of the tower.

ULB:

⁵⁰ Then Abimelech went to Thebez, and he encamped against Thebez and captured it. ⁵¹ But there was a strong tower in the city, and all the men and women and all the leaders of the city fled to it and shut themselves in. Then they went up to the roof of the tower.

translationWords:

- [Abimelech](#)
- [watchtower, tower](#)

translationNotes:

- **Thebez** - This is the name of a city. (See: [How to Translate Names](#))
- **encamped against Thebez** - “camped outside the city of Thebez”

Links:

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

Judges 9:52-54

UDB:

⁵² Abimelech and his men came to the tower and he came up to the door to light a fire to burn down the door. ⁵³ But when Abimelech came near the doorway, a woman who was on the roof dropped the upper half of a large grinding stone on his head, which cracked the bone of his skull.

⁵⁴ Abimelech quickly called to the young man who carried Abimelech's weapons, and said, "Pull out your sword and kill me with it! I do not want people to say 'A woman killed Abimelech.'" So the young man thrust his sword into Abimelech, and Abimelech died.

ULB:

⁵² Abimelech came to the tower and fought against it, and he came up near to the door of the tower to burn it. ⁵³ But a woman dropped an upper millstone on Abimelech's head and it cracked his skull. ⁵⁴ Then he called urgently to the young man who was his armor-bearer, and said to him, "Draw your sword and kill me, so no one will say about me, 'A woman killed him.'" So his young man pierced him through, and he died.

translationWords:

- [Abimelech](#)
- [watchtower, tower](#)
- [armor](#)
- [sword](#)
- [death, die, dead](#)

translationNotes:

- **fought against it** - "attacked it"
- **upper millstone** - Two large, flat, round stones were used to grind grain in a mill. An upper millstone was the top one that was rolled on the lower one to crush the grain in between them.
- **armor-bearer** - This is the man who carried the weapons of Abimelech.
- **pierced him through** - This means the young man put the sword right through the body of Abimelech.

Links:

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

Judges 9:55-57**UDB:**

⁵⁵ When the Israelite soldiers saw that Abimelech was dead, they all returned to their homes.

⁵⁶ In that way God punished Abimelech for all the evil things that he had done to his father by murdering all seventy of his brothers. ⁵⁷ God also punished the men of Shechem for the evil things that they had done. And when these things happened, it made true the curse of Jotham son of Jerub Baal.

ULB:

⁵⁵ When the men of Israel saw that Abimelech was dead, they went home. ⁵⁶ So God avenged the evil of Abimelech that he did to his father by murdering his seventy brothers. ⁵⁷ God made all the evil of the men of Shechem turn back on their own heads and on them came the curse of Jotham son of Jerub Baal.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Abimelech](#)
- [God](#)
- [avenge, revenge, vengeance](#)
- [evil, wicked, wickedness](#)
- [Shechem](#)
- [head](#)
- [curse, cursed](#)
- [Jotham](#)

translationNotes:

- **seventy** - “70” (See: [Numbers](#))
- **made all the evil of the men of Shechem turn back on their own heads** - “Evil turn back on their heads” is an idiom. AT: “punished the men of Shechem for all the evil they had done” (See: [Idiom](#))
- **on them came the curse of Jotham son of Jerub Baal** - This is an idiom. AT: “the curse of Jotham son of Jerub Baal happened to them” (See: [Idiom](#))
- **Jerub Baal** - This is another name for Gideon. See how you translated this name in [6:32](#).

Links:

- [Introduction to Judges](#)

- Judges 09 General Notes
- **Judges 09 Translation Questions**

Judges 10 General Notes

Structure and formatting

This chapter begins the account of Jephthah. (See: Judges 10-12)

Special concepts in this chapter

Israel's punishment

In Judges, Israel's actions are connected to their obedience to Yahweh. When Israel does evil, they are oppressed. (See: **evil, wicked, wickedness** and **oppress, oppression, oppressor**)

Links:

- **Judges 10:01 Notes**

Judges 10:1-2

UDB:

¹ The king after Abimelech was Tola son of Puah and grandson of Dodo. He became the leader to rescue the Israelite people from their enemies. He was from tribe of Issachar, and yet he lived in the city of Shamir in the hill country of the tribe of Ephraim. ² He ruled as judge over Israel for twenty-three years. Then he died and was buried in Shamir.

ULB:

10 ¹ After Abimelech, Tola son of Puah son of Dodo, a man from Issachar who lived in Shamir, in the hill country of Ephraim, arose to deliver Israel. ² He judged Israel twenty-three years. He died and was buried in Shamir.

translationWords:

- [Abimelech](#)
- [Issachar](#)
- [Ephraim](#)
- [raise, rise, risen, arise, arose](#)
- [deliver, deliverer, deliverance](#)
- [Israel, Israelites, nation of Israel](#)
- [judge, judgment](#)
- [biblical time: year](#)
- [death, die, dead](#)

translationNotes:

- **Tola ... Puah ... Dodo** - These are names of men. (See: [How to Translate Names](#))
- **Shamir** - This is the name of a place. (See: [How to Translate Names](#))
- **arose to deliver Israel** - “came to deliver Israel” or “became the leader to deliver Israel”
- **deliver Israel** - Here “Israel” represents the people of Israel. (See: [Synecdoche](#))
- **He judged Israel** - Here “judged” means he led the people of Israel.
- **twenty-three years** - “23 years” (See: [Numbers](#))
- **and was buried** - This can be stated in active form. AT: “and they buried him” (See: [Active or Passive](#))

Links:

- [Introduction to Judges](#)
- [Judges 10 General Notes](#)

- **Judges 10 Translation Questions**

Judges 10:3-5

UDB:

³ After Tola died, Jair (the Gileadite) ruled as judge over Israel for twenty-two years. ⁴ He had thirty sons, and each of them had his own donkey to ride on. They had thirty cities in Gilead that are still named even today, Havvoth Jair (or the Cities of Jair). ⁵ Then Jair died and was buried in the city of Kamon.

ULB:

³ He was followed by Jair the Gileadite. He judged Israel twenty-two years. ⁴ He had thirty sons who rode on thirty donkeys, and they had thirty cities, which are called Havvoth Jair to this day, which are in the land of Gilead. ⁵ Jair died and was buried in Kamon.

translationWords:

- [Gilead](#)
- [judge, judgment](#)
- [Israel, Israelites, nation of Israel](#)
- [biblical time: year](#)
- [donkey, mule](#)

translationNotes:

- **He was followed by Jair the Gileadite** - This can be stated in active form. AT: “Jair the Gileadite was leader after Tola” (See: [Active or Passive](#))
- **Jair** - This is the name of a man. (See: [How to Translate Names](#))
- **the Gileadite** - Jair was from the tribe of Gilead.
- **He judged Israel** - Here “judged” means he led the people of Israel.
- **Israel** - Here “Israel” represents the people of Israel. (See: [Synecdoche](#))
- **twenty-two years** - “22 years” (See: [Numbers](#))
- **thirty** - “30” (See: [Numbers](#))
- **Havvoth Jair** - This is the name of a region, which is named after a man. (See: [How to Translate Names](#))
- **to this day** - This means to the time when the book of Judges was being written.
- **was buried** - This can be stated in active form. AT: “they buried him” (See: [Active or Passive](#))
- **Kamon** - This is the name of a place. (See: [How to Translate Names](#))

Links:

- [Introduction to Judges](#)

- Judges 10 General Notes
- **Judges 10 Translation Questions**

Judges 10:6-7**UDB:**

⁶ The Israelites did even more evil that Yahweh saw them do. They worshiped the Baal idols and female fertility idols called the Asthoreths. They worshiped the gods of the people groups of Aram, Sidon, Moab, and Ammon people groups, and the gods of the Philistines. They forgot about Yahweh and stopped worshiping him. ⁷ So Yahweh was very angry with them, and he allowed the Philistines and Ammonites to conquer Israel.

ULB:

⁶ The people of Israel added to the evil they had done in the sight of Yahweh and worshiped the Baals, the Ashtoreths, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines. They abandoned Yahweh and no longer worshiped him. ⁷ Yahweh burned with anger toward Israel, and he sold them into the hand of the Philistines and into the hand of the Ammonites.

translationWords:

- Israel, Israelites, nation of Israel
- evil, wicked, wickedness
- Yahweh
- worship
- Baal
- false god, foreign god, god, goddess
- Aram, Aramean, Aramaic
- Sidon, Sidonians
- Moab, Moabite, Moabites
- Ammon, Ammonites, Ammonites
- Philistines
- angry, anger

translationNotes:

- **added to the evil they had done in the sight of Yahweh** - This speaks of evil as if it were an object that a person could add to and make bigger. AT: “continued doing what Yahweh said was evil” (See: **Metaphor**)
- **in the sight of Yahweh** - Here “in the sight of Yahweh” represents what Yahweh considers or thinks about something. AT: “according to Yahweh” (See: **Metonymy**)
- **Ashtoreths** - This is the plural of Ashtoroth, who was worshiped as a goddess in many different forms. See how you translated this in **2:13**.

- **They abandoned Yahweh and no longer worshiped him** - The author basically said the same thing twice for emphasis. These can be combined. AT: “They completely stopped worshipping Yahweh” (See: [Parallelism](#))
- **They abandoned Yahweh** - No longer obeying and worshipping Yahweh is spoken of as if the people left Yahweh and went somewhere else. (See: [Metaphor](#))
- **Yahweh burned with anger toward Israel** - Yahweh becoming angry is spoken of as if anger were a burning fire. AT: “Yahweh was very angry at Israel” (See: [Metaphor](#))
- **he sold them into the hand of the Philistines and into the hand of the Ammonites** - Yahweh allowing the Philistines and the Ammonites to defeat the Israelites is spoken of as if he sold the Israelites to them. (See: [Metaphor](#))
- **into the hand** - Here “hand” represents power or control. (See: [Metonymy](#))

Links:

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

Judges 10:8-9**UDB:**

⁸ They crushed and oppressed the Israelites that year, and for eighteen years they oppressed all the people of Israel who lived on the east side of the Jordan River. That was the land of the Amorites, which is in Gilead. ⁹ Then the Ammonites crossed over the Jordan River to fight against the people of the tribes of Judah, Benjamin, and Ephraim. They caused the Israelites' to live their lives with great fear and dread.

ULB:

⁸ They crushed and oppressed the people of Israel that year, and for eighteen years they oppressed all the people of Israel who were beyond the Jordan in the land of the Amorites, which is in Gilead. ⁹ Then the Ammonites crossed over the Jordan to fight against Judah, against Benjamin, and against the house of Ephraim, so that Israel was greatly distressed.

translationWords:

- oppress, oppression, oppressor
- Israel, Israelites, nation of Israel
- biblical time: year
- Jordan River
- Amorite
- Gilead
- Ammon, Ammonites, Ammonites
- Judah
- Benjamin
- house
- Ephraim

translationNotes:

- **crushed and oppressed** - These two words basically mean the same and emphasize how much the Israelites suffered. AT: “terribly oppressed” (See: **Doublet**)
- **eighteen years** - “18 years” (See: **Numbers**)
- **who were beyond the Jordan** - This means on the east side of the Jordan River.
- **which is in Gilead** - “this region is also called Gilead”
- **Judah ... Benjamin** - “Judah” and “Benjamin” refer to the people belonging to those tribes. AT: “the people of the tribe of Judah ... the people of the tribe of Benjamin” (See: **Synecdoche**)
- **house of Ephraim** - The “house” refers to the people of the tribe of Ephraim. AT: “the people of the tribe of Ephraim” (See: **Metonymy**)

- **so that Israel was greatly distressed** - “Israel” refers to the people of Israel. AT: “so that the people of Israel suffered much” (See: [Synecdoche](#))

Links:

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

Judges 10:10-12

UDB:

¹⁰ So the Israelites cried out to Yahweh, saying “We have sinned against you. We have abandoned you, and we have worshiped the idols of Baal.”

¹¹ Yahweh answered them, saying, ”I delivered you from the people groups of the Egyptians, the Amorites, the Ammonites, the Philistines, ¹² and also from the Sidonians, the Amalekites, and the Maonites. I did this because they hurt and imprisoned you. You cried out to me, and I brought you to freedom.

ULB:

¹⁰ Then the people of Israel called out to Yahweh, saying, “We have sinned against you, because we abandoned our God and worshiped the Baals.” ¹¹ Yahweh said to the people of Israel, ”Did I not deliver you from the Egyptians, the Amorites, the Ammonites, the Philistines, ¹² and also from the Sidonians? The Amalekites and the Maonites oppressed you; you called out to me, and I delivered you from their power.

translationWords:

- Israel, Israelites, nation of Israel
- call, calling, called, call out
- Yahweh
- sin, sinful, sinner, sinning
- God
- worship
- Baal
- deliver, deliverer, deliverance
- Egypt, Egyptian
- Amorite
- Ammon, Ammonites, Ammonites
- Philistines
- Sidon, Sidonians
- Amalek, Amalekite
- power, powers

translationNotes:

- **the people of Israel called out to Yahweh** - This means the people of Israel desperately asked Yahweh for help.

- **because we abandoned our God** - The people no longer obeying and worshiping Yahweh is spoken of as if they left Yahweh and went somewhere else. (See: [Metaphor](#))
- **abandoned our God** - The people are speaking to Yahweh and refer to him as “our God.” This can be stated in second person. AT: “abandoned you, our God” (See: [First, Second or Third Person](#))
- **Did I not deliver you ... Sidonians?** - God was rebuking the people of Israel for their worship of other gods. This rhetorical question can be translated as a statement. AT: “I was the one who delivered you ... Sidonians.” (See: [Rhetorical Question](#))
- **Maonites** - These are the people from the clan or family of Maon. (See: [How to Translate Names](#))
- **from their power** - Here “power” represents the Amalekites and the Maonites. AT: “from them” (See: [Metonymy](#))

Links:

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

Judges 10:13-14

UDB:

¹³ But now you have abandoned me, and you have been worshiping other gods. Therefore, I will not rescue you again and again. ¹⁴ You have chosen those gods to be the ones you worship. So ask them to help you. Let them be the ones who rescue you when you are in trouble!”

ULB:

¹³ Yet you abandoned me again and worshiped other gods. Therefore, I will not keep adding to the times I deliver you. ¹⁴ Go and call out to the gods that you have worshiped. Let them rescue you when you have trouble.”

translationWords:

- [worship](#)
- [false god, foreign god, god, goddess](#)
- [deliver, deliverer, deliverance](#)
- [call, calling, called, call out](#)
- [trouble, troubles, troubled](#)

translationNotes:

- **you abandoned me again** - The people no longer obeying and worshiping Yahweh is spoken of as if they left Yahweh and went somewhere else. (See: [Metaphor](#))
- **I will not keep adding to the times I deliver you** - The phrase “keep adding to the times” is an idiom that means to continue to do something. You can make explicit the implicit meaning of Yahweh’s saying. AT: “I will not keep on delivering you again and again” or “You can be sure that I will stop delivering you” (See: [Idiom](#) and [Assumed Knowledge and Implicit Information](#))

Links:

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

Judges 10:15-16

UDB:

¹⁵ But the people of Israel said to Yahweh, “We have sinned. Punish us in whatever way you wish. But please rescue us today!” ¹⁶ Then the Israelites threw away the idols of the foreign gods they had cherished, and they worshiped Yahweh. He saw that they were suffering very much, and he reached the limit of his endurance over the misery of Israel.

ULB:

¹⁵ The people of Israel said to Yahweh, “We have sinned. Do to us whatever seems good to you. Only please, rescue us this day.” ¹⁶ They got rid of the foreign gods among them and they worshiped Yahweh. Then Yahweh could bear Israel’s misery no longer.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Yahweh](#)
- [sin, sinful, sinner, sinning](#)
- [turn, turn away, turn back](#)
- [false god, foreign god, god, goddess](#)
- [worship](#)

translationNotes:

- **foreign gods among them** - You can make explicit the implicit meaning of this statement. AT: “foreign gods whose images they possessed” (See: [Assumed Knowledge and Implicit Information](#))
- **Yahweh could bear Israel’s misery no longer** - Here Israel refers to the people of Israel. AT: “And Yahweh did not want the people of Israel to suffer any longer” (See: [Metonymy](#))

Links:

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

Judges 10:17-18

UDB:

¹⁷ The Ammon people group gathered to fight against the Israelites, and they set up their tents in Gilead. The Israelite soldiers gathered and set up their tents at Mizpah. ¹⁸ The leaders of the people of Gilead said to each other, “Who will lead our attack against the Ammonite army? The one who will lead us will become the leader of all us who live in Gilead.”

ULB:

¹⁷ Then Ammonites gathered together and set up camp in Gilead. The Israelites came together and set up their camp at Mizpah. ¹⁸ The leaders of the people of Gilead said one to another, “Who is the man who will begin to fight the Ammonites? He will become the leader over all those who are living in Gilead.”

translationWords:

- [Ammon, Ammonites, Ammonites](#)
- [Gilead](#)
- [Israel, Israelites, nation of Israel](#)
- [Mizpah](#)

translationNotes:

- **Who is the man who will begin to fight the Ammonites?** - “Who will lead our army to fight against the Ammonites?”

Links:

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

Judges 11 General Notes

Structure and formatting

The account of Jephthah continues in this chapter.

Special concepts in this chapter

Jephthah the leader

Jephthah was half Israelite and half Canaanite by birth. While all of the judges were called by Yahweh, it is the leaders who called Jephthah to help them, but Yahweh still used Jephthah to help them.

Links:

- [**Judges 11:01 Notes**](#)

Judges 11:1-3

UDB:

¹ There was a man from the region of Gilead named Jephthah. He proved himself to be a great warrior. But his mother was a prostitute. His father was Gilead. ² Gilead's wife gave birth to several sons. When they grew up, they forced Jephthah to leave home, saying to him, "You are the son of another woman, not the son of our mother. So when our father dies, you will not receive any of his property." ³ So Jephthah ran away from his brothers, and he lived in the land of Tob. While he was there, some lawless men joined together with Jephthah, and they came and went with each other.

ULB:

11 ¹ Now Jephthah the Gileadite was a mighty warrior, but he was the son of a prostitute. Gilead was his father. ² Gilead's wife also gave birth to his other sons. When his wife's sons grew up, they forced Jephthah to leave the house and said to him, "You are not going to inherit anything from our family. You are the son of another woman." ³ So Jephthah fled from his brothers and lived in the land of Tob. Lawless men joined Jephthah and they came and went with him.

translationWords:

- Jephthah
- Gilead
- mighty, might
- warrior, soldier
- prostitute, harlot, whore
- inherit, inheritance, heritage, heir
- lawless, lawlessness

translationNotes:

- **Gileadite** - This is someone who is from the region of Gilead. It is a coincidence that his father's name is also Gilead. See how you translated this in [10:3](#). (See: [How to Translate Names](#))
- **When his wife's sons grew up** - "When the sons of Gilead's wife became adults"
- **the land of Tob** - Tob is the name of a region. (See: [How to Translate Names](#))
- **they came and went with him** - "they followed him" or "they went everywhere together"

Links:

- [Introduction to Judges](#)

- Judges 11 General Notes
- **Judges 11 Translation Questions**

Judges 11:4-6

UDB:

⁴ Some time later, the soldiers of Ammon attacked the soldiers of Israel. ⁵ And the leaders of the Gilead went out to find Jephthah so they could bring him back, and away from the land of Tob. ⁶ They said to him, “Come with us and lead our army, and help us fight the army of Ammon!”

ULB:

⁴ Some days later, the people of Ammon made war against Israel. ⁵ When the people of Ammon made war against Israel, the elders of Gilead went to bring Jephthah back from the land of Tob. ⁶ They said to Jephthah, “Come and be our leader that we may fight with the people of Ammon.”

translationWords:

- [Ammon, Ammonites, Ammonitess](#)
- [Israel, Israelites, nation of Israel](#)
- [elder](#)
- [Gilead](#)
- [Jephthah](#)

translationNotes:

- **Some days later** - “Some time later” (UDB)
- **made war against Israel** - The phrase “made war” is an idiom which means that they attacked Israel and were at war with them. Here “Israel” refers to the people of Israel. AT: “attacked the people of Israel” (See: [Idiom](#) and [Metonymy](#))
- **that we may fight with** - “so that we can fight against”

Links:

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

Judges 11:7-8**UDB:**

⁷ But Jephthah replied, “You hated me! You forced me to leave my father’s house! So why have you come to me now and ask for my help, just when you have trouble?”

⁸ The elders of Gilead said to Jephthah, “That is why we are coming to you now. Come and fight with us and lead our soldiers against the soldiers of Ammon, and you will be the leader over everyone who lives in Gilead.”

ULB:

⁷ Jephthah said to the leaders of Gilead, “You hated me and forced me to leave my father’s house. Why do you come to me now when you are in trouble?” ⁸ The elders of Gilead said to Jephthah, “That is why we are turning to you now; come with us and fight with the people of Ammon, and you will become the leader over all who live in Gilead.”

translationWords:

- [Jephthah](#)
- [Gilead](#)
- [house](#)
- [trouble, troubles, troubled](#)
- [elder](#)
- [Ammon, Ammonites, Ammonitess](#)

translationNotes:

- **my father’s house** - Here “house” refers to people living in the house. AT: “my family” (See: [Metonymy](#))
- **That is why we are turning to you now** - The word “that” refers to what Jephthah said about about them being in trouble. The full meaning of this statement can be made clear. AT: “We are turning to you now because we are in trouble” (See: [Assumed Knowledge and Implicit Information](#))
- **fight with the people of Ammon** - “fight against the people of Ammon”

Links:

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

Judges 11:9-11

UDB:

⁹ Jephthah answered them, “If I go back to Gilead with you to fight against the army of Ammon, and if Yahweh helps us to defeat them, then I will be your leader.”

¹⁰ They replied, “Yahweh is a witness to everything we are saying to you. So he will punish us if we do not what we are promising you.” ¹¹ So Jephthah went with them back to Gilead, and the people appointed him to be their leader and the commander of their army. And Jephthah repeated to Yahweh there at Mizpah the terms of the agreement he had made.

ULB:

⁹ Jephthah said to the elders of Gilead, “If you bring me home again to fight against the people of Ammon, and if Yahweh gives us victory over them, I will be your leader.” ¹⁰ The elders of Gilead said to Jephthah, “May Yahweh be witness between us if we do not do as we say!” ¹¹ So Jephthah went with the elders of Gilead, and the people made him leader and commander over them. When he was before Yahweh in Mizpah, Jephthah repeated all the promises he made.

translationWords:

- Jephthah
- elder
- Gilead
- Ammon, Ammonites, Ammonitess
- Yahweh
- witness, eyewitness
- commander, command
- Mizpah
- promise

translationNotes:

- **leader and commander** - These two words basically have the same meaning repeated to emphasize how important Jephthah had become. You can combine the two words. AT: “commander” (See: [Doublet](#))
- **When he was before Yahweh in Mizpah, Jephthah repeated all the promises he made** - This is an idiom. Here the phrase “before Yahweh” means that he repeated his promises as a vow before Yahweh. AT: “When Jephthah was in Mizpah he repeated all of these promises as a vow before Yahweh” (See: [Idiom](#))
- **all the promises he made** - This refers to the promises he made to the leaders of Gilead about becoming their leader.

Links:

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

Judges 11:12-13

UDB:

¹² Jephthah sent messengers to the king of the Ammon people group. They asked the king, “What have we done to make you angry, so your army is coming to fight against the people in our land?”

¹³ The king replied, “You took our land when you came here from Egypt. You took all our land east of the Jordan River, from the Arnon River in the south to the Jabbok River in the north. So now give it back to us without a fight.”

ULB:

¹² Then Jephthah sent messengers to the king of the people of Ammon, saying, “What is this conflict between us? Why have you come with force to take our land?” ¹³ The king of the people of Ammon answered to the messengers of Jephthah, “Because when Israel came up out of Egypt, they seized my land from the Arnon to the Jabbok, over to the Jordan. Now give back those lands in peace.”

translationWords:

- Jephthah
- messenger
- king
- Ammon, Ammonites, Ammonitess
- Israel, Israelites, nation of Israel
- Egypt, Egyptian
- Jordan River
- peace, peaceful

translationNotes:

- **What is this conflict between us** - “Why is there conflict between us?” Jephthah is asking the king why they are angry with Israel.
- **Why have you come with force to take our land** - Here the word refers to the King of Ammon, who is spoken of here as a metonym for the soldiers of Ammon. AT: “Why have your soldiers come to seize our land” (See: [Metonymy](#))
- **come with force to take** - “come to forcefully take”
- **Arnon ... Jabbok** - These are the names of two rivers. (See: [How to Translate Names](#))
- **over to the Jordan** - “on the other side of the Jordan River”
- **in peace** - “peacefully” or “and do not try to defend them”

Links:

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

Judges 11:14-16

UDB:

¹⁴ So Jephthah sent the messengers to the king again. ¹⁵ They said to him, "This is what Jephthah says: 'Israel did not take the land of the Moabites and the Ammonites. ¹⁶ When the Israelite people came out of Egypt, they walked through the desert to the Sea of Reeds, and then walked across it and traveled to the town of Kadesh at the border of the region of Edom.

ULB:

¹⁴ Again Jephthah sent messengers to the king of the people of Ammon, ¹⁵ and he said, "This is what Jephthah says: Israel did not take the land of Moab and the land of the people of Ammon, ¹⁶ but they came up from Egypt, and Israel went through the wilderness to the Sea of Reeds and on to Kadesh.

translationWords:

- [Moab, Moabite, Moabites](#)
- [desert, wilderness](#)
- [Sea of Reeds, Red Sea](#)
- [Kadesh, Kadesh-Barnea, Meribah Kadesh](#)

translationNotes:

- **he said** - Here the word "he" refers to the messenger who was speaking to the king. This may be written with the word "they" as in the UDB, referring to the group of messengers. AT: "Jephthah told the messengers to say" or "they said" (See: [Assumed Knowledge and Implicit Information](#))
- **they came up from Egypt** - Whenever people traveled to the promised land it is referred to as going "up" to the promised land. When the Israelites left Egypt they were on their way to the promised land. AT: "they left Egypt" (See: [Idiom](#))

Links:

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

Judges 11:17-18**UDB:**

¹⁷ They sent messengers to the king of the Edomites to say to him, “Please allow us to walk across your land.” But the king of the Edomites refused. Later they sent the same message to the king of the Moabites, but he also refused to allow them to go through his land. So the Israelites stayed at Kadesh for a long time. ¹⁸ Then the Israelites went into the desert and walked outside the borders of the Edom and Moab. They walked east of Moab, and then north of the Arnon River, which is the northern border of Moab. They did not cross into the territory of Moab, for the Arnon was the border of Moab.

ULB:

¹⁷ When Israel sent messengers to the king of Edom, saying, ‘Please let us pass through your land,’ the king of Edom would not listen. They also sent messengers to the king of Moab, but he refused. So Israel stayed at Kadesh. ¹⁸ Then they went through the wilderness and turned away from the land of Edom and the land of Moab, and they went along the east side of the land of Moab and they camped on the other side of the Arnon. But they did not go into the territory of Moab, for the Arnon was Moab’s border.

translationWords:

- Israel, Israelites, nation of Israel
- messenger
- king
- Edom, Edomite, Idumea
- Moab, Moabite, Moabites
- Kadesh, Kadesh-Barnea, Meribah Kadesh

translationNotes:

- **General Information:** - Jephthah’s messengers continue to speak.
- **When Israel sent messengers** - The messengers were sent by the leaders of Israel. AT: “When the leaders of Israel sent messengers” (See: [Synecdoche](#))
- **pass through** - “go through” or “cross”
- **would not listen** - This phrase is an idiom that means to “refuse.” AT: “refused” or “denied their request” (See: [Idiom](#))
- **They also sent messengers to the king of Moab** - The reason that Israel sent messengers to the king of Moab can be made explicit. AT: “They also send messengers to the king of Moab with the same request” (See: [Assumed Knowledge and Implicit Information](#))

- **but he refused** - The king of Moab refused Israel's request to pass through Moab. The full meaning of this statement can be made clear. AT: "but he also refused and would not let them pass through the land of Moab" (See: [Assumed Knowledge and Implicit Information](#))
- **Arnon** - This is the name of a river. Translate this the same way that you did in [11:13](#).

Links:

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

Judges 11:19-20**UDB:**

¹⁹ Then the leaders of Israel sent a message to Sihon, the king of the Amorites, who ruled in Heshbon. They asked him, “Please allow us Israelite people to cross through your land so we may go into the land that is ours.” ²⁰ But Sihon did not trust the Israelites to pass through his land in peace. So he gathered all his soldiers and they set up their tents at the village of Jahaz, and there he fought against Israel.

ULB:

¹⁹ Israel sent messengers to Sihon, king of the Amorites, who ruled in Heshbon; Israel said to him, ‘Please, let us pass through your land to the place that is ours.’ ²⁰ But Sihon did not trust Israel to pass through his territory. So Sihon gathered all his army together and moved it to Jahaz, and there he fought against Israel.

translationWords:

- [Amorite](#)
- [trust, trustworthy, trustworthiness](#)

translationNotes:

- **General Information:** - Jephthah’s messengers continue to speak.
- **Israel sent messengers to Sihon** - The messengers were sent by the leaders of Israel. AT: “When the leaders of Israel sent messengers” (See: [Synecdoche](#))
- **Sihon** - This is the name of a person. (See: [How to Translate Names](#))
- **Heshbon ... Jahaz** - These are the names of cities. (See: [How to Translate Names](#))
- **But Sihon did not trust Israel to pass through his territory** - Sihon did not trust the people of Israel to pass through his land peacefully. The full meaning of this statement can be made explicit. AT: “But Sihon did not trust the people of Israel to pass through his territory peacefully” (See: [Assumed Knowledge and Implicit Information](#))
- **there he fought** - The word “he” refers to Sihon and is a metonym for his army. AT: “there they fought” or “there his army fought” (See: [Metonymy](#))

Links:

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

Judges 11:21-22

UDB:

²¹ But Yahweh, the God of Israel, gave help to the Israelite army and they defeated Sihon and his army. Then they took possession of all the land where the Amorites had lived. ²² The Israelites took all the land that belonged to the Amorites, from the Arnon River in the south to the Jabbok River in the north, and from the desert in the east to the Jordan River in the west.

ULB:

²¹ Then Yahweh, the God of Israel, gave Sihon and all his people into the hand of Israel and they defeated them. So Israel took all the land of the Amorites who lived in that country. ²² They took over everything within the territory of the Amorites, from the Arnon to the Jabbok, and from the wilderness to the Jordan.

translationWords:

- [Yahweh](#)
- [God](#)
- [Israel, Israelites, nation of Israel](#)
- [Amorite](#)
- [desert, wilderness](#)
- [Jordan River](#)

translationNotes:

- **General Information:** - Jephthah's messengers continue to speak.
- **Sihon** - Translate this man's name the same way that you did in [11:19](#).
- **gave Sihon and all his people into the hand of Israel** - Here "hand" refers to power to defeat in battle. AT: "gave Israel power over Sihon and all his people" (See: [Metonymy](#))
- **Arnon ... Jabbok** - Translate the names of these rivers the same way that you did in [11:13](#).

Links:

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

Judges 11:23-25**UDB:**

²³ It was Yahweh, the God of Israel, who forced the Amorites to leave the places where they lived, as the Israelites advanced. So do you now think that you can now take possession of their land? ²⁴ You have the right to the land when Chemosh gives it to you. And we will live in the land that Yahweh our God has given to us! ²⁵ Are you better than Balak son of Zippor, the king of the Moab? He never dared to fight against Israel!

ULB:

²³ So then Yahweh, the God of Israel, has driven out the Amorites before his people Israel, and should you now take possession of their land? ²⁴ Will you not take over the land that Chemosh, your god, gives you? So whatever land Yahweh our God has given us, we will take over. ²⁵ Now are you really better than Balak son of Zippor, king of Moab? Did he dare to have an argument with Israel? Did he ever wage war against them?

translationWords:

- Yahweh
- God
- Israel, Israelites, nation of Israel
- Amorite
- possess, possession
- false god, foreign god, god, goddess
- Moab, Moabite, Moabites

translationNotes:

- **General Information:** - Jephthah's messengers continue to speak.
- **should you now take possession of their land?** - Jephthah is rebuking the king of the Ammonites with this rhetorical question. The word "their" refers to the Israel. This question can be translated as a statement. AT: "therefore, you should not take possession of their land." (See: [Rhetorical Question](#))
- **Will you not take over the land that Chemosh, your god, gives you?** - Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated as a statement. AT: "You should only take over the land that Chemosh, your god, gives you." (See: [Rhetorical Question](#))
- **take over** - This is an idiom which means to take control of something. AT: "take control of" or "take possession of" (See: [Idiom](#))
- **Chemosh** - This is the name of a false god. (See: [How to Translate Names](#))

- **Now are you really better than Balak son of Zippor, king of Moab?** - Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated as a statement. AT: “You are not better than Balak son of Zippor, who was king of Moab.” (See: [Rhetorical Question](#))
- **Balak ... Zippor** - These are the names of men. (See: [How to Translate Names](#))
- **Did he dare to have an argument with Israel?** - Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated with a statement. AT: “Yet he did not dare to have an argument with Israel.” (See: [Rhetorical Question](#))
- **Did he ever wage war against them?** - Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated with a statement. AT: “Nor did he ever wage war against them.” (See: [Rhetorical Question](#))

Links:

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

Judges 11:26-28**UDB:**

²⁶ For three hundred years the Israelites lived in the cities of Heshbon and Aroer, in the surrounding towns, and in all the cities along the Arnon River. Why have you Ammonites not taken back those cities during all those years? ²⁷ We have not done wrong against you, but you are doing wrong against me by attacking me and my army. I trust that Yahweh, who is the judge, will decide whether the people of Israel or the people of Ammon are in the right.”

²⁸ But the king of the Ammon ignored the warning contained in this message from Jephthah.

ULB:

²⁶ While Israel lived for three hundred years in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are along the banks of the Arnon—why then did you not take them back during that time? ²⁷ I have not done you wrong, but you are doing me wrong by attacking me. Yahweh, the judge, will decide today between the people of Israel and the people of Ammon.”

²⁸ But the king of the people of Ammon rejected the warning Jephthah sent him.

translationWords:

- Israel, Israelites, nation of Israel
- wrong, mistreat, hurt
- Yahweh
- judge
- Ammon, Ammonites, Ammonitess
- king
- Jephthah

translationNotes:

- **General Information:** - Jephthah’s messengers continue to speak.
- **three hundred years** - “300 years” (See: [Numbers](#))
- **Heshbon** - Translate the name of this city the same way that you did in [11:19](#).
- **Aroer** - This is the name of a city. (See: [How to Translate Names](#))
- **Arnon** - Translate the name of this city the same way that you did in [11:13](#).
- **why then did you not take them back during that time?** - Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated as a statement. AT: “you should have taken them back during that time” or “now it is too late; you should have taken them back long ago.” (See: [Rhetorical Question](#))

- **I have not done you wrong, but you are doing me wrong by attacking me** - Jephthah is speaking to the Sihon. Here Jephthah speaks about the Israelites as though they were himself and of the Ammonites as if they were Sihon their king. AT: “The Israelites have not done wrong to your people, but your people are doing us wrong by attacking us” (See: [Synecdoche](#))
- **done you wrong ... doing me wrong** - This is an idiom. To do someone wrong means to do something wrong to them. AT: “treated you wrongly ... treating me wrongly” or “treated you unfairly ... treating me unfairly” (See: [Idiom](#))

Links:

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

Judges 11:29-31**UDB:**

²⁹ Then the Spirit of Yahweh took control of Jephthah. Jephthah went through Gilead and through the area where the tribe of Manasseh lived, to enlist men for his army. He finally gathered them together in the city of Mizpah in Gilead to fight against the Ammonites. ³⁰ There Jephthah made a solemn promise to Yahweh, saying "If you will give me help to my army to defeat the Ammonites, ³¹ when I return from the battle, I will sacrifice to you whatever comes out of my house to greet me. That will belong to you."

ULB:

²⁹ Then the Spirit of Yahweh came on Jephthah, and he passed through Gilead and Manasseh, and passed through Mizpah of Gilead, and from Mizpah of Gilead he passed through to the people of Ammon. ³⁰ Jephthah made a vow to Yahweh and said, "If you give me victory over the people of Ammon, ³¹ then whatever comes out of the doors of my house to meet me when I return in peace from the people of Ammon will belong to Yahweh, and I will offer it up as a burnt offering."

translationWords:

- Holy Spirit, Spirit of God, Spirit of the Lord
- Yahweh
- Jephthah
- Gilead
- Manasseh
- Mizpah
- Ammon, Ammonites, Ammonites
- vow
- peace, peaceful
- burnt offering, offering by fire

translationNotes:

- **the Spirit of Yahweh came on Jephthah** - This is an idiom which means that the Spirit influenced Jephthah's decisions. AT: "the Spirit of Yahweh took control of Jephthah" (UDB) (See: [Idiom](#))
- **he passed through Gilead and Manasseh ... from Mizpah of Gilead** - Jephthah passed through these places enlisting men for his army to go to war with the people of Ammon. The full meaning of this can be made clear. AT: "he gathered men for his army as he passed through Gilead and Manasseh ... from Mizpah of Gilead" (See: [Assumed Knowledge and Implicit Information](#))

- **I will offer it up** - This is an idiom which means to give something as an offering. AT: “I will offer it to you” or “I will sacrifice it to you” (See: [Idiom](#))

Links:

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

Judges 11:32-33**UDB:**

³² Then Jephthah and his men went from Mizpah to attack the Ammonites, and Yahweh enabled his army to defeat them. ³³ Jephthah and his men killed them, from the city of Aroer all the way to the area around the city of Minnith. They destroyed twenty cities, as far as the city of Abel Keramim. So the Israelites completely defeated the Ammonites.

ULB:

³² So Jephthah passed through to the people of Ammon to fight against them, and Yahweh gave him victory. ³³ He attacked them and caused a great slaughter from Aroer as far as Minnith—twenty cities—and to Abel Keramim. So the people of Ammon were put under the control of the people of Israel.

translationWords:

- [slaughter](#)

translationNotes:

- **So Jephthah passed through ... Yahweh gave him victory ... He attacked** - Since Jephthah was the leader of his army, he and his army are often spoken of as Jephthah himself. AT: “So Jephthah and his army passed through ... Yahweh gave them victory ... they attacked” (See: [Synecdoche](#))
- **Aroer** - Translate the name of this city the same way you did in [11:26](#).
- **Minnith ... Abel Keramim** - These are the names of cities. (See: [How to Translate Names](#))
- **twenty cities** - “including 20 cities” (See: [Numbers](#))

Links:

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

Judges 11:34-35

UDB:

³⁴ When Jephthah returned to his home in Mizpah, his daughter was the first one to come out of the house to meet him. She was joyfully playing a tambourine and dancing. She was his only child and he had no other sons or daughters. ³⁵ When Jephthah saw his daughter, he tore his clothes to show that he was very sad about what he was going to do. He said to her, “My daughter, seeing you now, you have crushed me with a terrible sorrow, because I made a solemn promise to Yahweh to sacrifice the first one who came out of my house, and I must do what I promised.”

ULB:

³⁴ Jephthah came to his home at Mizpah, and there his daughter came out to meet him with tambourines and with dancing. She was his only child, and besides her he had neither son nor daughter. ³⁵ As soon as he saw her, he tore his clothes and said, “Oh! My daughter! You have crushed me with sorrow, and you have become one who causes me pain! For I have made an oath to Yahweh, and I cannot turn back on my promise.”

translationWords:

- Jephthah
- Mizpah
- oath, swear, swear by
- promise

translationNotes:

- **tambourines** - musical instruments with heads like drums that can be hit and with pieces of metal around their sides that sound when the instruments are shaken (See: [Translate Unknowns](#))
- **he tore his clothes** - This is an act that shows mourning or great sadness. AT: “he tore his clothes from grief” (See: [Symbolic Action](#))
- **You have crushed me with sorrow ... you have become one who causes me pain** - Jephthah said basically the same thing twice to emphasize that he was very sad” (See: [Parallelism](#))
- **You have crushed me with sorrow** - Here Jephthah speaks of his great sorrow as something that crushes him. AT: “You have caused me great sorrow” or “You have filled me with sorrow” (See: [Metaphor](#))
- **you have become one who causes me pain** - Here Jephthah talks about his great distress and trouble as if it were pain. AT: “you have become someone who troubles me” or “you cause me great distress” (See: [Metaphor](#))

- **I cannot turn back on my promise** - This is an idiom. To turn back on a promise means to not do what you have promised to do. AT: “I must do what I have promised” or “I cannot break my promise” (See: [Idiom](#))

Links:

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

Judges 11:36-37

UDB:

³⁶ His daughter said, “My father, you made a solemn promise to Yahweh. So you must do to me what you promised, because you said that you would do that if Yahweh helped you to defeat our enemies, the Ammonites.” ³⁷ Then she also said, “But allow me to do one thing. First, allow me to go into the hills and wander around for two months. Since I will never be married and have children, allow me and my friends to go and cry together.”

ULB:

³⁶ She said to him, “My father, you have made a vow to Yahweh, do to me everything you promised, because Yahweh has taken vengeance for you against your enemies, the Ammonites.” ³⁷ She said to her father, “Let this promise be kept for me. Leave me alone for two months, that I may leave and go down to the hills and grieve over my virginity, I and my companions.”

translationWords:

- [vow](#)
- [Yahweh](#)
- [avenge, revenge, vengeance](#)
- [Ammon, Ammonites, Ammonites](#)
- [virgin](#)
- [companion](#)

translationNotes:

- **has taken vengeance for you against your enemies, the Ammonites** - Yahweh has taken vengeance for him by defeating his enemies. The meaning of this can be made explicit. AT: “has taken vengeance for you against your enemies, the Ammonites, by defeating them” (See: [Assumed Knowledge and Implicit Information](#))
- **Let this promise be kept for me** - This can be stated in an active form. AT: “Keep this promise for me” or “Keep this promise concerning me” (See: [Active or Passive](#))
- **grieve over my virginity** - “weep because I am a virgin” or “cry because I will never be married”

Links:

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

Judges 11:38-40

UDB:

³⁸ Jephthah replied, “All right, you may go.” So she left for two months. She and her friends stayed in the hills and they cried for her because she would never be married. ³⁹ After two months, she returned to her father Jephthah, and he did to her what he had solemnly promised. So his daughter never was married.

Because of that, the Israelites now have a custom. ⁴⁰ Every year the young Israelite women go into the hills for four days to remember and cry about what happened to the daughter of Jephthah.

ULB:

³⁸ He said, “Go.” He sent her away for two months. She left him, she and her companions, and they grieved her virginity in the hills. ³⁹ At the end of two months she returned to her father, who did with her according to the promise of the vow he had made. Now she had never slept with a man, and it became a custom in Israel ⁴⁰ that the daughters of Israel every year, for four days, would retell the story of the daughter of Jephthah the Gileadite.

translationWords:

- [promise](#)
- [vow](#)
- [sleep with, have relations with, lovemaking](#)
- [Israel, Israelites, nation of Israel](#)
- [Jephthah](#)
- [Gilead](#)

translationNotes:

- **the Gileadite** - This refers to someone from Gilead. See how you translated this in [10:3](#).

Links:

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

Judges 12 General Notes

Structure and formatting

The account of Jephthah concludes in this chapter.

Other possible translation difficulties in this chapter

Shibboleth

This is a word in Hebrew, but it usually left untranslated. The translator should not translate the meaning of this word, but should “transliterate” or transfer it into the target language by substituting letters. The translators of the ULB and UDB have not translated this phrase either. The translator should try to form the sounds of this phrase without translating its meaning.

Links:

- [Judges 12:01 Notes](#)

Judges 12:1-2

UDB:

¹ The men of the tribe of Ephraim called together their soldiers, and they crossed the Jordan River and went to the town of Zaphon to talk with Jephthah. They said to him, “Why did you not ask us to help your army fight the Ammonites. So we will burn down your house while you are in it.”

² Jephthah replied, “The Ammonites oppressed us. And I asked you to come and rescue us from them, you refused. When I called to you, you did not come to our rescue.

ULB:

12¹ A call went out to the men of Ephraim; they passed through Zaphon and said to Jephthah, “Why did you pass through to fight against the people of Ammon and did not call us to go with you? We will burn your house down over you.” ² Jephthah said to them, “I and my people were in a great conflict with the people of Ammon. When I called you, you did not rescue me from them.

translationWords:

- call, calling, called, call out
- Ephraim
- Jephthah
- people group, peoples, the people, a people
- Ammon, Ammonites, Ammonites

translationNotes:

- **A call went out to the men of Ephraim** - Here the abstract noun “call” can be expressed as a verb. AT: “The men of Ephraim were called together” or “The men ... of Ephraim called together their soldiers” (UDB) (See: [Abstract Nouns](#))
- **Zaphon** - This is the name of a city. (See: [How to Translate Names](#))
- **passed through ... pass through** - or “traveled through ... travel” or “journeyed through ... journey”
- **We will burn your house down over you** - This idiom means to burn down a house with people inside it. AT: “We will burn your house down with you still in it” (See: [Idiom](#))
- **When I called you, you** - Here the word “you” is plural and refers to the people of Ephraim. (See: [Forms of You](#))
- **did not rescue me** - Here Jephthah is referring to the people of Gilead as himself. AT: “do not rescue us” (See: [Synecdoche](#))

Links:

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

Judges 12:3-4

UDB:

³ When I saw that you would not come to help us, I risked my own life by leading our people to pass through the people of Ammon. And Yahweh helped us to defeat them. So why do you come to fight against me today?”

⁴ Then Jephthah called together the soldiers of Gilead to fight against the soldiers of Ephraim. They attacked them because men of the tribe of Ephraim said, ”You men from Gilead are just refugees here in the land of Ephraim and Manasseh.

ULB:

³ When I saw that you did not rescue me, I put my life in my own strength and passed through against the people of Ammon, and Yahweh gave me victory. Why have you come to fight against me today?” ⁴ Jephthah gathered together all the men of Gilead and he fought against Ephraim. The men of Gilead attacked the men of Ephraim because they said, “You Gileadites are fugitives in Ephraim—in Ephraim and Manasseh.”

translationWords:

- life, live, living, alive
- strength, strengthen
- Yahweh
- Gilead
- Manasseh

translationNotes:

- **you did not rescue me** - The word “you” is plural and refers to the men of Ephraim. Jephthah is referring to the people of Gilead, including himself, when he says “me.” AT: “you did not rescue us” (See: [Forms of You](#) and [Synecdoche](#))
- **I put my life in my own strength** - This is an idiom which means to risk one’s life and to rely only on one’s own strength. Jephthah continues to refer to the people of Gilead as himself. AT: “We risked our lives, relying on our own strength” (See: [Idiom](#) and [Synecdoche](#))
- **Yahweh gave me victory** - Jephthah is referring to Yahweh giving the men of Gilead victory over the Ammonites. The full meaning of this statement can be made clear. AT: “Yahweh gave us victory over them” or “Yahweh allowed us to defeat them in battle” (See: [Assumed Knowledge and Implicit Information](#))
- **he fought against Ephraim** - The word “he” refers to Jephthah and all the fighting men of Gilead. AT: “they fought against Ephraim” (See: [Synecdoche](#))

- **Why have you come to fight against me** - The word “you” is plural and refers to the men of Ephraim. Jephthah is referring to the people of Gilead, including himself, when he says “me.” AT: “Why have you come to fight against us” (See: [Forms of You](#) and [Synecdoche](#))
- **You Gileadites are fugitives** - You can make the meaning of this insult explicit. AT: “You Gileadites do not really belong here. You are just people who came here to live” (See: [Assumed Knowledge and Implicit Information](#))
- **passed through against the people of Ammon** - This means that they fought against the Ammonites as they passed through Ammon. The full meaning of this statement can be made clear. AT: “fought against the people of Ammon as we passed through their region” (See: [Assumed Knowledge and Implicit Information](#))
- **Gileadites** - “people from Gilead”
- **in Ephraim—in Ephraim and Manasseh** - “in the regions of Ephraim and Manasseh” or “in the land of Ephraim and Manasseh.” Here “Ephraim” and “Manasseh” refer to regions and are named after the tribes which live there.

Links:

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

Judges 12:5-6

UDB:

⁵ The Gileadites captured the low places in the Jordan River where people could cross over the river and go to the territory of Ephraim. If someone from the tribe of Ephraim came to the ford to try to escape, he would say, “Allow me to cross the river.” Then the men of Gilead would ask him, “Are you from the tribe of Ephraim?” If he said “No,” ⁶ they would say to him, “Say the word ‘Shibboleth.’” The men of Ephraim could not pronounce that word correctly. So if the person from the tribe of Ephraim said “Sibboleth,” they would know that he was lying and that he was really from the tribe of Ephraim, and they would kill him there at the ford.

So the men of Gilead killed forty-two thousand people from the tribe of Ephraim at that time.

ULB:

⁵ The Gileadites captured the fords of the Jordan leading to Ephraim. When any of the survivors of Ephraim said, “Let me go over the river,” the men of Gilead would say to him, “Are you an Ephraimite?” If he said, “No,” ⁶ then they would say to him, “Say: Shibboleth,” and if he said “Sibboleth” (for he could not pronounce the word correctly), the Gileadites would seize him and kill him at the fords of the Jordan. Forty-two thousand Ephraimites were killed at that time.

translationWords:

- Gilead
- Jordan River
- Ephraim
- seize

translationNotes:

- **to Ephraim** - “to the land of Ephraim”
- **The Gileadites captured** - “The Gileadites controlled” or “The Gileadites occupied”
- **fords** - These are places where you can cross the river on foot because the water is shallow.
- **Ephraimite** - “person from the tribe of Ephraim”
- **Shibboleth ... Sibboleth** - These words have no meaning. Copy these words into your language, and make sure that the beginning of the words, that is the letters “Sh” and “S” are translated differently. (See: [Copy or Borrow Words](#))
- **pronounce** - “say”
- **Forty-two thousand** - “42,000” (See: [Numbers](#))
- **Forty-two thousand Ephraimites were killed** - This can be stated in active form. AT: “They killed forty-two thousand Ephraimites” (See: [Active or Passive](#))

Links:

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

Judges 12:7**UDB:**

⁷ Jephthah, the man from Gilead, served as a judge and leader over Israel for six years. Then he died and was buried in one of the towns of Gilead.

ULB:

⁷ Jephthah served as a judge over Israel for six years. Then Jephthah the Gileadite died and was buried in one of the cities of Gilead.

translationWords:

- [Jephthah](#)
- [serve, service](#)
- [judge](#)
- [Israel, Israelites, nation of Israel](#)
- [Gilead](#)
- [death, die, dead](#)

translationNotes:

- **Jephthah the Gileadite died and was buried** - This can be stated in active form. AT: “Jephthah the Gileadite died and they buried him” (See: [Active or Passive](#))

Links:

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

Judges 12:8-9

UDB:

⁸ After Jephthah died, a man named Ibzan, from Bethlehem, became a leader and a judge over Israel. ⁹ He had thirty sons and he gave thirty daughters away in marriage. He brought in thirty daughters from families outside his clan. He was a leader and a judge over Israel for seven years.

ULB:

⁸ After him, Ibzan of Bethlehem served as a judge over Israel. ⁹ He had thirty sons. He gave away thirty daughters in marriage, and he brought in thirty daughters of other men for his sons, from the outside. He judged Israel for seven years.

translationWords:

- [Bethlehem, Ephrathah](#)
- [judge](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **Ibzan of Bethlehem** - This is the name of a man from Bethlehem. (See: [How to Translate Names](#))
- **He gave away thirty daughters in marriage** - Here “give away ... in marriage” is an idiom which means that he allowed his daughters to get married. AT: “He had thirty daughters and arranged a marriage for each of them” (See: [Idiom](#))
- **he brought in thirty daughters of other men for his sons, from the outside** - The idiom “bring them in from the outside” means that he had women from other clans marry his sons. AT: “he arranged for thirty daughters of other men from outside of his clan to marry his sons” (See: [Idiom](#))

Links:

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

Judges 12:10-12

UDB:

¹⁰ When died, he was buried in Bethlehem.

¹¹ After Ibzan died, a man named Elon, from the tribe of Zebulun, became a leader of Israel. He was their leader for ten years. ¹² Then he died and was buried in the city of Aijalon in the area where the tribe of Zebulun lives.

ULB:

¹⁰ Ibzan died and was buried at Bethlehem. ¹¹ After him Elon the Zebulunite served as judge over Israel. He judged Israel for ten years. ¹² Elon the Zebulunite died and was buried in Aijalon in the land of Zebulun.

translationWords:

- [Bethlehem, Ephrathah](#)
- [Zebulun](#)
- [judge](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **was buried at Bethlehem** - This can be stated in active form. AT: “they buried him in Bethlehem” (See: [Active or Passive](#))
- **Elon** - This is the name of a man. (See: [How to Translate Names](#))
- **Zebulunite** - someone from the tribe of Zebulun
- **Aijalon** - Translate the name of this place the same way you did in [1:35](#).
- **was buried in Aijalon** - This can be stated in active form. AT: “they buried him in Aijalon” (See: [Active or Passive](#))

Links:

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

Judges 12:13-15

UDB:

¹³ After Elon died, a man named Abdon son of Hillel, from the city of Pirathon, became a leader and a judge over Israel. ¹⁴ He had forty sons and thirty grandsons. They had seventy donkeys. Abdon was a leader and a judge over Israel for eight years. ¹⁵ When Abdon died, he was buried in Pirathon, in the land of Ephraim, in the hill country of the Amalekites.

ULB:

¹³ After him, Abdon son of Hillel the Pirathonite served as a judge over Israel. ¹⁴ He had forty sons and thirty grandsons. They rode on seventy donkeys, and he judged Israel for eight years. ¹⁵ Abdon son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim in the hill country of the Amalekites.

translationWords:

- judge
- Israel, Israelites, nation of Israel
- donkey, mule
- Ephraim
- Amalek, Amalekite

translationNotes:

- **Abdon ... Hillel** - These are the names of men. (See: [How to Translate Names](#))
- **Pirathonite ... Pirathon** - Pirathon is the name of a place, someone who is from that place is called a Pirathonite. (See: [How to Translate Names](#))
- **They rode on seventy donkeys** - These men owned seventy donkeys, which they did ride. Here the word “rode” is used instead of “owned.” AT: “They owned seventy donkeys” (See: [Metonymy](#))
- **forty sons ... thirty grandsons ... seventy donkeys** - “40 sons ... 30 grandsons ... 70 donkeys (See: [Numbers](#))

Links:

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

Judges 13 General Notes

Structure and formatting

This chapter begins the account of Samson. (See: Judges 13-16)

Special concepts in this chapter

Warning not to cut hair

The angel of the Lord prophesied about Samson and gave instructions to Samson's mother. Samson's mother was to offer up her son under a Nazarite vow. This was a special type of vow, dedicating Samson to Yahweh. Part of this vow prohibited cutting a person's hair. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [vow](#))

Links:

- [Judges 13:01 Notes](#)

Judges 13:1-2

UDB:

¹ Again the Israelite people did evil, and Yahweh saw what they had done. So Yahweh helped the Philistines to conquer them. They ruled over the Israelites for forty years.

² There was a man named Manoah from the family of Dan who lived in the town of Zorah. His wife was unable to become pregnant, and so she had not given birth.

ULB:

13 ¹ The people of Israel again did what was evil in the sight of Yahweh, and he gave them into the hand of the Philistines for forty years.

² There was a man from Zorah, of the family of the Danites, whose name was Manoah. His wife was not able to become pregnant and so she had not given birth.

translationWords:

- [people group, peoples, the people, a people](#)
- [Israel, Israelites, nation of Israel](#)
- [evil, wicked, wickedness](#)
- [Yahweh](#)
- [Philistines](#)
- [Dan](#)

translationNotes:

- **what was evil in the sight of Yahweh** - Here “in the sight of Yahweh” represents what Yahweh considers or thinks about something. See how you translated this in [2:11](#). AT: “what Yahweh said was evil to do” (See: [Metonymy](#))
- **he gave them into the hand of the Philistines** - Here “hand” refers to power to defeat in battle. AT: “he allowed the Philistines to defeat them” or “he allowed them to be oppressed by the Philistines” (See: [Metonymy](#))
- **forty years** - “40 years” (See: [Numbers](#))
- **Zorah** - This was the name of a town in Israel. It was in the region of Judah near the border of Dan. (See: [How to Translate Names](#))
- **Danites** - people from the tribe of Dan
- **Manoah** - This is the name of a man. (See: [How to Translate Names](#))

Links:

- [Introduction to Judges](#)

- Judges 13 General Notes
- **Judges 13 Translation Questions**

Judges 13:3-5

UDB:

³ One day, the angel of Yahweh appeared to Manoah's wife and said to her, "Even though you have not been able to give birth to any children until now, you will soon become pregnant and you will give birth to a son. ⁴ From now until he is born, you must not drink any wine or other alcoholic drink, and you must not eat any food that the law says we should not eat. ⁵ You will become pregnant. After you give birth to your son, no one may ever cut his hair. He will be dedicated to God even before he is born until the day he dies. He will begin the work that will rescue Israel from the power of the Philistines."

ULB:

³ The angel of Yahweh appeared to the woman and said to her, "See now, you have been unable to become pregnant, and you have not given birth, but you will become pregnant and you will give birth to a son. ⁴ Now be careful not to drink wine or strong drink, and do not eat anything unclean.

⁵ Look, you will become pregnant and give birth to a son. No razor will be used upon his head, for the child will be a Nazirite to God from the womb, and he will begin to deliver Israel from the hand of the Philistines."

translationWords:

- angel, archangel
- Yahweh
- wine, wineskin, new wine
- strong drink
- unclean
- Nazirite, Nazirite vow
- womb
- deliver, deliverer, deliverance
- hand, right hand, to hand over
- Philistines

translationNotes:

- **give birth to a son** - This refers to childbirth. AT: "bear a son" or "have a baby boy" (See: [Idiom](#))
- **anything unclean** - Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean. (See: [Metaphor](#))
- **Look** - "Pay attention" or "Listen"

- **No razor will be used upon his head** - Here the word “head” refers to his hair. This can be stated in active form. AT: “No one should ever cut his hair” (See: [Metonymy](#) and [Active or Passive](#))
- **razor** - a sharp knife used to cut hair close to the skin
- **a Nazirite to God** - This means that he will be devoted to God as a Nazirite. AT: “a Nazirite devoted to God” or “devoted to God as a Nazirite” (See: [Assumed Knowledge and Implicit Information](#))
- **from the womb** - Here the word “womb” refers to the time before the child is born. AT: “from before he is born” (See: [Metonymy](#))
- **the hand of the Philistines** - Here the word “hand” means control. AT: “the control of the Philistines” or “being under the Philistine’s control” (See: [Metonymy](#))

Links:

- [Introduction to Judges](#)
- [Judges 13 General Notes](#)
- [Judges 13 Translation Questions](#)

Judges 13:6-7**UDB:**

⁶ The woman ran and told her husband, "A man whom God sent came to me. I was very afraid of him, because he was like an angel from God. I did not ask where he came from, and he did not tell me his name. ⁷ But he told me, 'You have become pregnant, and you will give birth to a son. Until then, you must not drink any wine or any alcoholic drink, and you must not eat any food that God's law says you are not to eat. Your son will be a Nazirite; that is one who is dedicated to God before he is born and until the day he dies.'"

ULB:

⁶ Then the woman came and told her husband, "A man of God came to me, and his appearance was like that of an angel of God, very terrible. I did not ask him where he came from, and he did not tell me his name. ⁷ He said to me, 'Look! You will become pregnant, and you will give birth to a son. So then drink no wine or strong drink, and do not eat any food that the law declares to be unclean, because the child will be a Nazirite to God from the time he is in your womb until the day of his death.'"

translationWords:

- God
- angel, archangel
- wine, wineskin, new wine
- strong drink
- law, law of Moses, God's law, law of Yahweh
- unclean
- Nazirite, Nazirite vow
- womb
- death, die, dead

translationNotes:

- **A man of God** - This means that the man was sent by God. This can be made explicit. AT: "A man that God sent" (See: [Assumed Knowledge and Implicit Information](#))
- **his appearance was like that of an angel of God, very terrible** - Here "terrible" means "frightening." AT: "I was very afraid of him because he looked like an angel of God" (See: [Simile](#))
- **Look** - "Pay attention" or "Listen"
- **give birth to a son** - This refers to childbirth. AT: "bear a son" or "have a baby boy" (See: [Idiom](#))

- **any food that the law declares to be unclean** - Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean. (See: [Metaphor](#))
- **a Nazirite to God** - This means that he will be devoted to God as a Nazirite. See how you translated this in [3:5](#). AT: “a Nazirite devoted to God” or “devoted to God as a Nazirite” (See: [Assumed Knowledge and Implicit Information](#))
- **from the time he is in your womb until the day of his death** - This emphasizes that it would be for his entire life. AT: “all his life” (See: [Merism](#))

Links:

- [Introduction to Judges](#)
- [Judges 13 General Notes](#)
- [Judges 13 Translation Questions](#)

Judges 13:8-9

UDB:

⁸ Then Manoah prayed to Yahweh, saying, “O Lord, I plead with you, allow that man whom you sent to us to come again and teach us how we should raise the boy who will be born to us.”

⁹ God did what Manoah asked, and his angel came to the woman again. This time she was out in the field. But again her husband Manoah was not with her.

ULB:

⁸ Then Manoah prayed to Yahweh and said, “Oh, Lord, please let the man of God you sent come again to us so that he may teach us what we are to do for the child who soon will be born.” ⁹ God answered Manoah’s prayer, and the angel of God came to the woman again when she was sitting in the field. But Manoah her husband was not with her.

translationWords:

- pray, prayer
- Yahweh
- Lord
- God
- send, send out, sent
- angel, archangel

translationNotes:

- **Manoah** - Translate this man’s name the same way you did in [13:2](#).
- **came to the woman** - You can make explicit the implicit meaning of the author’s words. AT: “came to Manoah’s wife” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 13 General Notes](#)
- [Judges 13 Translation Questions](#)

Judges 13:10-11**UDB:**

¹⁰ So she quickly ran and said to her husband, “The man who appeared to me a few days ago has come back again!”

¹¹ Manoah ran back with his wife and asked him, “Are you the man who talked with my wife a few days ago?” He replied, “Yes I am.”

ULB:

¹⁰ So the woman ran quickly and told her husband, “Look! The man has appeared to me—the one who came to me the other day!” ¹¹ Manoah got up and followed his wife. When he came to the man, he said, “Are you the man who spoke with my wife?” The man said, “I am.”

translationWords:**translationNotes:**

- **Look** - “Listen” or “Pay attention to what I am about to tell you”
- **The man** - This refers to the angel of God in [13:3](#). This can be made explicit. AT: “the man of God” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judge - 13 General Notes](#)
- [Judges 13 Translation Questions](#)

Judges 13:12-14

UDB:

¹² Manoah asked him, “When what you promised occurs and my wife gives birth to a son, what rules will there be for the child, and what work will he do when he grows up?”

¹³ Yahweh’s angel replied, “Your wife must obey all the instructions I gave her. ¹⁴ Before the baby is born, she must not eat grapes, drink wine or any other alcoholic drink, or eat anything that the law says we should not eat.”

ULB:

¹² So Manoah said, “Now may your words come true. What will be the rules for the child, and what will be his work?” ¹³ The angel of Yahweh said to Manoah, “She must carefully do everything that I said to her. ¹⁴ She may not eat anything that comes from the vines, and do not let her drink wine or strong drink; do not let her eat any food that the law declares to be unclean. She should obey everything I commanded her to do.”

translationWords:

- angel, archangel
- Yahweh
- vine
- wine, wineskin, new wine
- strong drink
- law, law of Moses, God’s law, law of Yahweh
- declare, declaration
- unclean
- obey, obedient, obedience
- command, to command, commandment

translationNotes:

- **your words** - This refers to what the man said. AT: “what you have said” (See: [Metonymy](#))
- **anything that comes from the vines** - Here the angel refers to any food that grow on a vine as “coming” from the vine. AT: “anything that grows on a vine” (See: [Metonymy](#))
- **that the law declares to be unclean** - Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean. See how you translated this phrase in [13:7](#). (See: [Metaphor](#))

Links:

- [Introduction to Judges](#)
- [Judges 13 General Notes](#)
- [Judges 13 Translation Questions](#)

Judges 13:15-16

UDB:

¹⁵ Then Manoah said, “Please stay here until we can kill and cook a young goat for you.”

¹⁶ Yahweh’s angel replied, “I will stay here, but I will not eat anything. However, you may kill an animal and sacrifice it as a burned offering to Yahweh.” But Manoah did not yet realize that this was Yahweh’s angel.

ULB:

¹⁵ Manoah said to the angel of Yahweh, “Please stay for a while, to give us time to prepare a young goat for you.” ¹⁶ The angel of Yahweh said to Manoah, “Even if I stay, I will not eat your food. But if you prepare a burnt offering, offer it to Yahweh.” (Manoah did not know that he was the angel of Yahweh.)

translationWords:

- [angel, archangel](#)
- [Yahweh](#)
- [goat, kid](#)
- [burnt offering, offering by fire](#)

translationNotes:

- **prepare a young goat for you** - You can make explicit the implicit meaning of Manoah’s statement. AT: “cook a young goat for you to eat” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 13 General Notes](#)
- [Judges 13 Translation Questions](#)

Judges 13:17-18

UDB:

¹⁷ Then Manoah asked him, “What is your name? When what you have promised happens, we want to honor you.”

¹⁸ Yahweh’s angel replied, “Why do you ask me my name? It is too marvelous.”

ULB:

¹⁷ Manoah said to the angel of Yahweh, “What is your name, so we may honor you when your words come true?” ¹⁸ The angel of Yahweh said to him, “Why do you ask my name? It is wonderful!”

translationWords:

- [angel, archangel](#)
- [Yahweh](#)
- [honor, to honor](#)
- [true, truth, come true](#)

translationNotes:

- **your words come true** - The phrase “your words” refers to what the angel has said. AT: “what you have said comes true” (See: [Metonymy](#))
- **Why do you ask my name?** - The angel asks this question as a rebuke. This question can be written as a statement. AT: “You should not ask me what my name is.” (See: [Rhetorical Question](#))
- **It is wonderful** - It may be helpful to explain more explicitly why they should not ask his name. AT: “It is too wonderful for you to understand” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 13 General Notes](#)
- [Judges 13 Translation Questions](#)

Judges 13:19-20

UDB:

¹⁹ Then Manoah killed a young goat and burned it on a rock, along with a grain offering, as a sacrifice to Yahweh. Then he did an amazing thing as Manoah and his wife watched. ²⁰ When the flames went up from the altar toward the sky, Yahweh's angel went up in the flame from the altar. Manoah and his wife saw that and lay facedown on the ground.

ULB:

¹⁹ So Manoah took the young goat with the grain offering and offered them on the rock to Yahweh. He did something marvelous while Manoah and his wife were watching. ²⁰ When the flame went up from the altar toward the sky, the angel of Yahweh went up in the flame of the altar. Manoah and his wife saw this and lay facedown on the ground.

translationWords:

- goat, kid
- grain offering
- Yahweh
- marvel, wonder, amazed, astonished
- altar
- heaven, sky, heavens, heavenly
- angel, archangel

translationNotes:

- **with the grain offering** - This law requires a grain offering to be offered when a burnt offering is made. AT: "with the grain offering required with it" or "with the grain offering to accompany it" (See: [Assumed Knowledge and Implicit Information](#))
- **on the rock** - "on the altar." The altar Manoah sacrificed the offering on was a rock.
- **He did something** - "The angel did something"
- **the angel of Yahweh went up in the flame of the altar** - "the angel of Yahweh went back up into heaven through the flames on the altar"
- **lay facedown on the ground** - "lay with their faces to the ground." This is a sign of respect and honor, but it also shows their fear of Yahweh. (See: [Symbolic Action](#))

Links:

- [Introduction to Judges](#)
- [Judges 13 General Notes](#)

- **Judges 13 Translation Questions**

Judges 13:21-22

UDB:

²¹ Although Yahweh's angel did not appear again to Manoah and his wife, Manoah realized who this person really was.

²² So Manoah said, "Now we are sure to die, because we have seen God!"

ULB:

²¹ The angel of Yahweh did not appear again to Manoah or his wife. Then Manoah knew that he was the angel of Yahweh. ²² Manoah said to his wife, "We are sure to die, because we have seen God!"

translationWords:

- [angel, archangel](#)
- [Yahweh](#)
- [death, die, dead](#)
- [God](#)

translationNotes:

- **that he was the angel of Yahweh** - The word "he" refers to the man who Manoah and his wife had seen.
- **We are sure to die, because we have seen God** - It is implied that they think God will cause them to die. This can be made clear. AT: "God will cause us to die because we have seen him" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 13 General Notes](#)
- [Judges 13 Translation Questions](#)

Judges 13:23

UDB:

²³ But his wife said, “No, I do not think so. If Yahweh intended to kill us, he would not have accepted the burned offering and the grain offering. And he would not have appeared to us and told us the wonderful thing that would happen to us, and he would not have performed this miracle.”

ULB:

²³ But his wife said to him, “If Yahweh wanted to kill us, he would not have received the burnt offering and the grain offering we gave him. He would not have shown us all these things, nor at this time would he have let us hear such things.”

translationWords:

- [Yahweh](#)
- [receive](#)
- [burnt offering, offering by fire](#)
- [grain offering](#)

translationNotes:

- **He would not have shown us all these things, nor at this time would he have let us hear such things** - Manoah’s wife said basically the same thing twice for emphasis. These two statements can be combined. AT: “He would not have told us what he wanted us to do” (See: [Parallelism](#))

Links:

- [Introduction to Judges](#)
- [Judges 13 General Notes](#)
- [Judges 13 Translation Questions](#)

Judges 13:24-25

UDB:

²⁴ When their son was born, they named him Samson. Yahweh blessed him as he grew up. ²⁵ While he was in Mahanehdan, which is between the towns of Zorah and Eshtaol, Yahweh's Spirit began to control him.

ULB:

²⁴ Later the woman gave birth to a son, and called his name Samson. The child grew up and Yahweh blessed him. ²⁵ Yahweh's Spirit began to stir him in Mahaneh Dan, between Zorah and Eshtaol.

translationWords:

- [Samson](#)
- [Yahweh](#)
- [bless, blessed, blessing](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)

translationNotes:

- **the woman** - "Manoah's wife"
- **gave birth to a son** - This refers to childbirth. AT: "bore a son" or "had a baby boy" (See: [Idiom](#))
- **grew up** - "became an adult" or "matured"
- **Yahweh's Spirit began to stir him** - Here the way Yahweh's Spirit influences Samson is compared to the way a spoon stirs food in a pot. AT: "Yahweh's Spirit began to influence Samson" (See: [Metaphor](#))
- **Mahaneh Dan ... Eshtaol** - Mahaneh Dan is the name of a temporary camp that the tribe of Dan lived in while they looked for a permanent home. Eshtaol is the name of a town. (See: [How to Translate Names](#))
- **Zorah** - Translate the name of this town the same way you did in [13:2](#).

Links:

- [Introduction to Judges](#)
- [Judges 13 General Notes](#)
- [Judges 13 Translation Questions](#)

Judges 14 General Notes

Structure and formatting

The account of Samson continues in this chapter.

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 14:14, 18, which are important quotations.

Special concepts in this chapter

Intermarriage

It was considered sinful for an Israel to marry a Canaanite or anyone from a different people group. This is why Samson's parents did not want to marry a Philistine woman. They use rhetorical questions to convince him that he is sinning. This woman caused Samson many problems. (See: [sin, sinful, sinner, sinning](#) and [Rhetorical Question](#))

Links:

- [Judges 14:01 Notes](#)

Judges 14:1-2

UDB:

¹ Samson went down to the town of Timnah, and there he saw a young Philistine woman. ² When he returned home, he told his mother and father, “I saw one of the daughters of the Philistines in Timnah, and I want you to get her for me so I can marry her.”

ULB:

14 ¹ Samson went down to Timnah, and there he saw a woman, one of the daughters of the Philistines. ² When he returned, he told his father and mother, “I saw a woman in Timnah, one of the daughters of the Philistines. Now get her for me to be my wife.”

translationWords:

- [Samson](#)
- [Philistines](#)

translationNotes:

- **Samson went down to Timnah** - The phrase “went down” is used here because Timnah is lower in elevation than where his father’s house was. Timah is the name of a city in the Sorek Valley. (See: [How to Translate Names](#))
- **one of the daughters of the Philistines** - The word “daughter” is a polite way to refer to a young, unmarried woman. AT: “one of the unmarried women among the Philistine people” or “a Philistine girl” (See: [Euphemism](#))
- **Now get her for me to be my wife** - This is an idiom. Samson was demanding his parents to speak to the Philistine woman’s parents about marriage. AT: “Now arrange for her to become my wife!” or “Make the arrangements for me to marry her!” (See: [Idiom](#))

Links:

- [Introduction to Judges](#)
- [Judges 14 General Notes](#)
- [Judges 14 Translation Questions](#)

Judges 14:3-4**UDB:**

³ His mother and father objected very strongly. They said, “Is there no woman from our tribe, or from the other Israelite tribes, that you could marry? Why do you want a wife from the Philistines, who are not circumcised and do not worship Yahweh?”

But Samson told his father, “Get her for me! She is the one I want!” ⁴ His mother and father did not realize that Yahweh was arranging this. He was preparing a way for Samson to create a conflict with the Philistines, for they were ruling over Israel at that time.

ULB:

³ His father and mother said to him, “Is there not a woman among the daughters of your relatives, or among all our people? Are you going to take a wife from the uncircumcised Philistines?” Samson said to his father, “Get her for me, for when I look at her, she pleases me.” ⁴ But his father and his mother did not know that this matter came from Yahweh, for he desired to create a conflict with the Philistines (for at that time the Philistines were ruling Israel).

translationWords:

- **uncircumcised, uncircumcision**
- **Philistines**
- **Samson**
- **Yahweh**
- **ruler, rulers, rule**
- **Israel, Israelites, nation of Israel**

translationNotes:

- **Is there not a woman among the daughters of your relatives, or among all our people?** - They ask this question to suggest that they could find Samson a wife among their own people. This question can be written as a statement. AT: “Surely there are women among your people whom you could marry.” (See: **Rhetorical Question**)
- **the daughters of your relatives** - The word “daughter” is a polite way to refer to a young, unmarried woman. AT: “one of the unmarried women among your relatives” (See: **Euphemism**)
- **Are you going to take a wife from the uncircumcised Philistines?** - This question is asked to rebuke Samson. This question can be written as a statement. You can make explicit the reason his parents do not want him to marry a Philistine. AT: “You really should not marry a Philistine woman because the Philistine people do not worship Yahweh.” (See: **Rhetorical Question** and **Assumed Knowledge and Implicit Information**)

- **Get her for me** - This is an idiom. Samson was demanding his parents to speak to the Philistine woman's parents about marriage. AT: "Now arrange for her to be my wife" (See: [Idiom](#))
- **she pleases me** - This means that Samson thinks she is beautiful. "I am pleased by how beautiful she is" or "she is beautiful" (See: [Assumed Knowledge and Implicit Information](#))
- **this matter** - This refers to Samson's request to marry the Philistine woman.
- **for he desired to create a conflict** - The word "he" refers to Yahweh.

Links:

- [Introduction to Judges](#)
- [Judges 14 General Notes](#)
- [Judges 14 Translation Questions](#)

Judges 14:5-6

UDB:

⁵ Then Samson went down to Timnah with his mother and father. A young lion attacked him and roared at him near the vineyards close to the town. ⁶ Then Yahweh's Spirit came on Samson, and he tore the lion apart with his hands. He did it as easily as if it had been a young goat. But he did not tell his mother and father about it.

ULB:

⁵ Then Samson went down to Timnah with his father and his mother, and they came to the vineyards of Timnah. And, look, there one of the young lions came up and was roaring at him. ⁶ Yahweh's Spirit suddenly came on him, and he tore the lion apart as easily as he would have torn apart a small goat, and he had nothing in his hand. But he did not tell his father or his mother what he had done.

translationWords:

- Samson
- vineyard
- lion
- Yahweh
- Holy Spirit, Spirit of God, Spirit of the Lord
- hand, right hand, to hand over

translationNotes:

- **Samson went down to Timnah** - The phrase “went down” is used here because Timnah is lower in elevation than where his father’s house was. Timnah was a city in the Sorek Valley. Translate the name of this city the same way you did in [14:1](#). (See: [How to Translate Names](#))
- **And, look, there one of the young lions came up** - Here the word “look” is used to draw the readers attention to a surprising event that happens in the story. The phrase “came up” means that the lion came near him. AT: “Suddenly, a young lion came near him” (See: [Idiom](#))
- **was roaring at him** - “threatened him.” This is the kind of noise that a lion makes when it threatens to attack something.
- **Yahweh’s Spirit suddenly came on him** - The phrase “came on” means that Yahweh’s Spirit influenced Samson. In this case, he made him very strong. AT: “Yahweh’s Spirit made him very strong” (See: [Idiom](#))
- **tore ... apart** - tore into two pieces
- **had nothing in his hand** - Here it states that he had nothing in his hand to emphasize that he was not holding a weapon. AT: “did not have a weapon” (See: [Litotes](#))

Links:

- [Introduction to Judges](#)
- [Judges 14 General Notes](#)
- [Judges 14 Translation Questions](#)

Judges 14:7-9**UDB:**

⁷ When they arrived in Timnah, Samson talked with the young woman, and he liked her very much. And his father made arrangements for the wedding.

⁸ Later, when Samson returned to Timnah for the wedding, he turned off the path to see the lion carcass. He discovered that a swarm of bees had made a nest in the carcass and had made some honey. ⁹ So he dug out some of the honey into his hands and ate some of it as he was walking along. He also gave some of it to his mother and father, but he did not tell them that he had taken the honey from the carcass of the lion.

ULB:

⁷ He went and spoke with the woman, and when he looked at her, she pleased Samson. ⁸ A few days later when he returned to marry her, he turned aside to look for the carcass of the lion. And, look, there was a swarm of bees and honey in what was left of the lion's body. ⁹ He scraped up the honey in his hands and went on, eating as he went. When he came to his father and his mother, he gave some to them, and they ate. But he did not tell them he had taken the honey out of what was left of the lion's body.

translationWords:

- Samson
- lion
- honey, honeycomb
- body

translationNotes:

- **she pleased Samson** - This means that he thought she was very beautiful. AT: "he was pleased by how beautiful she was" or "he thought she was very beautiful" (See: [Assumed Knowledge and Implicit Information](#))
- **he turned aside** - This means that he left his path to do something. AT: "he left the path" (See: [Idiom](#))
- **carcass** - "dead body"
- **And, look, there was a swarm of bees** - Here the word "look" is used to draw the reader's attention to something surprising that happens in the story. AT: "He found a swarm of bees" (See: [Idiom](#))
- **swarm** - large group of insects
- **scraped up** - "gathered up"

Links:

- [Introduction to Judges](#)
- [Judges 14 General Notes](#)
- [Judges 14 Translation Questions](#)

Judges 14:10-11

UDB:

¹⁰ As his father was making the final arrangements for the marriage, Samson gave a feast for the young men in that area. That was the custom for men to do when they were about to be married.

¹¹ As soon as her relatives saw him, they brought him thirty of their friends to be with him.

ULB:

¹⁰ Samson's father went down to where the woman was, and Samson gave a feast there, for this was the custom of the young men. ¹¹ As soon as her relatives saw him, they brought him thirty of their friends to be with him.

translationWords:

- [Samson](#)
- [feast](#)

translationNotes:

- **Samson's father went down to where the woman was** - The phrase "went down" is used to describe Timnah which is lower in elevation than where Samson's father lives. AT: "Samson's father went to where the woman lived" (See: [Idiom](#))
- **the custom of the young men** - It may be helpful to state that this was a marriage custom. AT: "the custom of young men who were getting married" (See: [Assumed Knowledge and Implicit Information](#))
- **thirty of their friends** - "30 of their friends" (See: [Numbers](#))

Links:

- [Introduction to Judges](#)
- [Judges 14 General Notes](#)
- [Judges 14 Translation Questions](#)

Judges 14:12-13

UDB:

¹² Samson said to them, "Allow me to tell you a riddle. If you tell me the correct meaning of my riddle during these seven days of the celebration, I will give each one of you a linen robe and an extra set of clothes. ¹³ But if you cannot tell me the correct meaning, you must each give me a linen robe and an extra set of clothes." They replied, "All right. Tell us your riddle."

ULB:

¹² Samson said to them, "Let me now tell you a riddle. If one of you can find it out and tell me the answer during the seven days of the feast, I will give out thirty linen robes and thirty sets of clothes. ¹³ But if you cannot tell me the answer, then you will give me thirty linen robes and thirty sets of clothes." They said to him, "Tell us your riddle, so we may hear it."

translationWords:

- [Samson](#)
- [feast](#)
- [robe](#)

translationNotes:

- **riddle** - a game in which the players must discover the answer to a difficult question
- **can find it out** - This means to figure out the meaning of the riddle. AT: "can figure out its meaning" (See: [Idiom](#))
- **thirty linen robes and thirty sets of clothes** - "30 linen robes and 30 sets of clothes" (See: [Numbers](#))
- **But if you cannot tell me** - Here the word "you" is plural and refers to the guests at the feast. (See: [Forms of You](#))
- **linen** - a type of cloth

Links:

- [Introduction to Judges](#)
- [Judges 14 General Notes](#)
- [Judges 14 Translation Questions](#)

Judges 14:14**UDB:**

¹⁴ So he said,

”From out of the eater I found something to eat;
from out of the strong I found something sweet.”

But for three days they could not tell him the meaning of the riddle.

ULB:

¹⁴ He said to them,

”Out of the eater was something to eat;
out of the strong was something sweet.”

But his guests could not find the answer in three days.

translationWords:**translationNotes:**

- **General Information:** - Samson tells his riddle. Since it is supposed to be hard to understand, do not translate it in a way that people will immediately know what it means.
- **Out of the eater was something to eat** - “Out of the eater came something to eat” or “Something to eat came out of something that eats”
- **the eater** - The word “eater,” an abstract noun can be expressed as a verb. AT: “the thing that eats” (See: [Abstract Nouns](#))
- **out of the strong was something sweet** - “out of the strong came something sweet” or “Something that is sweet came out of something that is strong”
- **the strong** - This refers to something that is strong. AT: “the strong thing” (See: [Nominal Adjectives](#))
- **his guests** - “the men at his feast”
- **could not find the answer** - Here figuring out the answer to the riddle is spoke of as if it were something hidden that the guest had to search for and find. AT: “could not figure out the answer” (See: [Metaphor](#))

Links:

- [Introduction to Judges](#)
- [Judges 14 General Notes](#)
- [Judges 14 Translation Questions](#)

Judges 14:15

UDB:

¹⁵ On the fourth day, they said to Samson’s wife, “Use your tricks and make your husband tell you the meaning of the riddle. If you do not do that, we will burn down your father’s house, with you and your family inside it! Did you invite us here only to make us poor by forcing us to buy a lot of clothes for your husband?”

ULB:

¹⁵ On the fourth day they said to Samson’s wife, “Trick your husband so that he may tell us the answer to the riddle, or we will burn up you and your father’s house. Did you invite us here in order to make us poor?”

translationWords:

- [Samson](#)
- [house](#)

translationNotes:

- **the fourth day** - “the 4th day” (See: [Ordinal Numbers](#))
- **Trick** - mislead or fool someone into doing something they would not want to do
- **your father’s house** - Possible meanings are 1) this refers to the actual house. AT: “the house your father and his family live in” or 2) “house” refers to the people who live in it. AT: “your family” (See: [Metonymy](#))
- **will burn up** - The phrase “burn up” means to burn something completely. If a person is “burnt up,” it means that person is burned to death. (See: [Idiom](#))
- **Did you invite us here in order to make us poor** - They ask her this question to accuse her of inviting them there to make them poor. This question can be written as a statement. AT: “You have brought us here to make us poor!” (See: [Rhetorical Question](#))
- **to make us poor** - They would become poor if they had to buy him new clothes if they could not solve the riddle. AT: “to make us poor by forcing us to buy him new clothes” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 14 General Notes](#)
- [Judges 14 Translation Questions](#)

Judges 14:16-17**UDB:**

¹⁶ So Samson's wife came to him, crying. She said to him, "You do not really love me. You hate me! You have told a riddle to my friends, but you have not told me the answer to it!"

He replied, "I have not even told my own mother and father the answers, so why should I tell you?"

¹⁷ She continued to cry every time she was with him, all during the rest of the celebration. Finally, on the seventh day, because she continued to nag him, he told her the answer to the riddle. Then she told it to the young men.

ULB:

¹⁶ Samson's wife started to weep in front of him; she said, "All you do is hate me! You do not love me. You have told a riddle to some of my people, but you have not told me the answer." Samson said to her, "Look here, if I have not told my father or my mother, should I tell you?" ¹⁷ She cried during the seven days that their feast lasted. On the seventh day he told her the answer because she pressured him very much. She told the answer to the relatives of her people.

translationWords:

- Samson
- love
- people group, peoples, the people, a people
- feast

translationNotes:

- **All you do is hate me! You do not love me** - Samson's wife basically said the same thing twice for emphasis. AT: "You do not really love me at all" (See: **Parallelism**)
- **riddle** - a game in which the players must discover the answer to a difficult question
- **Look here** - This is an idiom used to get someones attention. Here "look" means to "listen." AT: "Listen to me" or "Pay attention to what I am about to say" (See: **Idiom**)
- **if I have not told my father or my mother, should I tell you?** - Samson was rebuking her for demanding that he tell her the answer. This question can be written as a statement. AT: "I have not even told my father or mother. I will not tell you." or "you should not demand that I tell you, since I have not even told my parents, and they are closer to me than you are." (See: **Rhetorical Question** and **Assumed Knowledge and Implicit Information**)
- **during the seven days that their feast lasted** - Possible meanings are 1) "during the seven days of their feast" or 2) "during the rest of the seven days of their feast."
- **the seventh day** - "the 7th day" (See: **Ordinal Numbers**)

- **she pressured him very much** - Here the word “pressured” means “urged.” AT: “she kept urging him to tell her” (See: [Idiom](#))

Links:

- [Introduction to Judges](#)
- [Judges 14 General Notes](#)
- [Judges 14 Translation Questions](#)

Judges 14:18**UDB:**

¹⁸ So before sunset on the seventh day, the young men came to Samson and said to him,

”Nothing is sweeter than honey;

Nothing is as strong as a lion.”

Samson replied, ”People use their own animals to plow their fields. My bride is like a young heifer that you have used, but she does not belong to you!

If you had not forced her to ask me,

you would not have learned the answer!”

ULB:

¹⁸ Before the sun went down on the seventh day the men of the city said to him,

”What is sweeter than honey?

What is stronger than a lion?”

Samson said to them,

”If you had not plowed with my heifer,

you would not have found the answer to my riddle.”

translationWords:

- honey, honeycomb
- lion
- heifer

translationNotes:

- **the men of the city** - This refers to Samson’s wife’s relatives. This can be stated clearly. AT: “the young men” or “her relatives” (See: [Assumed Knowledge and Implicit Information](#))
- **the seventh day** - “the 7th day” (See: [Ordinal Numbers](#))
- **What is sweeter than honey? What is stronger than a lion?** - This is the answer to the riddle. It may be written as a statement instead of as questions. If necessary it could be made clear how this relates to the riddle by adding more information. AT: “Honey is sweet and a lion is strong.” or “Honey is sweet and it came out of a lion.” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))

- **If you had not plowed with my heifer** - Samson compares their using his wife to get the answer to someone using another person's heifer to plow his field. AT: "If you had not used my wife" (See: [Metaphor](#))
- **plowed** - To plow is to use an animal to pull a blade through soil to prepare the soil for seeds.

Links:

- [Introduction to Judges](#)
- [Judges 14 General Notes](#)
- [Judges 14 Translation Questions](#)

Judges 14:19-20**UDB:**

¹⁹ Then Yahweh's Spirit powerfully came on Samson. He went down to the coast at the city of Ashkelon and killed thirty men. He took their clothes and went back to Timnah; then he gave them to the men at the feast. But he was very angry about what had happened, so he went back home to live with his mother and father. ²⁰ So his wife's father gave her instead to the man who had been Samson's special friend when he got married.

ULB:

¹⁹ Then Yahweh's Spirit suddenly came on Samson with power. Samson went down to Ashkelon and killed thirty of their men. He took their plunder, and he gave their clothes to those who had explained the riddle. Burning with anger, he went up to his father's house. ²⁰ Samson's wife was given to his best friend.

translationWords:

- Yahweh
- Holy Spirit, Spirit of God, Spirit of the Lord
- Samson
- power, powers
- Ashkelon

translationNotes:

- **came on Samson with power** - The phrase "came on" means that Yahweh's Spirit influenced Samson. In this case, he made him very strong. AT: "made Samson very strong" or "made Samson very powerful" (See: [Idiom](#))
- **killed thirty men** - "killed 30 men" - (See: [Numbers](#))
- **their men** - "the men who lived there"
- **plunder** - things taken by force, usually after a fight or battle
- **their clothes** - These were from the plunder he had taken from Ashkelon. AT: "the sets of clothing that he had taken" (See: [Assumed Knowledge and Implicit Information](#))
- **burning with anger** - "very angry"
- **went up to his father's house** - The phrase "went up" is used here because Samson was at Timnah which is lower in elevation than where his father's house is located.
- **Samson's wife was given to his best friend** - This can be stated in active form. AT: "his wife's father gave her to his best friend" (See: [Active or Passive](#))
- **best friend** - "closest friend"

Links:

- [Introduction to Judges](#)
- [Judges 14 General Notes](#)
- [Judges 14 Translation Questions](#)

Judges 15 General Notes

Structure and formatting

The account of Samson continues in this chapter.

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 15:16, which is an important quotation.

Special concepts in this chapter

Samson's strength

The Spirit of Yahweh rushed upon Samson. This meant God gave Samson extraordinary strength. Samson's power is the power of Yahweh himself and he enacted the judgment of God on the Philistines. (See: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#) and [judge, judgment](#))

Links:

- [Judges 15:01 Notes](#)

Judges 15:1-2

UDB:

¹ During the time that they were harvesting the wheat, Samson took a young goat to Timnah as a present for his wife. He wanted to sleep with his wife, but her father would not let him go into her room.

² He said to Samson, “I really thought that you hated her. So I gave her to the man who was your best friend at the wedding, and she has married him. But look, her younger sister is more beautiful than she is. Take her instead.”

ULB:

15 ¹ After some days, during the time of wheat harvest, Samson took a young goat and went to visit his wife. He said to himself, “I will go to my wife’s room.” But her father would not allow him to go in. ² Her father said, “I really thought you hated her, so I gave her to your friend. Her younger sister is more beautiful than she is, is she not? Take her instead.”

translationWords:

- wheat
- harvest
- Samson
- goat, kid

translationNotes:

- **He said to himself** - This refers to thinking. AT: “He thought to himself” (See: **Idiom**)
- **I will go to my wife’s room** - Samson intended to sleep with his wife. This can be stated clearly. AT: “I will go to my wife’s room, so we may sleep together” (See: **Assumed Knowledge and Implicit Information**)
- **would not allow him to go in** - It may be helpful to add the missing words. AT: “would not permit him to go in to her room” (See: **Ellipsis**)
- **so I gave her to your friend** - This means that he gave her to be his friend’s wife. This can be stated clearly. AT: “so I gave her to be married to your friend” (See: **Assumed Knowledge and Implicit Information**)
- **is she not?** - He asks this question to imply that Samson should agree with him. This question may be written as a statement. AT: “I hope you agree.” (See: **Rhetorical Question**)
- **Take her instead** - He is suggesting that Samson take her as his wife. This can be stated clearly. AT: “Take her to be your wife instead” (See: **Assumed Knowledge and Implicit Information**)

Links:

- [Introduction to Judges](#)
- [Judges 15 General Notes](#)
- [Judges 15 Translation Questions](#)

Judges 15:3-4

UDB:

³ Samson replied, “No! And this time I have a right to get revenge on you Philistines!” ⁴ Then he went out into the fields and caught three hundred foxes. He tied their tails together, two by two. He fastened torches to each pair of tails.

ULB:

³ Samson said to them, “This time I will be innocent in regard to the Philistines when I hurt them.”

⁴ Samson went and caught three hundred foxes and he tied together each pair, tail to tail. Then he took torches and tied them in the middle of each pair of tails.

translationWords:

- [Samson](#)
- [innocent](#)
- [Philistines](#)

translationNotes:

- **I will be innocent in regard to the Philistines when I hurt them** - Samson thinks that he will be innocent if he attacks the Philistines because they wronged him. This can be stated clearly. AT: “I will be innocent if I hurt the Philistines because they have wronged me” (See: [Assumed Knowledge and Implicit Information](#))
- **three hundred foxes** - “300 foxes” (See: [Numbers](#))
- **foxes** - Foxes are animals like dogs that have long tails and that eat nesting birds and other small animals.
- **each pair** - a pair is two of anything, such as two foxes, or two tails
- **tail to tail** - “by their tails”
- **torches** - A torch is a stick of wood with something flammable attached to one end; a torch is often used to light other things or to be carried for light.

Links:

- [Introduction to Judges](#)
- [Judges 15 General Notes](#)
- [Judges 15 Translation Questions](#)

Judges 15:5-6**UDB:**

⁵ Then he lit the torches and let the foxes run through the fields of the Philistines. The fire from the torches burned all the grain to the ground, including the grain that had been cut and stacked in bundles. The fire also burned down their grapevines and their olive trees.

⁶ The Philistines asked, “Who did this?” Someone told them, “Samson did it. He married a woman from Timnah, but then his father-in-law gave her to the man who was Samson’s best friend at the wedding, and she married him.” So the Philistines went to Timnah and got the woman and her father, and burned them to death.

ULB:

⁵ When he had set the torches on fire, he let the foxes go into the standing grain of the Philistines, and they set fire to both the stacked grain and the grain standing in the field, along with the vineyards and the olive orchards. ⁶ The Philistines asked, “Who did this?” They were told, “Samson, the Timnite’s son-in-law, did this because the Timnite took Samson’s wife and gave her to his friend.” Then the Philistines went and burned up her and her father.

translationWords:

- fire
- grain
- Philistines
- olive
- ancestor, father, forefather

translationNotes:

- **standing grain** - grain that is still growing on its stalk in the field
- **stacked grain** - the stalks of grain collected in piles after it has been harvested
- **orchards** - An orchard is a place where fruit trees are grown.
- **the Timnite’s son-in-law** - The husband of a man’s daughter is a “son-in-law.”
- **Timnite** - This is a person from Timnah. (See: [How to Translate Names](#))
- **took Samson’s wife and gave her to his friend** - Samson’s wife’s father gave her in marriage to Samson’s friend. This can be stated clearly. AT: “took Samson’s wife and allowed her to marry Samson’s friend” (See: [Assumed Knowledge and Implicit Information](#))
- **burned up** - The phrase “burned up” means to burn something completely. If a person is “burned up,” it means that person is burned to death. (See: [Idiom](#))

Links:

- [Introduction to Judges](#)
- [Judges 15 General Notes](#)
- [Judges 15 Translation Questions](#)

Judges 15:7-8

UDB:

⁷ Samson found out about that and said to them, “Because you have done this, I will get revenge on you, and then I will be happy!” ⁸ So he attacked the Philistines furiously and killed many of them. Then he went to hide in a cave in the large rock at a place called Etam.

ULB:

⁷ Samson said to them, “If this is what you do, I will get my revenge against you, and after that is done, I will stop.” ⁸ Then he cut them to pieces, hip and thigh, with a great slaughter. Then he went down and lived in a cave in the cliff of Etam.

translationWords:

- [Samson](#)
- [avenge, revenge, vengeance](#)
- [slaughter](#)

translationNotes:

- **said to them** - “said to the Philistines”
- **If this is what you do** - “Because you have done this.”
- **he cut them to pieces, hip and thigh** - Here “hip and thigh” refers to the whole body. This is a graphic description of how Samson killed the Philistines. AT: “He cut their bodies to pieces” (See: [Synecdoche](#))
- **he went down** - Here the phrase “went down” does not likely mean that he changed elevation, but rather, it is a way to describe someone going to another place. AT: “he went” (See: [Idiom](#))
- **cave** - an opening in a hill or mountainside
- **cliff** - a high, rocky hill or mountainside
- **Etam** - This is the name of the rocky hill country near Jerusalem. (See: [How to Translate Names](#))

Links:

- [Introduction to Judges](#)
- [Judges 15 General Notes](#)
- [Judges 15 Translation Questions](#)

Judges 15:9-10

UDB:

⁹ The Philistines did not know where he was, so they went up to where the descendants of Judah lived, and they arranged themselves for battle at the town of Lehi. ¹⁰ The men there asked the Philistines, “Why do you want to attack us?”

The Philistines replied, “We have come to capture Samson. We have come to get revenge on him for what he did to us.”

ULB:

⁹ Then the Philistines came up and they prepared for battle in Judah and set up their army in Lehi.

¹⁰ The men of Judah said, “Why have you come up to attack us?” They said, “We are attacking so we may capture Samson, and do to him as he has done to us.”

translationWords:

- [Philistines](#)
- [Judah](#)
- [Samson](#)

translationNotes:

- **the Philistines came up ... in Judah** - The phrase “came up” is used here because the Philistines went to Judah which is higher in elevation than where they traveled from.
- **prepared for battle** - “organized themselves for battle”
- **Lehi** - This is the name of a town in Judah. (See: [How to Translate Names](#))
- **do to him as he has done to us** - The Philistines are comparing how they want to kill Samson to how he killed many of the Philistines. AT: “kill him like he killed many of our people” (See: [Assumed Knowledge and Implicit Information](#) and [Simile](#))

Links:

- [Introduction to Judges](#)
- [Judges 15 General Notes](#)
- [Judges 15 Translation Questions](#)

Judges 15:11

UDB:

¹¹ Someone there knew where Samson was hiding. So three thousand men from Judah went down to get Samson at the cave in the rock where he was hiding. They said to Samson, “Do you not realize that the people of Philistia are ruling over us? Do you not realize what they will do to us?”

Samson replied, “The only thing I did was that I got revenge on them for what they did to me.”

ULB:

¹¹ Then three thousand men of Judah went down to the cave in the cliff of Etam, and they said to Samson, “Do you not know that the Philistines are rulers over us? What is this you have done to us?” Samson said to them, “They did to me, and so I have done to them.”

translationWords:

- [Judah](#)
- [Samson](#)
- [Philistines](#)
- [ruler, rulers, rule](#)

translationNotes:

- **three thousand men of Judah** - “3,000 men of Judah” (See: [Numbers](#))
- **cave in the cliff of Etam** - Translate this phrase the same way you did in [15:8](#).
- **Do you not know that the Philistines are rulers over us? What is this you have done to us?** - The men of Judah ask Samson these questions to rebuke him. This questions may be written as a statements. AT: “You know that the Philistines are rulers over us but you act like they are not. What you have done has caused us great harm.” (See: [Rhetorical Question](#))
- **They did to me, and so I have done to them.** - Samson is referring to how they killed his wife and how he killed them in revenge. This can be stated clearly. AT: “They killed my wife, so I killed them.” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 15 General Notes](#)
- [Judges 15 Translation Questions](#)

Judges 15:12-13

UDB:

¹² But the men from Judah said to him, “We have come to tie you up and put you in the hands of the Philistines.”

Samson said, “All right, but promise me that you yourselves will not kill me!”

¹³ They replied, “We will just tie you up and take you to the Philistines. We will not kill you.” So they tied him with two new ropes and led him away from the cave.

ULB:

¹² They said to Samson, “We have come down to tie you up and give you into the hands of the Philistines.” Samson said to them, “Swear to me that you will not kill me yourselves.” ¹³ They said to him, “No, we will only tie you with ropes and hand you over to them. We promise we will not kill you.” Then they tied him up with two new ropes and brought him up from the rock.

translationWords:

- [Samson](#)
- [power, powers](#)
- [Philistines](#)
- [oath, swear, swear by](#)
- [hand, right hand, to hand over](#)
- [promise](#)

translationNotes:

- **the hands of the Philistines** - Here “hands” refers to power. AT: “the Philistine’s control” (See: [Metonymy](#))
- **hand you over to them** - This means to cause someone to be under someone else’s control. AT: “give you to the Philistines” (See: [Idiom](#))
- **up from the rock** - This refers to the cave in the cliff of Etam where Samson had gone in [15:8](#). Here the words “up from” mean that they had brought him away from the cave. AT: “away from the cave in the large rock” (See: [Assumed Knowledge and Implicit Information](#) and [Idiom](#))

Links:

- [Introduction to Judges](#)
- [Judges 15 General Notes](#)
- [Judges 15 Translation Questions](#)

Judges 15:14

UDB:

¹⁴ When they arrived at Lehi, the Philistines came toward him, shouting triumphantly. But Yahweh's Spirit powerfully came on Samson. He snapped the ropes on his arms as easily as if they had been stalks of burned flax, and they fell off his wrists.

ULB:

¹⁴ When he came to Lehi, the Philistines came shouting as they met him. Then Yahweh's Spirit came on him with power. The ropes on his arms became like burnt flax, and they fell off his hands.

translationWords:

- [Philistines](#)
- [Yahweh](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [power, powers](#)

translationNotes:

- **When he came** - Samson was not travelling alone, he was being led by the men who had tied him with ropes. AT: "When they came" (See: [Assumed Knowledge and Implicit Information](#))
- **Lehi** - This is the name of a town in Judah. See how you translated this in [15:9](#).
- **came on him with power** - The phrase "came on" means that Yahweh's Spirit influenced Samson. In this case, he made him very strong. AT: "made Samson very strong" (See: [Idiom](#))
- **The ropes on his arms became like burnt flax** - Samson easily broken the ropes that bound his hands. The author describes how easily he broke the ropes by saying it was as if they had become burnt flax. AT: "He snapped the ropes on his arms as easily as if they had been stalks of burned flax" (UDB) (See: [Simile](#))
- **flax** - fibers from the flax plant used for making threads and cloth

Links:

- [Introduction to Judges](#)
- [Judges 15 General Notes](#)
- [Judges 15 Translation Questions](#)

Judges 15:15-16

UDB:

¹⁵ Then he saw a donkey's jawbone lying on the ground. It was new, so it was hard. He picked it up and killed about a thousand Philistine men with it. ¹⁶ Then Samson sang:

”With the jawbone of a donkey
I have made them like a heap of dead donkeys.
With the jawbone of a donkey
I have killed a thousand men.”

ULB:

¹⁵ Samson found a fresh jawbone of a donkey, and he picked it up and killed a thousand men with it. ¹⁶ Samson said,

”With the jawbone of a donkey, heaps upon heaps,
with the jawbone of a donkey I have killed a thousand men.”

translationWords:

- [Samson](#)
- [donkey, mule](#)

translationNotes:

- **a fresh jawbone** - This means that the donkey had died very recently and its bones had not yet begun to decay. A jawbone is the bone in which the lower rows of teeth are set.
- **a thousand men** - “1,000 men” (See: [Numbers](#))
- **the jawbone of a donkey** - “a donkey's jawbone”
- **heaps upon heaps** - This phrase describes how many people Samson killed. There were enough bodies to make large piles of bodies. AT: “I have made heaps of dead bodies” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 15 General Notes](#)
- [Judges 15 Translation Questions](#)

Judges 15:17-18**UDB:**

¹⁷ When he finished, he threw the jawbone away, but later that place was called Ramath Lehi (or Jawbone Hill).

¹⁸ Then Samson was very thirsty, so he called out to Yahweh, “You have given me strength to win a great victory. So now must I die because of being thirsty, with the result that those heathen, uncircumcised Philistines will capture me?”

ULB:

¹⁷ When Samson finished speaking, he threw away the jawbone, and he called the place Ramath Lehi. ¹⁸ Samson was very thirsty and called on Yahweh and said, “You have given this great victory to your servant. But now will I die of thirst and fall into the hands of those who are uncircumcised?”

translationWords:

- Samson
- call, calling, called, call out
- servant, slave, slavery
- death, die, dead
- uncircumcised, uncircumcision

translationNotes:

- **Ramath Lehi** - This is the name of a place. It’s name means “Jawbone Hill” (See: [How to Translate Names](#))
- **was very thirsty** - “needed water to drink”
- **But now will I die of thirst and fall** - Possible interpretations: 1) Samson is so thirsty he could literally die. AT: “But now I will die of thirst and my body will fall” 2) Samson exaggerates how thirsty he is by asking if he will die of thirst. AT: “But now will you allow me to become so weak from my thirst that I fall” (See: [Hyperbole](#))
- **die of thirst** - This means to die because you have not drank enough and therefore, you do not have enough water in your body. (See: [Idiom](#))
- **fall into the hands of those who are uncircumcised** - The phrase “fall into the hands” means to be captured. “Those who are uncircumcised” refers to the Philistines and with the word “uncircumcised” emphasizing that they do not worship Yahweh. AT: “be captured by those godless Philistines” (See: [Idiom](#))

Links:

- [Introduction to Judges](#)
- [Judges 15 General Notes](#)
- [Judges 15 Translation Questions](#)

Judges 15:19-20**UDB:**

¹⁹ So God caused water to gush out of a depression in the ground at Lehi. Samson drank from it and soon felt strong again. He named that place En Hakkore (or “The spring of the one who called out”). That spring can still be found at Lehi, even today.

²⁰ Samson was the leader and judge over Israel for twenty years, but during that time the Philistines were in control of the entire land.

ULB:

¹⁹ God split open the hollow place that is at Lehi and water came out. When he drank, his strength returned and he revived. So he called the name of that place En Hakkore, and it is at Lehi to this day. ²⁰ Samson judged Israel in the days of the Philistines for twenty years.

translationWords:

- God
- judge
- Israel, Israelites, nation of Israel
- Philistines

translationNotes:

- **split open the hollow place** - “opened a hole in the ground” or “opened the low place.” This refers to a low area of ground where Yahweh caused a spring of water to appear.
- **Lehi** - Translate this the same as you did in [15:9](#)
- **his strength returned and he revived** - These two phrase mean basically the same thing and emphasize that Samson became strong again. These two statements can be combined. AT: “he became strong again” or “he was revived” (See: [Parallelism](#))
- **En Hakkore** - This is the name of a spring of water. The name means “spring of him who prayed.” (See: [How to Translate Names](#))
- **it is at Lehi to this day** - This means that the spring did not dry up but that it remained. The phrase “to this day” refers to the “present” time. AT: “the spring can still be found at Lehi, even today” (UDB) (See: [Idiom](#))
- **in the days of the Philistines** - This refers to the time period that the Philistines controlled the land of Israel. AT: “during the time the Philistines controlled Israel” (See: [Assumed Knowledge and Implicit Information](#))
- **for twenty years** - “for 20 years” (See: [Numbers](#))

Links:

- [Introduction to Judges](#)
- [Judges 15 General Notes](#)
- [Judges 15 Translation Questions](#)

Judges 16 General Notes

Structure and formatting

The account of Samson concludes in this chapter.

Special concepts in this chapter

Samson's mistake

Samson mistakenly thought that he was the source of his strength. He did not realize that Yahweh had left him and without Yahweh, he had no strength. This was not Samson's only mistake. His foreign wife created most of his problems.

Links:

- [Judges 16:01 Notes](#)

Judges 16:1-2

UDB:

¹ Samson went to the city of Gaza. He saw a prostitute there, and he spent the night with her. ² The Gazites were told, "Samson has come here." They surrounded the place where Samson was, and they waited in secret all night long. They were beside the city gate, so they would be sure he could not escape. They said, "Let us wait until the light, and then we will kill him."

ULB:

16 ¹ Samson went to Gaza and saw a prostitute there, and he went to bed with her. ² The Gazites were told, "Samson has come here." The Gazites surrounded the place and in secret, they waited for him all night at the city gate. They kept silent all night. They had said, "Let us wait until daylight, and then let us kill him."

translationWords:

- [Samson](#)
- [Gaza](#)
- [prostitute, harlot, whore](#)
- [gate, gate bar](#)

translationNotes:

- **he went to bed with her** - The phrase "went to bed with" is a polite way of referring to having sex. AT: "he had sex with her" or "he slept with her" (See: [Euphemism](#))
- **The Gazites were told** - The word "Gazites" refers to people from Gaza. This can be stated in active form. AT: "Someone told the people of Gaza" (See: [How to Translate Names and Active or Passive](#))
- **The Gazites surrounded the place ... they waited for him all night at the city gate** - This implies that some Gazites surrounded the place where Samson was staying and others waited at the city gate so that he could not leave.
- **They kept silent all night** - Possible meanings are 1) "They did not make any noise all night" or 2) "They made no attempt to attack him all night."

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:3

UDB:

³ But Samson did not stay there all night. At midnight, he got up. He went to the city gate, he took hold of its two posts, and he lifted them up out of the ground, with its connecting cross bar still attached. He put it on his shoulders and carried it many miles uphill, in front of the town of Hebron.

ULB:

³ Samson lay in bed until midnight. At midnight he got up and he took hold of the city gate and its two posts. He pulled them up out of the ground, bar and all, put them on his shoulders, and carried them up to the top of the hill, in front of Hebron.

translationWords:

- [gate, gate bar](#)
- [Hebron](#)

translationNotes:

- **midnight** - “the middle of the night”
- **its two posts** - These are supports for the city gate. These posts were probably made from tree trunks and were buried deep into the ground. The doors of the city gate were attached to these posts.
- **bar and all** - The bar was probably a heavy rod of iron that connected the gate to the posts. The doors of the city gate were probably made of heavy wooden beams or iron bars.
- **shoulders** - the part of the human body where the arms and the neck attach to the body
- **Hebron** - This is the name of a city. (See: [How to Translate Names](#))

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:4-5

UDB:

⁴ Later Samson fell in love with a woman named Delilah. She lived in the Valley of Sorek (in the Philistine area). ⁵ The Philistine leaders went to her and said, “Use your tricks to find out from Samson what makes him so strong. And find out how we can subdue him and tie him up securely. If you do that, each of us will give you 1,100 pieces of silver.”

ULB:

⁴ After this, Samson came to love a woman who lived in the Valley of Sorek. Her name was Delilah. ⁵ The rulers of the Philistines came up to her, and said to her, “Trick Samson to see where his great strength lies, and by what means we may overpower him, that we may bind him in order to humiliate him. Do this, and each one of us will give you 1,100 pieces of silver.”

translationWords:

- [Samson](#)
- [Delilah](#)
- [ruler, rulers, rule](#)
- [Philistines](#)
- [bind, bond, bound](#)
- [silver](#)

translationNotes:

- **Valley of Sorek** - This is the name of a valley near Samson’s home. (See: [How to Translate Names](#))
- **Trick** - to mislead or fool someone into doing something they would not want to do
- **to see** - This is an idiom that means to learn something. AT: “to understand” or “to learn” (See: [Idiom](#))
- **where his great strength lies** - This is an idiom that refers to where his strength comes from. AT: “what causes him to be very strong” (See: [Idiom](#))
- **by what means we may overpower him** - “how we might overpower him”

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:6-7

UDB:

⁶ So Delilah went to Samson and said, “Please tell me what makes you so strong, and tell me how someone can subdue you and tie you up.”

⁷ Samson said, “If someone ties me with seven new bowstrings, ones that are not dry yet, I will become as weak as other men.”

ULB:

⁶ Then Delilah said to Samson, “Please, tell me how is it that you are so strong, and how could anyone bind you, so you might be controlled?” ⁷ Samson said to her, “If they tie me with seven fresh bowstrings that have not been dried, then I will become weak and be like any other man.”

translationWords:

- [Delilah](#)
- [Samson](#)
- [bind, bond, bound](#)
- [bow and arrow](#)

translationNotes:

- **bind you, so you might be controlled** - This can be stated in active form. AT: “bind you to control you” or “bind you to restrain you” (See: [Active or Passive](#))
- **fresh bowstrings** - Bowstrings were often made from parts of an animal, often from the tendons. The words “fresh bowstrings” refer to those that come from a freshly slaughtered animal that have not yet dried.
- **that have not been dried** - This can be stated in active form. AT: “that have not yet dried” or “that are not dry yet” (UDB) (See: [Active or Passive](#))

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:8-9

UDB:

⁸ So after Delilah told that to the Philistine leaders, they brought seven new bowstrings to Delilah. ⁹ Then she hid the leaders in one of the rooms in her house. She tied Samson up with the bowstrings and then called out, “Samson! The Philistines have come here to capture you!” But Samson snapped the bowstrings as easily as though they had been strings that had been singed in a fire. So the Philistines did not find out what made Samson so strong.

ULB:

⁸ Then the rulers of the Philistines brought up to Delilah seven fresh bowstrings that had not been dried, and she tied Samson up with them. ⁹ Now she had men hiding in secret, staying in her inner room. She said to him, “The Philistines are upon you, Samson!” But he broke the bowstrings like a thread of yarn when it touches the fire. So the secret of his strength was not discovered.

translationWords:

- ruler, rulers, rule
- Philistines
- Delilah
- bow and arrow
- Samson
- fire

translationNotes:

- **that had not been dried** - This can be stated in active form. AT: “that had not yet dried” or “that were not dry yet” (See: [Active or Passive](#))
- **she tied Samson up with them** - “Delilah tied Samson up with the fresh bowstrings”
- **Now** - This word is used here to mark a break in the main storyline. Here the author tells background information about Philistine men that Delilah had waiting to capture Samson. (See: [Background Information](#))
- **The Philistines are upon you** - The phrase “upon you” means that they are ready to capture him. AT: “The Philistines are here to capture you” (See: [Idiom](#))
- **he broke the bowstrings like a thread of yarn when it touches the fire** - The author describes how easily he broke the bowstrings by comparing them to how yarn breaks when it is burned. AT: “he broke the bowstrings as easily as if he were breaking burned yarn” or “he broke the bowstrings as easily as if they were made of thin yarn” (See: [Simile](#))

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:10-12

UDB:

¹⁰ Then Delilah said to Samson, “You have deceived me and lied to me! Now tell me the truth, how someone can tie you up securely.”

¹¹ Samson replied, “If someone ties me with new ropes, ones that have never been used, I will be as weak as other men.”

¹² So again, she told the Philistine leaders, and then came and hid in the room as they did before. And again she called out, “Samson! The Philistines have come to capture you!” But Samson snapped the ropes on his arms as easily as if they had been threads.

ULB:

¹⁰ Then Delilah said to Samson, “This is how you have deceived me and told me lies. Please, tell me how you can be overpowered.” ¹¹ He said to her, “If they tie me up with new ropes which have never been used for work, I will become weak and like any other man.” ¹² So Delilah took new ropes and tied him up with them, and said to him, “The Philistines are upon you, Samson!” The men lying in wait were in the inner room. But Samson tore off the ropes from his arms like they were a piece of thread.

translationWords:

- Delilah
- Samson
- deceive, deceit, deception, deceptive
- works, deeds, work, acts
- Philistines

translationNotes:

- **This is how you have deceived me and told me lies.** - Deceiving and lying mean the same thing and are stated to emphasize how angry Delilah felt. AT: “You have greatly deceived me!” (See: [Parallelism](#))
- **you can be overpowered** - This can be stated in active form. AT: “people can overpower you”
- **The Philistines are upon you** - The phrase “upon you” means that they are there to capture him. AT: “The Philistines are here to capture you” (See: [Idiom](#))
- **lying in wait** - This means that they were hiding and waiting for the right moment to attack. AT: “waiting to attack him” (See: [Idiom](#))

- **like they were a piece of thread** - The author describes how easily Samson broke the ropes by comparing it to him breaking a piece of thread. AT: “as easily as if they were only a piece of thread” (See: [Simile](#))

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:13-14

UDB:

¹³ Then Delilah said, “You have deceived me and lied to me again! Please tell me how someone can tie you up securely!” Samson replied, “If you weave the seven braids of my hair into the threads you are weaving on the loom, and then fasten those threads with a nail that makes the threads tight, then I will become as weak as other men.”

So again, Delilah held the seven braids of his hair, and wove them into the threads on the loom, ¹⁴ and she secured them with a pin. Then she called out, “Samson! The Philistines have come to capture you!” But Samson woke up and pulled away his hair, taking with it the pin of the loom and the fabric in the loom.

ULB:

¹³ Delilah said to Samson, “Until now you have deceived me and told me lies. Tell me how you may be overpowered.” Samson said to her, “If you weave seven locks of my hair into a fabric on a loom, and then nail that to the loom, I will be like any other man.” ¹⁴ While he slept, Delilah wove seven locks of his hair into the fabric on the loom and nailed it to the loom, and she said to him, “The Philistines are upon you, Samson!” He woke from his sleep and he pulled out the fabric and the pin from the loom.

translationWords:

- Delilah
- deceive, deceit, deception, deceptive
- Samson
- Philistines

translationNotes:

- **you have deceived me and told me lies** - Deceiving and lying mean the same thing and are stated to emphasize how angry Delilah felt. AT: “you have greatly deceived me!” (See: [Parallelism](#))
- **you may be overpowered** - This can be stated in active form. AT: “people can overpower you” (See: [Active or Passive](#))
- **weave** - crossing pieces of material together so they hold each other in place
- **locks of my hair** - small bunches of hair
- **fabric** - cloth made from weaving material together
- **loom** - a machine used for combining many threads of material into a cloth (See: [Translate Unknowns](#))
- **then nail that to the loom** - “then nail the fabric to the loom”

- **nail** - to hammer a nail in order to hold something in one place
- **I will be like any other man** - The full meaning of this statement can be made explicit. AT: “I will be as weak as any other man” (See: [Assumed Knowledge and Implicit Information](#))
- **The Philistines are upon you** - The phrase “upon you” means that they are there to capture him. AT: “The Philistines are here to capture you” (See: [Idiom](#))
- **he pulled out the fabric and the pin from the loom** - Samson pulled out the fabric from the loom when he pulled his hair away from the loom. This can be stated clearly. AT: “pulled away his hair, taking with it the pin of the loom and the fabric in the loom” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **the pin** - This is the wooden nail or peg used to fasten the fabric to the loom.

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:15-16

UDB:

¹⁵ Then Delilah said to him, “How can you say that you love me when you do not tell me the truth about yourself? You have deceived me three times, and you still have not told me what really makes you so strong!” ¹⁶ Day after day she used every trick to get him to tell her his secret. He thought he would die from her nagging.

ULB:

¹⁵ She said to him, “How can you say, ‘I love you,’ when you do not share your secrets with me? You have mocked me these three times and have not told me how you have such great strength.” ¹⁶ Every day she pressed him hard with her words, and she pressured him so much that he wished he would die.

translationWords:

- [love](#)
- [mock, ridicule, scoff at](#)
- [death, die, dead](#)

translationNotes:

- **How can you say, ‘I love you,’ when you do not share your secrets with me?** - Delilah asks this question to say that if Samson really loved her he would tell her his secrets. This question can be written as a statement. AT: “When you say ‘I love you,’ you are lying because you do not share your secrets with me.” (See: [Rhetorical Question](#))
- **pressed him hard ... pressured him** - Here the author speaks of how Delilah tries to persuade Samson as if she were putting pressure on him to convince him to tell her what she wants to know. AT: “tried hard to persuade him ... kept trying to persuade him” (See: [Idiom](#))
- **with her words** - Here “words” represent what Delilah was saying to Samson. AT: “by what she said to him” (See: [Metonymy](#))
- **that he wished he would die** - The author used a hyperbole, an exaggeration, to emphasize how miserable Sampson felt. AT: “that he was completely miserable” or “that he was very unhappy” (See: [Hyperbole](#))

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:17

UDB:

¹⁷ Finally Samson told her the truth. He said, “I have been set apart for God since the day I was born. And because of that, my hair has never been cut. If my hair were shaved off, my strength would be gone, and I would be as weak as other men.”

ULB:

¹⁷ So Samson told her everything and said to her, “I have never had a razor cut the hair on my head, for I have been a Nazirite for God from my mother’s womb. If my head is shaved, then my strength will leave me, and I will become weak and be like every other man.”

translationWords:

- [Samson](#)
- [Nazirite, Nazirite vow](#)
- [God](#)
- [womb](#)

translationNotes:

- **told her everything** - Here “everything” refers to everything about the source of his strength. This can be stated clearly. AT: “told her the source of his strength” or “told her the truth” (UDB) (See: [Hyperbole](#))
- **razor** - a sharp blade used to cut hair close to a person’s skin
- **a Nazirite for God** - This means that he is devoted to God as a Nazirite. See how you translated a similar phrase in [13:5](#). AT: “a Nazirite devoted to God” or “devoted to God as a Nazirite” (See: [Assumed Knowledge and Implicit Information](#))
- **from my mother’s womb** - Here “from my mother’s womb” refers to his entire life. AT: “my entire life” (See: [Metonymy](#))
- **If my head is shaved** - This can be stated in active form. AT: “If someone shaves my head” (See: [Active or Passive](#))
- **shaved** - to have had the hair cut close to the skin with a razor
- **my strength will leave me** - Samson speaks about his strength as if it were a person who could leave him. AT: “I will not be strong any more” (See: [Personification](#))

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)

- Judges 16 Translation Questions

Judges 16:18-19**UDB:**

¹⁸ Delilah realized that this time he had told her the truth. So she called together the Philistine leaders, saying, “Come back one more time, because Samson has finally told me the secret about his strength.” So the Philistine leaders returned and gave Delilah the money they promised to give her. ¹⁹ Again she lulled Samson to sleep, with his head in her lap. Then she called one of the Philistine men to come and cut off Samson’s hair. As he did that, Samson became weak; he had no more strength.

ULB:

¹⁸ When Delilah saw that he had told her the truth about everything, she sent and called for the rulers of the Philistines, saying, “Come up again, for he has told me everything.” Then the rulers of the Philistines went up to her, bringing the silver in their hands. ¹⁹ She had him fall asleep in her lap. She called for a man to shave off the seven locks of his head, and she began to subdue him, for his strength had left him.

translationWords:

- Delilah
- true, truth, come true
- ruler, rulers, rule
- Philistines
- silver

translationNotes:

- **Delilah saw** - Here the word “saw” is an idiom that means to realize something. AT: “Delilah realized” (UDB) or “Delilah learned” (See: [Idiom](#))
- **the truth about everything** - Here the word “everything” refers to everything about why Samson was strong. AT: “the truth about why he is strong” (See: [Assumed Knowledge and Implicit Information](#))
- **Come up again** - Delilah is telling the rulers to come again to where she lives. Her home is likely at a higher elevation than where the rulers would be travelling from.
- **bringing the silver in their hands** - This means that they brought to her the silver that they had promised to give her if she helped them capture Samson. AT: “bringing the silver that they had promised to give her” (See: [Assumed Knowledge and Implicit Information](#))
- **She had him fall asleep** - “She caused him to fall asleep”
- **in her lap** - This means that he slept with his head on her lap. This can be stated clearly. AT: “with his head on her lap” (See: [Assumed Knowledge and Implicit Information](#))

- **lap** - The lap is the level area of the upper legs when a person is sitting down.
- **the seven locks of his head** - Samson had seven locks of hair on his head. Locks are small bunches of hair. Here his locks of hair are described as “belonging” to his head. AT: “the seven locks of hair on his head” (See: [Possession](#))
- **subdue him** - “control him”
- **his strength had left him** - Here Samson’s strength is described as if it were a person who could leave him. AT: “his strength was gone” or “he was no longer strong” (See: [Personification](#))

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:20-22**UDB:**

²⁰ Then after she tied him up, she called out, “Samson! The Philistines have come to capture you!” He woke up and thought, “I will do as I did before. I will shake these ropes off myself and be free!” But he did not realize that Yahweh had left him.

²¹ So the Philistine men seized him and gouged out his eyes. Then they took him to Gaza. There they put him in prison and bound him with bronze chains. They made him turn a large millstone to grind grain every day. ²² But his hair started to grow again after it had been cut.

ULB:

²⁰ She said, “The Philistines are upon you, Samson!” He woke up out of his sleep and said, “I will get out like the other times and shake myself free.” But he did not know that Yahweh had left him.

²¹ The Philistines captured him and put out his eyes. They brought him down to Gaza and bound him with bronze shackles. He turned the millstone at the prison house. ²² But the hair on his head began to grow again after it had been shaved.

translationWords:

- Philistines
- Samson
- free, freedom, liberty
- Yahweh
- Gaza
- bronze
- prison, prisoner, imprison

translationNotes:

- **The Philistines are upon you** - The phrase “upon you” means that they are ready to capture him. AT: “The Philistines are here to capture you” (See: **Idiom**)
- **woke up** - “awakened”
- **get out** - “escape”
- **But he did not know that Yahweh had left him** - It is implied that if Yahweh left Samson, he would no longer be strong. AT: “But he did not know that Yahweh had left him and that he would not be strong enough to defeat the Philistines” (See: **Assumed Knowledge and Implicit Information**)
- **put out his eyes** - This means that they removed his eyes from his head. AT: “removed his eyes” (See: **Idiom**)

- **down to Gaza** - The phrase “down to” is used here because they brought Samson to Gaza which is lower in elevation than his home where they captured him.
- **bound him with bronze shackles** - “chained him with bronze shackles” or “tied him up using bronze shackles”
- **shackles** - locks on the end of chains that hold a prisoner at his feet or hands, or both
- **turned the millstone** - “pulled the millstone around in a circle”
- **millstone** - This is a very large, heavy, circular stone. Normally, a large animal pulls the millstone around in a circle to crush grain. Here the Philistines humiliate Samson by making him pull it.
- **after it had been shaved** - This can be stated in active form. AT: “after the Philistines had shaved it” (See: [Active or Passive](#))

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:23-24**UDB:**

²³ Several months later the Philistine leaders celebrated a big festival. During the festival they offered sacrifices to their god Dagon. They praised him, saying, “Our god has enabled us to defeat our great enemy Samson!”

²⁴ When the other people saw Samson, they also praised their god Dagon, saying,

”Our god has put our great enemy into our hands.

Our god helped us to capture the one who has harmed our country so much!”

ULB:

²³ The rulers of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice. They said, “Our god has conquered Samson, our enemy, and put him in our grasp.” ²⁴ When the people saw him, they praised their god, for they said, “Our god has conquered our enemy and given him to us—the destroyer of our country, who killed many of us.”

translationWords:

- ruler, rulers, rule
- Philistines
- sacrifice, offering
- false god, foreign god, god, goddess
- rejoice
- praise
- destroyer

translationNotes:

- **Dagon** - a major false god of the Philistines (See: [How to Translate Names](#))
- **conquered** - “defeated”
- **put him in our grasp** - Here the author speak of Samson being under the rulers’ control as if he were something grasped tightly by their hands. AT: “put him under our control” (See: [Metaphor](#))
- **the destroyer of our country** - This refers to Samson. The word “destroyer” can be expressed with the verb “destroy.” AT: “the man who has destroyed our country” (See: [Abstract Nouns](#))
- **who killed many of us** - Here the word “us” refers to the Philistine people. Those who are talking are not counting themselves among the people whom Samson killed. AT: “who killed many of our people” (See: [Synecdoche](#))

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:25-26

UDB:

²⁵ By that time the people were half-drunk. They shouted, “Bring Samson out of the prison! Bring him here so he can entertain us!”

So they brought Samson from the prison and made him stand in the center of the temple. They made him stand between the two pillars that held up the roof. ²⁶ Samson said to the servant who was leading him by his hand, “Place my hands against the two pillars. I want to rest against them.”

ULB:

²⁵ When they were celebrating, they said, “Call for Samson, that he may make us laugh.” They called for Samson out of the prison and he made them laugh. They made him stand between the pillars. ²⁶ Samson said to the boy who held his hand, “Permit me to touch the pillars on which the building rests, so that I can lean against them.”

translationWords:

- [call, calling, called, call out](#)
- [Samson](#)
- [prison, prisoner, imprison](#)
- [pillar, column](#)

translationNotes:

- **Call for Samson ... They called for Samson** - Since Samson was a prisoner, he would not be called directly, but rather the people were asking for the men in charge of the prison to bring him to them. AT: “Call for them to bring out Samson ... They brought Samson” (See: [Assumed Knowledge and Implicit Information](#))
- **the boy** - “the young man” This was not a young child, but rather a youth.
- **Permit me to touch the pillars on which the building rests** - “Allow me to touch the pillars which hold up the building”

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:27

UDB:

²⁷ At that time the temple was full of men and women. All the Philistine leaders were also there. And there were about three thousand people on the roof, watching Samson and making fun of him.

ULB:

²⁷ Now the house was full of men and women. All the rulers of the Philistines were there. There were on the roof about three thousand men and women, who were looking on while Samson was entertaining them.

translationWords:

- ruler, rulers, rule
- Philistines

translationNotes:

- **Now** - This word is used here to mark a break in the main story while the writer tells background information. (See: [Background Information](#))
- **three thousand men and women** - “3,000 men and women” (See: [Numbers](#))
- **looking on** - “watching”
- **while Samson was entertaining them** - It is unclear what Samson did to entertain them. It seems the Philistines were making him do things that would humiliate him so that they could make fun of him.

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 16:28-29**UDB:**

²⁸ Samson prayed to Yahweh and he said, “Lord Yahweh, think about me again! Please give me strength only this once more, so that I may get revenge on the Philistines for gouging out my eyes!”

²⁹ Then Samson held on to the two center pillars on which the building rested. He leaned against them, one pillar with his right hand, and his left hand on the other pillar.

ULB:

²⁸ Samson called to Yahweh and said, “Lord Yahweh, call me to mind! Please strengthen me only this once, God, so that I may have revenge in one blow on the Philistines for taking my two eyes.”

²⁹ Samson held on to the two middle pillars on which the building rested, and he leaned against them, one pillar with his right hand, and the other with his left.

translationWords:

- [Samson](#)
- [call, calling, called, call out](#)
- [Yahweh](#)
- [Lord Yahweh, Yahweh God](#)
- [mind](#)
- [God](#)
- [avenge, revenge, vengeance](#)
- [Philistines](#)
- [pillar, column](#)

translationNotes:

- **called to Yahweh** - “prayed to Yahweh”
- **call me to mind** - This means to remember him and his situation. AT: “remember me” (See: [Idiom](#))
- **only this once** - “one more time”
- **in one blow on the Philistines** - This idiom means that he wants to have one more powerful act against the Philistines to get full revenge for what they did to him. AT: “with one strike against the Philistine” or “in one powerful act against the Philistines” (See: [Idiom](#))
- **on which the building rested** - “which held up the building”

Links:

- [Introduction to Judges](#)

- Judges 16 General Notes
- **Judges 16 Translation Questions**

Judges 16:30-31**UDB:**

³⁰ Then he shouted to God, “Let me die with the Philistines!” He pushed with all his strength. The pillars collapsed, and the temple crashed down on the Philistine leaders and all the other Philistine people, and they all died. So Samson killed more people when he died than he had killed all during his life.

³¹ Later his brothers and their relatives went down from Zorah to Gaza to get his body. They took it back home and buried it between Zorah and Eshtaol, at the place where Samson’s father Manoah was buried. Now Samson had led Israel for twenty years.

ULB:

³⁰ Samson said, “Let me die with the Philistines!” He stretched out with his strength and the building fell on the rulers and on all the people who were in it. So the dead that he killed when he died were more than those he killed during his life. ³¹ Then his brothers and all the house of his father came down. They took him, brought him back and buried him between Zorah and Eshtaol in the burial place of Manoah, his father. Samson had judged Israel for twenty years.

translationWords:

- Samson
- death, die, dead
- Philistines
- ruler, rulers, rule
- life, live, living, alive
- brother
- house
- bury, buried, burial
- tomb, grave, burial place
- judge
- Israel, Israelites, nation of Israel

translationNotes:

- **He stretched out with his strength** - When Samson stretched out his arms he pushed down the pillars of the building. AT: “He used his strength to push down the pillars” or “He used his strength to push over the pillars” (See: [Assumed Knowledge and Implicit Information](#))
- **the dead** - This refers to people who are dead. AT: “the dead people” (See: [Nominal Adjectives](#))
- **were more** - “were a greater amount”

- **all the house of his father** - Here the word “house” refers to his family. AT: “all of his father’s family” (See: [Metonymy](#))
- **came down** - The phrase “came down” is used here because the place that Samson’s family traveled from was higher in elevation than Gaza.
- **Zorah ... Eshtaol** - Translate the names of these the places the same way you did in [13:2](#) and [13:25](#).
- **in the burial place of Manoah, his father** - “where his father, Manoah, is buried”
- **Manoah** - Translate this man’s name the same as you did in [13:2](#). (See: [How to Translate Names](#))
- **Samson had judged Israel for twenty years** - This same sentence is also in [15:20](#). It is repeated here to remind readers of how long he judged Israel. AT: “Samson had judged Israel for twenty years before he died” (See: [Assumed Knowledge and Implicit Information](#))
- **twenty years** - “20 years” (See: [Numbers](#))

Links:

- [Introduction to Judges](#)
- [Judges 16 General Notes](#)
- [Judges 16 Translation Questions](#)

Judges 17 General Notes

Structure and formatting

This chapter begins a section explaining how Israel came to have a king.

Special concepts in this chapter

Idols and figures

According to the law of Moses, the Israelites were prohibited from making these wooden figures or cast metal idols. This was a form of idolatry. This practice was common in Canaan and it shows the influence the Israelites allowed these people to have on them. (See: [law](#), [law of Moses](#), [God's law](#), [law of Yahweh](#))

Links:

- [Judges 17:01 Notes](#)

Judges 17:1-2

UDB:

¹ There was a man named Micah who lived in the hill country where the tribe of Ephraim live. ² One day he said to his mother, “I heard you curse whoever stole eleven hundred pieces of silver from your house. I am the one who took the silver, and I still have it.” His mother replied, “My son, I pray that Yahweh will bless you.”

ULB:

17 ¹ There was a man in the hill country of Ephraim, and his name was Micah. ² He said to his mother, “The 1,100 pieces of silver that were taken from you, about which you spoke a curse, and which I heard—look here! I have the silver with me. I stole it.” His mother said, “May Yahweh bless you, my son!”

translationWords:

- Ephraim
- silver
- curse, cursed
- Yahweh
- bless, blessed, blessing

translationNotes:

- **There was a man** - This is a way to introduce a new person to the storyline. (See: [Introduction of New and Old Participants](#))
- **Micah** - This is the name of a man. It is not the same man who wrote the book of Micah. (See: [How to Translate Names](#))
- **that were taken from you** - This can be stated in active form. AT: “which someone stole from you” (See: [Active or Passive](#))
- **I stole it** - “I was the one who took it”

Links:

- [Introduction to Judges](#)
- [Judges 17 General Notes](#)
- [Judges 17 Translation Questions](#)

Judges 17:3-4

UDB:

³ Micah gave all the silver back to his mother. Then she said to herself, “I will give this silver to Yahweh. I will have someone make a carved figure and a cast figure from this silver.”

⁴ After he gave the silver to his mother, she took two hundred pieces and gave them to a metal worker. With the silver that man made a carved figure and a cast metal figure, and gave them to Micah. Micah put them in his house.

ULB:

³ He restored the 1,100 pieces of silver to his mother and his mother said, “I set apart this silver to Yahweh, for my son to make carved and cast metal figures. So now, I restore it to you.” ⁴ When he restored the money to his mother, his mother took two hundred pieces of silver and gave them to a metal worker who made them into carved and cast metal figures, and they were placed in the house of Micah.

translationWords:

- [restore, restoration](#)
- [silver](#)
- [Yahweh](#)
- [son, son of](#)
- [works, deeds, work, acts](#)
- [house](#)

translationNotes:

- **set apart** - This means to dedicate something to a specific purpose. AT: “dedicate” (See: [Idiom](#))
- **cast metal** - metal that has been melted and poured into a mold to form a special shape
- **I restore it to you** - “I give it back to you”
- **two hundred pieces of silver** - “200 pieces of silver” (See: [Numbers](#))
- **they were placed in the house of Micah** - The word “they” refers to the metal figures. This may be stated in active form. AT: “Micah placed them in his house” (See: [Active or Passive](#))

Links:

- [Introduction to Judges](#)
- [Judges 17 General Notes](#)
- [Judges 17 Translation Questions](#)

Judges 17:5-6

UDB:

⁵ He had a house in which he worshiped his idols. He made a vest that was worn by priests, and some household idols and Micah gave one of his sons the task of being the priest for all his idols. ⁶ At that time, the Israel did not have a king, and everyone did what was right, as they saw it.

ULB:

⁵ The man Micah had a house of idols and he made an ephod and household gods, and he hired one of his sons to become his priest. ⁶ In those days there was no king in Israel, and everyone did what was right in his own eyes.

translationWords:

- house
- idol, idolatrous
- ephod
- household
- false god, foreign god, god, goddess
- son, son of
- priest, priesthood
- Israel, Israelites, nation of Israel

translationNotes:

- **a house of idols** - This refers to a house used specifically for worshiping idols. This can be stated clearly. AT: “a house for worshiping idols” (See: [Assumed Knowledge and Implicit Information](#))
- **everyone did what was right in his own eyes** - Here each person’s “eyes” is a metonym for each person’s judgment or discretion. AT: “each person did what he decided was right” (See: [Metonymy](#))

Links:

- [Introduction to Judges](#)
- [Judges 17 General Notes](#)
- [Judges 17 Translation Questions](#)

Judges 17:7-9**UDB:**

⁷ There was a young man who had been living in Bethlehem in the area where the tribe of Judah lives. He wanted to work as a priest because he was a member of the tribe of Levi. ⁸ So he left Bethlehem to find another place to live and work. He came to Micah's house in the hill country where the tribe of Ephraim lived.

⁹ Micah asked him, "Where are you from?"

He replied, "I come from Bethlehem. I am from the tribe of Levi, and I am looking for a place to live and work as a priest."

ULB:

⁷ Now there was a young man of Bethlehem in Judah, of the family of Judah, who was a Levite. He stayed there to fulfill his duties. ⁸ The man left Bethlehem in Judah to go and find a place to live. As he journeyed, he came to Micah's house in the hill country of Ephraim. ⁹ Micah said to him, "Where do you come from?" The man said to him, "I am a Levite of Bethlehem in Judah, and I am traveling to find a place where I might live."

translationWords:

- Bethlehem, Ephrathah
- Judah
- Levite, Levi
- fulfill
- life, live, living, alive
- house
- Ephraim

translationNotes:

- **of Bethlehem** - "from Bethlehem"
- **of the family of Judah** - This means that he was living among the family of Judah, that is, the tribe of Judah. AT: "who was living among the tribe of Judah" (See: [Assumed Knowledge and Implicit Information](#))
- **He stayed there to fulfill his duties** - "He lived and worked there"
- **find a place to live** - "find a different place to live"
- **where I might live** - It is implied that he is looking for a place to live and work. AT: "where I might live and have a job" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 17 General Notes](#)
- [Judges 17 Translation Questions](#)

Judges 17:10-11**UDB:**

¹⁰ Micah said to him, “Stay with me, and you can advise me and be my priest. Each year I will give to you ten pieces of silver and some new clothes. And I will provide food for you.” ¹¹ So the young man agreed to live with Micah. He became like one of Micah’s own sons.

ULB:

¹⁰ Micah said to him, “Stay with me, and be to me a father and a priest. I will give you ten pieces of silver a year, a suit of clothes, and your food.” So the Levite went into his house. ¹¹ The Levite was content to live with the man, and the young man became to Micah like one of his sons.

translationWords:

- [life, live, living, alive](#)
- [priest, priesthood](#)
- [silver](#)
- [Levite, Levi](#)
- [son, son of](#)

translationNotes:

- **a father and a priest** - The word “father” is here used in the sense of an advisor, and not to a literal father. AT: “an advisor and a priest” (See: [Metonymy](#))
- **a suit of clothes** - “a set of clothes.” This he would receive every year. The missing words may be added. AT: “a suit of clothes each year” (See: [Ellipsis](#))
- **So the Levite went into his house** - It is implied that the Levite accepted Micah’s offer, and therefore, entered his house. AT: “So the Levite accepted his offer and went into his house” (See: [Assumed Knowledge and Implicit Information](#))
- **the young man became to Micah like one of his sons** - The relationship between the Levite and Micah became like the close relationship between a father and son. AT: “the young man became close to Micah and was like one of his sons” (See: [Simile](#))

Links:

- [Introduction to Judges](#)
- [Judges 17 General Notes](#)
- [Judges 17 Translation Questions](#)

Judges 17:12-13

UDB:

¹² Micah appointed him to be a priest, and he lived in Micah's house. ¹³ Then Micah said, "Now I know that Yahweh will do good things for me, because I have a man from the tribe of Levi to be my priest."

ULB:

¹² Micah set apart the Levite for sacred duties, and the young man became his priest, and was in Micah's house. ¹³ Then Micah said, "Now I know that Yahweh will do good for me, because this Levite has become my priest."

translationWords:

- [set apart](#)
- [Levite, Levi](#)
- [sacred](#)
- [priest, priesthood](#)
- [house](#)
- [Yahweh](#)

translationNotes:

- **Micah set apart the Levite** - Here "set apart" means that Micah "dedicated" or "ordained" him. AT: "Micah dedicated the Levite" (See: [Idiom](#))
- **was in Micah's house** - Here living in Micah's house is spoken of as "being" in his house. AT: "lived in Micah's house" (See: [Metonymy](#))

Links:

- [Introduction to Judges](#)
- [Judges 17 General Notes](#)
- [Judges 17 Translation Questions](#)

Judges 18 General Notes

Special concepts in this chapter

The Tribe of Dan

The tribe of Dan lacked faith in Yahweh and had yet to conquer its inheritance. In this chapter, they begin to conquer their land, but they also started to worship an idol. Their conquering of the land is much different than the other tribes' victories. (See: [faith](#) and [inherit](#), [inheritance](#), [heritage](#), [heir](#))

Links:

- [Judges 18:01 Notes](#)

Judges 18:1-2**UDB:**

¹ At that time the Israelites had no king.

The tribe of Dan was looking for a good place for them to settle down. The other Israelite tribes had been able to receive the land that had been allotted to them, but the tribe of Dan had not been able to do that. ² So they chose five soldiers from their clans, men who lived in the cities of Zorah and Eshtaol, to go through the land and explore it and try to find some land where their tribe could live.

They came to Micah's house in the hill country where the tribe of Ephraim lived, and they stayed there that night.

ULB:

18 ¹ In those days there was no king in Israel. The tribe of the descendants of Dan was looking for a territory to live in, for up to that day they had not received any inheritance from among the tribes of Israel. ² The people of Dan sent five men from the whole number of their tribe, men who were experienced warriors from Zorah and from Eshtaol, to scout the land on foot, and to look it over. They said to them, "Go and look over the land." They came to the hill country of Ephraim, to the house of Micah, and they spent the night there.

translationWords:

- king
- Israel, Israelites, nation of Israel
- tribe
- descendant, descended from
- Dan
- receive
- inherit, inheritance, heritage, heir
- people group, peoples, the people, a people
- Ephraim

translationNotes:

- **In those days** - This phrase introduces the beginning of another event in the storyline. (See: [Introduction of a New Event](#))
- **In those days ... from among the tribes of Israel** - This is background information about Israel and the people of the tribe of Dan. (See: [Background Information](#))

- **not received any inheritance from** - This refers specifically to land inherited where they would live. AT: “not received a land inheritance from” (See: [Assumed Knowledge and Implicit Information](#))
- **from the whole number of their tribe** - The phrase “the whole number” refers to all of the men in the tribe. AT: “from among all of the men in their tribe” (See: [Metonymy](#))
- **experienced warriors** - “experienced fighters”
- **Zorah** - Translate the name of this town the same as you did in [13:2](#).
- **Eshtaol** - Translate the name of this town the same as you did in [13:25](#).
- **to scout the land on foot** - The phrase “on foot” means to walk. AT: “to scout the land by walking through it” (See: [Idiom](#))
- **Micah** - Translate this man’s name the same as you did in [17:1](#).

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:3-4

UDB:

³ While they were in his house, when they heard the young man who had become Micah's priest talking, they recognized him from his accent. So they went to him and asked him, "Who brought you here? What are you doing here? Why did you come here?"

⁴ He told them the things that Micah had done for him. And he said, "Micah has hired me, and I have become his priest."

ULB:

³ When they were near Micah's house, they recognized the speech of the young Levite. So they stopped and asked him, "Who brought you here? What are you doing in this place? Why are you here?" ⁴ He said to them, "This is what Micah has done for me: He has hired me to become his priest."

translationWords:

- [Levite, Levi](#)
- [priest, priesthood](#)

translationNotes:

- **they recognized the speech of the young Levite** - They recognized the man by the sound of his voice. Here "speech" refers to his "voice." AT: "they heard the young Levite talking, and they recognized his voice" (See: [Metonymy](#))

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:5-6

UDB:

⁵ So they said to him, “Please ask God if we will succeed in what we are trying to do on this journey.”

⁶ The young man replied, “Go in the knowledge that Yahweh will be with you on this journey.”

ULB:

⁵ They said to him, “Please seek the advice of God, so we may know whether the journey we are going on will be successful.” ⁶ The priest said to them, “Go in peace. Yahweh will lead you in the way you should go.”

translationWords:

- [God](#)
- [priest, priesthood](#)
- [peace, peaceful](#)
- [Yahweh](#)

translationNotes:

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:7-8

UDB:

⁷ Then the five men left. When they came to the city of Laish, they saw that the people there lived safely, as the people did in the city of Sidon. The people there thought that they were safe, because there was no one nearby to cause trouble for them, they were far from Sidon, and they rarely had contact with any outsiders.

⁸ When those five men returned to Zorah and Eshtaol, their relatives asked them “What did you find out?”

ULB:

⁷ Then the five men left and came to Laish, and they saw that the people were living in safety, in the same way the Sidonians lived, undisturbed and secure. There was no one who conquered them or who oppressed them in any way in the land. They lived far away from the Sidonians and had no dealings with anyone. ⁸ They returned to their tribe in Zorah and Eshtaol. Their relatives asked them, “What is your report?”

translationWords:

- [people group, peoples, the people, a people](#)
- [Sidon, Sidonians](#)
- [trouble, troubles, troubled](#)
- [report](#)

translationNotes:

- **Laish** - This is the name of a city. (See: [How to Translate Names](#))
- **There was no one who conquered** - “There were no enemies living in their land who had conquered them”
- **had no dealings with anyone** - “had no contact with any outsiders.” This means they lived far enough away from any other city that they lived secluded from other people.
- **Zorah** - Translate the name of this city the same as you did in [13:2](#).
- **Eshtaol** - Translate the name of this city the same as you did in [13:25](#).

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:9-10

UDB:

⁹ They replied, "We have found some land, and it is very good. We should go and attack the people who live there. Why are you staying here and doing nothing? Do not wait any longer! We should go immediately and take possession of that land! ¹⁰ When you go there, you will see that there is plenty of land, and it has everything that we will need. The people there are not expecting anyone to attack them. God is certainly giving that land to us."

ULB:

⁹ They said, "Come! Let us attack them! We have seen the land and it is very good. Are you doing nothing? Do not be slow to attack and conquer the land. ¹⁰ When you go, you will come to a people who think they are secure, and the land is wide! God has given it to you—a place that does not lack anything in the land."

translationWords:

- [people group, peoples, the people, a people](#)
- [God](#)
- [earth, earthly](#)

translationNotes:

- **Are you doing nothing?** - This rhetorical question is asked sarcastically and means that they should be doing the opposite. This question can be written as a statement. AT: "You should be acting now!" (See: [Rhetorical Question](#) and [Double Negatives](#))
- **Do not be slow to attack** - These two negative words "not" and "slow" together emphasize the positive idea to attack quickly. AT: "Hurry! Attack" (See: [Double Negatives](#))
- **the land is wide** - "the land is large." This is a description of the size of the land.
- **that does not lack anything in the land** - The men use a hyperbole, an exaggeration, to emphasize that it is a very desirable place to live. AT: "where we will have everything there that we need" (See: [Hyperbole](#))
- **that does not lack anything** - The two negative words together emphasize a positive idea. AT: "has everything" (See: [Double Negatives](#))

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:11-12

UDB:

¹¹ So six hundred men from the tribe of Dan left Zorah and Eshtaol, carrying their weapons. ¹² On their way they set up their tents near the city of Kiriath Jearim in the area where the tribe of Judah live. That is why the area west of Kiriath Jearim was named Mahaneh Dan (or the “Camp of Dan”), and that is still its name.

ULB:

¹¹ Six hundred men of the tribe of Dan, armed with weapons of war, set out from Zorah and Eshtaol. ¹² They went up and camped at Kiriath Jearim, in Judah. This is why people called that place Mahaneh Dan to this day; it is west of Kiriath Jearim.

translationWords:

- [tribe](#)
- [Dan](#)
- [Judah](#)

translationNotes:

- **Six hundred men** - “600 men” (See: [Numbers](#))
- **Kiriath Jearim** - This is the name of a town. (See: [How to Translate Names](#))
- **Mahaneh Dan** - Translate the name of this place the same as you did in [13:25](#).
- **to this day** - This means that something remains the same. It refers to the “present” time. AT: “and that is still its name” (UDB) (See: [Idiom](#))

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:13-14

UDB:

¹³ From there, they went to the hill country where the tribe of Ephraim lived. And they arrived at Micah's house.

¹⁴ The five men who had explored the land near Laish said to their fellow Israelites, "Do you know that in one of these houses there is a sacred vest, several household idols, a carved figure and a cast metal figure? We think that you know what you should do."

ULB:

¹³ They went away from there to the hill country of Ephraim and came to the house of Micah.

¹⁴ Then the five men who had gone to scout the country of Laish said to their relatives, "Do you know that in these houses there are an ephod, household gods, a carved figure, and a cast metal figure? Decide now what you will do."

translationWords:

- Ephraim
- house
- ephod
- household
- false god, foreign god, god, goddess

translationNotes:

- **Laish** - Translate the name of this town the same as you did in [18:7](#).
- **in these houses there are an ephod, ... metal figure? Decide ... will do** - The five men asked this question to suggest and encourage the men that they should steal the idols. This can be written as a statement, and the implied information may be given in a parenthetical phrase. AT: "these houses contain an ephod, ... metal figure. (They were suggesting that the men steal these things.) Decide ... will do" (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))
- **in these houses there are** - "in one of these house there is" or "among these houses is"

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:15-16

UDB:

¹⁵ So they went to the house where the man from the tribe of Levi lived, which was the house where Micah lived, and they greeted the young man from the tribe of Levi who was Micah's priest. ¹⁶ The six hundred men of the tribe of Dan stood outside the gate of the house, carrying their weapons.

ULB:

¹⁵ So they turned in there and came to the house of the young Levite, at the house of Micah, and they greeted him. ¹⁶ Now the six hundred Danites, armed with weapons of war, stood at the entrance of the gate.

translationWords:

- [Levite, Levi](#)
- [Dan](#)
- [gate, gate bar](#)

translationNotes:

- **they turned in there** - "they turned"
- **they greeted him** - The word "him" refers to the Levite.
- **six hundred Danites** - "600 Danites" (See: [Numbers](#))

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:17-18

UDB:

¹⁷ The five men who had explored the land went into Micah's house, and took the carved figure, the sacred vest, the household gods, and the cast metal figure. While they did that, the six hundred men stood outside the gate, talking with the priest.

¹⁸ When the priest saw them bringing out the carved figure, the sacred vest, the household gods, and cast metal figure, and he said to them, "What are you doing?"

ULB:

¹⁷ The five men who had gone to scout out the land went there and they took the carved figure, the ephod, the household gods, and the cast metal figure, while the priest stood by the opening of the gate with the six hundred men armed with weapons of war. ¹⁸ When these went into Micah's house and took the carved figure, the ephod, the household gods, and the cast metal figure, the priest said to them, "What are you doing?"

translationWords:

- ephod
- false god, foreign god, god, goddess
- priest, priesthood
- gate, gate bar

translationNotes:

- **six hundred men** - "600 men" (See: [Numbers](#))

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:19-20

UDB:

¹⁹ They replied, “Be quiet! Do not say anything! You come with us and be like a father to us and a priest for us. Is it better for you to stay here and be a priest for the people in the house of one man, or to be a priest for a clan, and a priest for a whole tribe of Israelites?” ²⁰ The priest liked what they were suggesting. So he took the sacred vest and the household gods, and the carved figure, and he prepared to go with the people.

ULB:

¹⁹ They said to him, “Be quiet! Put your hand on your mouth and come with us, and be to us a father and a priest. Is it better for you to be priest for the house of one man, or to be priest for a tribe and a clan in Israel?” ²⁰ The priest’s heart was glad. He took the ephod, the household gods, and the carved figure, and went along with the people.

translationWords:

- [priest, priesthood](#)
- [tribe](#)
- [clan](#)
- [Israel, Israelites, nation of Israel](#)
- [heart](#)
- [ephod](#)
- [household](#)
- [false god, foreign god, god, goddess](#)

translationNotes:

- **Is it better for you to be priest for the house of one man ... a clan in Israel?** - They ask this as a rhetorical question to imply that it is true. This question can be written as a statement. AT: “It is better for you to be priest for a tribe and a clan in Israel than for just the house of one man.” (See: [Rhetorical Question](#))
- **The priest’s heart was glad** - Here the priest is referred to by his “heart” to emphasize his emotions. AT: “The priest was glad” (See: [Synecdoche](#))

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:21-23**UDB:**

²¹ All the men made their wives and little children, their animals, and everything else that they owned to travel just in front of themselves.

²² After they had gone a little distance from Micah's house, Micah saw what was happening. He quickly summoned the men who lived near him, and they ran and caught up with the men from the tribe of Dan. ²³ They shouted at them. The men of the tribe of Dan turned around and said to Micah, "What is the problem? Why have you gathered these men to pursue us?"

ULB:

²¹ So they turned and went away. They put the small children in front of themselves, as well as the cattle and their possessions. ²² When they were a good distance from the house of Micah, the men who were in the houses near Micah's house were called together, and they caught up with the Danites. ²³ They shouted to the Danites, and they turned and said to Micah, "Why have you been called together?"

translationWords:

- children, child
- possess, possession
- house
- Dan

translationNotes:

- **They put the small children in front of themselves** - They traveled this way to protect the children. If Micah and his people attacked them they would reach the warriors first and not the children. AT: "They put the small children in front of themselves to protect them" (See: [Assumed Knowledge and Implicit Information](#))
- **a good distance** - "some distance." This refers a short distance but one that is long enough to be considered as measurable progress. (See: [Idiom](#))
- **the men who were in the houses near Micah's house were called together** - This can be stated in active form. AT: "he called together the men who were in the houses near his house" (See: [Active or Passive](#))
- **they caught up with the Danites** - This implies that they ran after them. This can be stated clearly. AT: "running after the Danites, they caught up with them"
- **they turned** - "the Danites turned around"

- **Why have you been called together?** - This question is a rebuke. It can be translated as a statement. AT: “You should not have called your men together to chase us.” (See: [Rhetorical Question](#))
- **been called together** - This can be stated in active form. AT: “called these men together” (See: [Active or Passive](#))

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:24-26**UDB:**

²⁴ Micah shouted, “You took the silver idols that were made for me! You also took my priest! I do not have anything left! So why do you ask me, ‘What is the problem?’”

²⁵ The men from the tribe of Dan replied, “You better not say anything about this matter. Some of our men might become angry and attack you, killing you and your family!” ²⁶ Then the men from the tribe of Dan continued walking. Micah realized that there was a very large group of them, so that it would be useless for him to try to fight them. So he turned around and went home.

ULB:

²⁴ He said, “You stole the gods that I made, you have taken my priest, and you are leaving. What else do I have left? How can you ask me, ‘What is bothering you?’” ²⁵ The people of Dan said to him, “You should not let us hear you say anything, or some very angry men will attack you, and you and your family will be killed.” ²⁶ Then the people of Dan went their way. When Micah saw that they were too strong for him, he turned and went back to his house.

translationWords:

- false god, foreign god, god, goddess
- priest, priesthood
- people group, peoples, the people, a people
- Dan
- angry, anger

translationNotes:

- **the gods that I made** - Micah did not make his gods, rather the craftsman made them. AT: “the gods which I had made for me” or “the gods which a craftsman made for me” (See: [Metonymy](#))
- **What else do I have left?** - Micah asks this question to emphasize that he no longer has the things that are important to him. AT: “I have nothing left.” or “You have taken everything that is important to me.” (See: [Rhetorical Question](#))
- **How can you ask me, ‘What is bothering you?’** - Micah asks this question to emphasize that the Danites definitely know what is bothering him. AT: “You know that I am greatly distressed!” or “You know how much I am bothered by what you have done to me!” (See: [Rhetorical Question](#))
- **let us hear you say anything** - The phrase “us hear you say” refers to the Danites hearing Micah speaking about what had happened, but it also includes if they are told by others that

he had spoken about what had happened. AT: “let us find out that you have said anything” or “say anything about this” (See: [Metonymy](#))

- **hear you say anything** - The word “anything” refers to any information about the Danites coming to Micah’s house and stealing his idols. This can be stated clearly. AT: “hear you say anything about this matter” or “hear you say anything about what has happened” (See: [Assumed Knowledge and Implicit Information](#))
- **you and your family will be killed** - This can be stated in active form. AT: “kill you and your family” (See: [Active or Passive](#))
- **went their way** - This means that they continued on their journey. AT: “continued on their journey” or “continued travelling” (See: [Idiom](#))
- **they were too strong for him** - This refers to the Danites being too strong for Micah and his men to fight against. AT: “they were too strong for him and his men to fight” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:27-29

UDB:

²⁷ The men of the tribe of Dan were carrying the things that had been made for Micah, and they also took his priest, and they continued traveling to Laish. They attacked the people who were peacefully living there, and killed them with their swords. Then they burned everything in the city. ²⁸ There was no group of people to rescue the people of Laish. Laish was far from Sidon, so the people who lived there could not help the people of Laish. And the people of Laish had no other allies. Laish was in a valley near the town of Beth Rehob.

The people of the tribe of Dan rebuilt the city and started to live there. ²⁹ They gave a new name to the city, they called it Dan, in honor of their ancestor whose name was Dan. He was one of Israel's sons. The town used to be called Laish.

ULB:

²⁷ The people of Dan took what Micah had made, as well as his priest, and they came to Laish, to a people who were undisturbed and secure and they killed them with the sword and burned the city. ²⁸ There was no one to rescue them because it was a long way from Sidon, and they had no dealings with anyone. It was in the valley that is near Beth Rehob. The Danites rebuilt the city and lived there. ²⁹ They named the city Dan, the name of Dan their ancestor, who was one of Israel's sons. But the name of the city used to be Laish.

translationWords:

- Dan
- priest, priesthood
- people group, peoples, the people, a people
- sword
- Sidon, Sidonians
- Israel, Israelites, nation of Israel

translationNotes:

- **what Micah had made** - Micah did not make his gods, rather a craftsman made them for him. Also, this can be stated in active form. AT: “the things that had been made for Micah” or “Micah’s things” (See: [Metonymy](#) and [Active or Passive](#))
- **Laish** - Translate this the same as you did in [18:7](#).
- **with the sword** - “with their swords.” Here “the sword” represents the swords and other weapons that the soldiers used in battle. (See: [Synecdoche](#))
- **they had no dealings with anyone** - this means they lived far enough away from any other city, that they lived secluded from other people. See how you translated this phrase in [18:7](#).

- **Beth Rehob** - This is a name of a town. (See: [How to Translate Names](#))

Links:

- [Introduction to Judges](#)
- [Judges 18 General Notes](#)
- [Judges 18 Translation Questions](#)

Judges 18:30-31**UDB:**

³⁰ The people of the tribe of Dan set up in the city a carved figure that had been made for Micah. Jonathan son of Gershom, and the grandson of Moses, was appointed to be their priest. His descendants continued to be priests until the Israelites were captured and taken away. ³¹ After the people of the tribe of Dan set up the carved figure that had been made for Micah, and it stayed there as long as the house of God was in Shiloh.

ULB:

³⁰ The people of Dan set up the carved figure for themselves. Jonathan son of Gershom, son of Moses, he and his sons were priests for the tribe of the Danites until the day of the land's captivity. ³¹ So they worshiped Micah's carved figure that he made as long as the house of God was at Shiloh.

translationWords:

- **people group, peoples, the people, a people**
- **Dan**
- **Jonathan**
- **son, son of**
- **Moses**
- **priest, priesthood**
- **tribe**
- **captive, captivity**
- **worship**
- **house of God, Yahweh's house**
- **Shiloh**

translationNotes:

- **And Jonathan son of Gershom, son of Moses** - This is the name of the young Levite who used to serve as priest for Micah. This can be made explicit. AT: "The young Levite's name was Jonathan the son of Gershom, son of Moses, and" (See: [Assumed Knowledge and Implicit Information](#) and [How to Translate Names](#))
- **until the day of the land's captivity** - This refers to a time later on when the people of Dan would be captured by their enemies. Here the land being conquered is spoken of as if it were a prisoner taken captive by an enemy. AT: "until the day that their enemies conquered their land" or "until the day that their enemies took them captive" (See: [Metaphor](#))
- **that he had made** - Micah did not make his gods, rather the craftsman made them for him. AT: "that had been made for him" or "that his craftsman had made for him" (See: [Metonymy](#))

Links:

- [Introduction to Judges](#)
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Judges 19 General Notes

Special concepts in this chapter

The sin of Benjamin

People from a village of the tribe of Benjamin raped a visitor's wife to death. This was very evil, especially in the ancient Near East. The people of Israel considered mistreatment of a guest one of the worst crimes. (See: [Assumed Knowledge and Implicit Information](#) and [evil, wicked, wickedness](#))

Links:

- [Judges 19:01 Notes](#)

Judges 19:1-2

UDB:

¹ At that time the Israelite people had no king.

There was a man from the tribe of Levi who lived in a remote place in the hill country where the tribe of Ephraim lives. He had previously taken to live with him a woman who was a slave. She was from Bethlehem, in the area where the tribe of Judah lives. ² But she started to sleep with other men also. Then she left him and returned to her father's house in Bethlehem. She stayed there for four months.

ULB:

19 ¹ In those days, when there was no king in Israel, there was a man, a Levite, living for a while in the most remote area of the hill country of Ephraim. He took for himself a woman, a concubine from Bethlehem in Judah. ² But his concubine was unfaithful to him; she left him and went back to her father's house in Bethlehem of Judah. She stayed there for four months.

translationWords:

- king
- Israel, Israelites, nation of Israel
- Levite, Levi
- Ephraim
- concubine
- Bethlehem, Ephrathah
- Judah
- unfaithful, unfaithfulness

translationNotes:

- **In those days** - This phrase introduces the beginning of another event in the storyline. (See: [Introduction of a New Event](#))
- **remote** - far from where most people live
- **was unfaithful to him** - This means that she was unfaithful in their relationship and that she began to sleep with other men. This can be stated explicitly if necessary. AT: "began to sleep with other men" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)

- Judges 19 General Notes
- **Judges 19 Translation Questions**

Judges 19:3-4

UDB:

³ Then her husband took his servant and two donkeys and went to Bethlehem. He went to ask her to come back to live with him again. When he arrived at her father's house, she invited him to come in. Her father was happy to see him. ⁴ The woman's father asked him to stay. So he stayed there for three days. During that time he ate and drank and slept there.

ULB:

³ Then her husband got up and went after her in order to persuade her to come back. His servant was with him, and a pair of donkeys. She brought him into her father's house. When the girl's father saw him, he was glad. ⁴ His father-in-law, the girl's father, persuaded him to stay for three days. They ate and drank, and they spent the night there.

translationWords:

- [servant, slave, slavery](#)
- [donkey, mule](#)

translationNotes:

- **His servant was with him, and a pair of donkeys** - "He took with him his servant and two donkeys"
- **His father-in-law, the girl's father, persuaded** - "His father-in-law, that is, the girl's father, persuaded" or "The girl's father persuaded"
- **persuaded him to stay** - "spoke to him so he decided to stay"

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
- [Judges 19 Translation Questions](#)

Judges 19:5-6

UDB:

⁵ On the fourth day, they all got up early in the morning. The man from the tribe of Levi was preparing to leave, but the woman's father said to him, "Eat something before you go." ⁶ So the two men sat down to eat and drink together. Then the woman's father said to him, "Please stay another night. Relax and have a good time."

ULB:

⁵ On the fourth day they got up early and he prepared to go, but the girl's father said to his son-in-law, "Strengthen yourself with a bit of bread, then you may go." ⁶ So the two of them sat down to eat and drink together. Then the girl's father said, "Please be willing to spend the night and have a good time."

translationWords:

- [bread](#)

translationNotes:

- **he prepared** - the Levite prepared
- **Strengthen yourself with a bit of bread** - Here "bread" refers to "food." AT: "Eat some food so you will be strong enough to travel" (See: [Synecdoche](#))
- **Please be willing to spend the night** - "Please stay another night" (UDB)

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
- [Judges 19 Translation Questions](#)

Judges 19:7-8**UDB:**

⁷ The man from the tribe of Levi wanted to leave, but the woman's father requested him to stay one more night. So he stayed again that night. ⁸ On the fifth day, the man got up early and prepared to leave. But the woman's father said to him again, "Have something to eat. Wait until this afternoon, and then leave." So the two men ate together.

ULB:

⁷ When the Levite got up to leave, the father of the young woman urged him to stay, so he changed his plan and spent the night there again. ⁸ On the fifth day he woke up early to leave, but the girl's father said, "Strengthen yourself, and wait until the afternoon." So the two of them had a meal.

translationWords:

- [Levite, Levi](#)

translationNotes:

- **Strengthen yourself, and wait until the afternoon** - The father-in-law is suggesting that he strengthen himself by eating. He is also asking him to wait until the afternoon to leave. This can be stated clearly. AT: "Eat some food so you will be strong enough to travel, and wait until afternoon to leave" (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
- [Judges 19 Translation Questions](#)

Judges 19:9**UDB:**

⁹ In the afternoon, when the man from the tribe of Levi and his slave wife and his servant got up to leave, the woman's father said, "It will soon be dark. The day is almost finished. Stay here tonight and have a good time. Tomorrow morning you can get up early and leave for your home."

ULB:

⁹ When the Levite and his concubine and his servant rose up to depart, his father-in-law, the girl's father said to him, "See, now the day is advancing toward evening. Please stay another night, and have a good time. You can get up early tomorrow and go back home."

translationWords:

- [Levite, Levi](#)
- [concubine](#)
- [servant, slave, slavery](#)

translationNotes:

- **now the day is advancing toward evening** - "the day is almost over" or "it is almost evening"

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
- [Judges 19 Translation Questions](#)

Judges 19:10-11

UDB:

¹⁰ But the man from the tribe of Levi did not want to stay for another night. He put saddles on his two donkeys, and started to go with his slave wife and his servant toward the city of Jebus, which is now named Jerusalem.

¹¹ When it was late in the afternoon, they came near to Jebus. The servant said to his master, “We should stop in this city where the Jebus people group live, and stay here tonight.”

ULB:

¹⁰ But the Levite was not willing to spend the night. He got up and left. He went toward Jebus (that is Jerusalem). He had a pair of saddled donkeys—and his concubine was with him. ¹¹ When they were near Jebus, the day was nearly over, and the servant said to his master, “Come, let us turn aside to the city of the Jebusites and spend the night in it.”

translationWords:

- [Levite, Levi](#)
- [Jebusites, Jebus](#)
- [Jerusalem](#)
- [donkey, mule](#)
- [concubine](#)
- [servant, slave, slavery](#)
- [lord, master, sir](#)

translationNotes:

- **that is Jerusalem** - “which was later called Jerusalem”
- **He had a pair of saddled donkeys** - This can be stated in active form. AT: “He put saddles on his two donkeys” (See: [Active or Passive](#))
- **Come, let us** - This is an idiom used to make a suggestion. AT: “I suggest that we” (See: [Idiom](#))
- **turn aside to** - This means to take a break from their journey and stop somewhere along the route. AT: “stop at” (See: [Idiom](#))

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
- [Judges 19 Translation Questions](#)

Judges 19:12-13

UDB:

¹² But his master said, “No, it would not be good for us to stay here where foreign people live. There are no Israelite people here. We will go on to the city of Gibeah.” ¹³ He said to his servant, “Let us go. It is not far to Gibeah. We can go there, or we can go a bit further to Ramah. We can stay in one of those two cities tonight.”

ULB:

¹² His master said to him, “We will not turn aside into a city of foreigners who do not belong to the people of Israel. We will go on to Gibeah.” ¹³ The Levite said to his young man, “Come, let us go to one of those other places, and spend the night in Gibeah or Ramah.”

translationWords:

- [lord, master, sir](#)
- [foreigner, foreign, alien](#)
- [Israel, Israelites, nation of Israel](#)
- [Gibeah](#)
- [Levite, Levi](#)
- [Ramah](#)

translationNotes:

- **turn aside into** - This means to take a break from their journey and stop at a place along the route. See how you translated a similar phrase in [19:11](#). AT: “stop at” (See: [Idiom](#))
- **Come, let us** - This is an idiom used to make a suggestion. AT: “I suggest that we” (See: [Idiom](#))

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
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Judges 19:14-15

UDB:

¹⁴ So they continued walking. When they came near to Gibeah, where people from the tribe of Benjamin live, the sun was setting. ¹⁵ They stopped to stay there that night. They went to the public square of that city and sat down. But no one who passed by invited them to stay in their house for that night.

ULB:

¹⁴ So they went on, and the sun set as they came near to Gibeah, in the territory of Benjamin. ¹⁵ They turned aside there to spend the night in Gibeah. They went and sat down in the city square, but no one took them into his house for the night.

translationWords:

- [Benjamin](#)

translationNotes:

- **turned aside** - This means to take a break from their journey and stop at a place along the route. See how you translated a similar phrase in [19:11](#). AT: “stopped” (See: [Idiom](#))
- **the city square** - the marketplace where people gathered during the day
- **took them into his house** - This phrase means for someone to invite them to spend the night in their home. AT: “invited them to stay in their house for that night” (See: [Idiom](#))

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
- [Judges 19 Translation Questions](#)

Judges 19:16-17

UDB:

¹⁶ But then an old man came by. He had been working in the fields. He was from the hill country of the tribe of Ephraim, but at that time he was living in Gibeah. ¹⁷ He realized that the man from the tribe of Levi was only traveling and that he did not have a place to stay in that city. So he asked the man, “Where have you come from? And where are you going?”

ULB:

¹⁶ But then an old man was coming from his work in the field that evening. He was from the hill country of Ephraim, and he was staying for a while in Gibeah. But the men living in that place were Benjamites. ¹⁷ He raised his eyes and saw the traveler in the city square. The old man said, “Where are you going? Where are you coming from?”

translationWords:

- [Ephraim](#)
- [Gibeah](#)
- [Benjamin](#)

translationNotes:

- **Benjamites** - A Benjamite was a descendant of Benjamin. Translate the name of these people the same as you did in [3:15](#).
- **He raised his eyes** - Here the man looked up and paid attention to what was around him. AT: “He looked up” (See: [Metaphor](#))
- **the city square** - the marketplace where people gathered during the day. Translate this the same as you did in [19:14](#).

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
- [Judges 19 Translation Questions](#)

Judges 19:18-19

UDB:

¹⁸ He replied, "We are traveling from Bethlehem to my home in the hill country where people of the tribe of Ephraim live. I went from there to Bethlehem, but now we are going to Shiloh where Yahweh's house is. No one here has invited us to stay in their house tonight. ¹⁹ We have straw and food for our donkeys, and bread and wine for me and the young woman and my servant. We do not need anything else."

ULB:

¹⁸ The Levite said to him, "We are on our way from Bethlehem in Judah to the most remote part of the hill country of Ephraim, which is where I come from. I went to Bethlehem in Judah, and I am going to the house of Yahweh, but there is no one who will take me into his house. ¹⁹ We have straw and feed for our donkeys, and there is bread and wine for me and your female servant here, and for this young man with your servants. We lack nothing."

translationWords:

- Levite, Levi
- Bethlehem, Ephrathah
- Judah
- Ephraim
- house of God, Yahweh's house
- Yahweh
- donkey, mule
- wine, wineskin, new wine
- servant, slave, slavery

translationNotes:

- **who will take me into his house** - This phrase refers to someone inviting other people into his house to spend the night there. AT: "who has invited me to stay in his house" (See: **Idiom**)
- **will take me** - Here the Levite says "me," but he is actually referring to himself along with his servant and his concubine. AT: "will take us" (See: **Synecdoche**)
- **and there is bread and wine** - Change to active voice. AT: "and we have plenty of bread and wine" (See: **Active or Passive**)
- **me and your female servant here, and for this young man with your servants** - The Levite speaks of himself and the others as servants and in the third person to show respect. AT: "me, my concubine, and my servant" (See: **First, Second or Third Person**)
- **We lack nothing** - This can be written as a positive statement. AT: "We have everything we need" (See: **Litotes**)

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
- [Judges 19 Translation Questions](#)

Judges 19:20-21

UDB:

²⁰ The old man said, “May everything go well for you. I can provide whatever you need. Do not stay here in the square tonight.” ²¹ Then the old man took them to his house. He gave food to the donkeys. He gave water to the man and the woman and the servant to wash their feet. And the old man gave them something to eat and drink.

ULB:

²⁰ The old man greeted them, “Peace be with you! I will take care of all your needs. Only do not spend the night in the square.” ²¹ So the man brought the Levite into his house and gave feed to the donkeys. They washed their feet and ate and drank.

translationWords:

- [peace, peaceful](#)
- [Levite, Levi](#)
- [donkey, mule](#)

translationNotes:

- **Only do not** - “Do not.” The word “only” is used here to emphasize what he did not want the Levite to do.
- **square** - This refers to the city square. Translate this the same as you did in [19:17](#).
- **brought the Levite into his house** - This means that he invited the Levite to spend the night in his house. Also, by inviting the Levite he was inviting the man’s concubine and servant as well. AT: “invited the Levite and his servants to stay in his house” (See: [Idiom](#) and [Synecdoche](#))

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
- [Judges 19 Translation Questions](#)

Judges 19:22-23

UDB:

²² While they were having a good time together, some wicked men from that city surrounded the house and started to bang on the door. They shouted to the old man, “Bring out to us the man who has come to your house. We want to have sex with him.”

²³ The old man went outside and said to them, “My brothers, I will not do that. That would be a very evil thing. This man is a guest in my house. You should not do such a terrible thing!”

ULB:

²² While they were making their hearts glad, some men of the city, worthless men, surrounded the house, beating on the door. They spoke to the old man, the master of the house, saying, “Bring out the man who came into your house, so we can have sex with him.” ²³ The man, the master of the house, went out to them and said to them, “No, my brothers, please do not do this evil thing! Since this man is a guest in my house, do not do this wicked thing!”

translationWords:

- [evil, wicked, wickedness](#)
- [sleep with, have relations with, lovemaking](#)
- [lord, master, sir](#)
- [brother](#)

translationNotes:

- **they were making their hearts glad** - The phrase “making their hearts glad” is an idiom that means to have a good time with someone else. AT: “they were have a good time together” (UDB) or “they were enjoying themselves” (See: [Idiom](#))
- **some men of ... surrounded the house** - Some men stood on all sides of the house.

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
- [Judges 19 Translation Questions](#)

Judges 19:24-26

UDB:

²⁴ Look, my virgin daughter and his concubine are here. I will bring them out to you now. You may do to them whatever you wish, but do not do such a terrible thing to this man!”

²⁵ But the men did not pay attention to what he said. So the man took his concubine and sent her to them, outside the house. They forced her to have sex with them and abused her all night. Then at dawn, they let her go. ²⁶ She returned to the old man’s house, and she fell down at the doorway and lay there until it was light.

ULB:

²⁴ See, my virgin daughter and his concubine are here. Let me bring them out now. Violate them and do with them whatever you like. But do not do such a wicked thing to this man!” ²⁵ But the men would not listen to him, so the man seized his concubine and brought her out to them. They seized her, raped her, and abused her throughout the night, and at dawn they let her go. ²⁶ At dawn the woman came and she fell down at the door of the man’s house where her master was, and she lay there until it was light.

translationWords:

- virgin
- concubine
- evil, wicked, wickedness
- seize
- lord, master, sir

translationNotes:

- **See** - This word is used to get the peoples’ attention. AT: “Listen” (See: **Idiom**)
- **the men would not listen to him** - Here the author speaks of “agreeing” as if it were “listening.” AT: “the men would not accept his offer” (See: **Metaphor**)
- **the man seized his concubine** - there could be confusion as to the identity of the man. AT: “the Levite seized his concubine”
- **at dawn** - “when the sun was coming up” or “at first light” This refers to when the sun begins to rise.
- **it was light** - This refers to morning when it is bright outside. AT: “the sun was fully risen” (See: **Idiom**)

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
- [Judges 19 Translation Questions](#)

Judges 19:27-28

UDB:

²⁷ The next morning, her master got up and went outside of the house to continue his journey. He saw his slave wife lying there at the doorway of the house, her hands still touching the doorsill. ²⁸ He said to her, “Get up! Let us go!” But she did not answer. He put her body on the donkey, and he and his servant traveled to his home.

ULB:

²⁷ Her master rose up in the morning and opened the doors of the house and went out to go on his way. He could see his concubine lying there at the door, with her hands on the threshold. ²⁸ The Levite said to her, “Get up. Let us go.” But there was no answer. He put her on the donkey, and the man set out for home.

translationWords:

- [lord, master, sir](#)
- [concubine](#)
- [threshold](#)
- [Levite, Levi](#)
- [donkey, mule](#)

translationNotes:

- **But there was no answer** - The woman did not answer because she was dead. This can be stated clearly. AT: “But she did not answer because she was dead” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)
- [Judges 19 Translation Questions](#)

Judges 19:29-30

UDB:

²⁹ When he arrived at his home, he took a knife and he cut the body of the slave woman into twelve pieces. Then he sent one piece to each area of Israel, along with a message telling what had happened. ³⁰ Everyone who saw a piece of the body and the message said, “Nothing like this has ever happened before. Not since our ancestors left Egypt have we heard of such a terrible thing. We need to think carefully about it. Someone should decide what we should do.”

ULB:

²⁹ When the Levite came to his house, he took a knife, and he took hold of his concubine, and cut her up, limb by limb, into twelve pieces, and sent the pieces everywhere throughout Israel. ³⁰ All who saw this said, “Such a thing has never been done or seen from the day the people of Israel came up out of the land of Egypt to this present day. Think about it! Give us advice! Tell us what to do!”

translationWords:

- [Levite, Levi](#)
- [concubine](#)
- [Israel, Israelites, nation of Israel](#)
- [people group, peoples, the people, a people](#)
- [Egypt, Egyptian](#)
- [counsel, counselor, advice, advisor](#)

translationNotes:

- **limb by limb** - “section by section” The author uses this graphic description of how the Levite cut up her body into specific pieces to emphasize what he did. “Limbs” refers to a person’s arms and legs. If there is not a similar phrase in your language, this description may be left out of the translation. (See: [Idiom](#))
- **twelve pieces** - “12 pieces” (See: [Numbers](#))
- **sent the pieces everywhere throughout Israel** - This means that he sent sent the different pieces to twelve different areas of Israel. AT: “sent each piece to a different place throughout Israel” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 19 General Notes](#)

- Judges 19 Translation Questions

Judges 20 General Notes

Special concepts in this chapter

Benjamin destroyed

The army of Israel destroys all the tribe of Benjamin except 600 men. After this point in time, the tribe of Benjamin becomes mostly insignificant.

Links:

- **Judges 20:01 Notes**

Judges 20:1-2

UDB:

¹ All the soldiers of Israel came out united as one man, from the city of Dan in the north to Beersheba in the south, and from the region of Gilead to the east of the Jordan River, all of them heard what had happened. So they gathered together before Yahweh at Mizpah. ² The leaders of eleven of the tribes of Israel stood in front of the people who gathered there. There were 400,000 men on foot, fighting men who were there.

ULB:

20 ¹ Then all the people of Israel came out as one man, from Dan to Beersheba, including the land of Gilead also, and they assembled together before Yahweh at Mizpah. ² The leaders of all the people, of all the tribes of Israel, took their places in the assembly of the people of God—400,000 men on foot, who were ready to fight with the sword.

translationWords:

- Israel, Israelites, nation of Israel
- Dan
- Beersheba
- Gilead
- Yahweh
- Mizpah
- tribe
- assembly, assemble
- people of God, my people
- sword

translationNotes:

- **as one man** - This simile speaks of the group as acting as a single person. It refers to a group of who people do everything together in the same way. AT: “as if they were a single man” (See: [Simile](#))
- **from Dan to Beersheba** - This refers to the land as a whole. AT: “from all the eleven tribes” (See: [Merism](#))
- **God—400,000 men on foot** - “God and also 400,000 regular soldiers came”
- **ready to fight** - “capable of going to war.” They were not going to fight each other.

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:3-4

UDB:

³ The people of the tribe of Benjamin heard that the other Israelites had gone up to Mizpah, but none of the men from the Benjamin tribe had gone to the meeting there.

The people of Israel asked about the evil thing that had happened. ⁴ So the Levite who was the husband of the woman who had been killed replied, "My slave wife and I came to Gibeah, wanting to stay there that night.

ULB:

³ Now the people of Benjamin heard that the people of Israel had gone up to Mizpah. The people of Israel said, "Tell us how this wicked thing happened." ⁴ The Levite, the husband of the woman who had been murdered, answered, "I came to Gibeah in the territory that belongs to Benjamin, I and my concubine, to spend the night.

translationWords:

- Benjamin
- evil, wicked, wickedness
- Levite, Levi
- Gibeah
- concubine

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. Here the author of the book tells background information about what the people of Benjamin knew.
- **had gone up to Mizpah** - Mizpah was located high in the mountains.
- **to spend the night** - "for the night" or "to stay for a night"

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:5-7**UDB:**

⁵ That evening, the men of Gibeah came to attack me. They surrounded the house where I was staying and wanted to have sex with me and then kill me. They abused my slave wife and raped her all night, and she died. ⁶ I took her body home and cut it into pieces. Then I sent one piece to each area of Israel, because I wanted you all to know about this wicked and disgraceful thing that has been done here in Israel. ⁷ So now, all you Israelite people, speak, and tell me what you think should be done!”

ULB:

⁵ During the night, the leaders of Gibeah attacked me, surrounding the house and intending to kill me. They seized and raped my concubine, and she died. ⁶ I took my concubine and cut her body into pieces, and sent them into each region of Israel’s inheritance, because they have committed such wickedness and outrage in Israel. ⁷ Now, all you Israelites, give your advice and counsel here.”

translationWords:

- [seize](#)
- [concubine](#)
- [Israel, Israelites, nation of Israel](#)
- [inherit, inheritance, heritage, heir](#)
- [evil, wicked, wickedness](#)

translationNotes:

- **wickedness and outrage** - The word “outrage” describes the “wickedness.” AT: “outrageous wickedness” (See: [Hendiadys](#))
- **Now** - This word is used to introduce the conclusion of the speech of the Levite.
- **give your advice and counsel here** - The words “advice” and “counsel” refer to the same thing and are repeated for emphasis. They can be combined. AT: “decide what we need to do about this” (See: [Doublet](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:8-9

UDB:

⁸ All the people stood up, and unitedly said, "None of us will go home! Not one of us will return to his house!" ⁹ This is what we must do to the people of Gibeah. First, we will cast lots to determine which group should attack them.

ULB:

⁸ All the people arose together as one man, and they said, "None of us will go to his tent, and none of us will return to his house!" ⁹ But now this is what we must do to Gibeah: we will attack it as the lot directs us.

translationWords:

- [tent](#)
- [Gibeah](#)
- [lots, casting lots](#)

translationNotes:

- **as one** - This simile speaks of the group as acting as a single person. They all acted together in exactly the same way. AT: "as if they were a single man" (See: [Simile](#))
- **None of us will go to his tent ... none of us will return to his house** - These two clauses say basically the same thing twice for emphasis. They can be combined. The words "none ... go" and "none ... return" emphasizes how the people will continue to stay there. They can be stated in positive form. AT: "We will all stay here" (See: [Parallelism](#) and [Litotes](#))
- **But now** - These words introduce the main portion of what the people say after the initial exclamation.
- **as the lot directs** - This involved tossing or rolling small marked stones to determine what God wants.

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:10-11

UDB:

¹⁰ We will choose one tenth of our number to get supplies we will need to punish Gibeah for the terrible thing that they have done here in Israel.” ¹¹ And all the Israelite people agreed that the people of Gibeah should be punished.

ULB:

¹⁰ We will take ten men of a hundred throughout all the tribes of Israel, and one hundred of a thousand, and one thousand of ten thousand, to get provisions for these people, so that when they come to Gibeah in Benjamin, they may punish them for the wickedness they committed in Israel.”
¹¹ So all the soldiers of Israel assembled against the city, as one man.

translationWords:

- [tribe](#)
- [Israel, Israelites, nation of Israel](#)
- [Benjamin](#)
- [punish, punishment](#)
- [evil, wicked, wickedness](#)
- [assembly, assemble](#)

translationNotes:

- **ten men of a hundred ... one hundred of a thousand ... one thousand of ten thousand** - “10 men out of 100 ... 100 out of 1,000 ... 1,000 out of 10,000” (See: [Numbers](#))
- **provisions** - “food” or “supplies”
- **assembled against the city** - “came together to attack the city”

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:12-14

UDB:

¹² Then the Israelite men sent messengers throughout the tribe of Benjamin. They demanded, "Do you realize that some of your men have done a very evil thing? ¹³ Bring those wicked men to us, in order that we can execute them. By doing that, we will get rid of this evil thing that has happened in Israel."

But the people of the tribe of Benjamin paid no attention to their fellow Israelites. ¹⁴ The men of the tribe of Benjamin left their cities and gathered at Gibeah to fight the other Israelites.

ULB:

¹² The tribes of Israel sent men through all the tribe of Benjamin, saying, "What is this wickedness that was done among you? ¹³ Therefore, give us those wicked men of Gibeah, so we may put them to death, and so we will completely remove this evil from Israel." But the Benjamites would not listen to the voice of their brothers, the people of Israel. ¹⁴ Then the people of Benjamin came together out of the cities to Gibeah to get ready to fight against the people of Israel.

translationWords:

- [death, die, dead](#)
- [brother](#)

translationNotes:

- **put them to death** - This is an idiom. AT: "kill them" or "execute them" (UDB) (See: [Idiom](#))
- **the voice of their brothers** - Here "voice" refers to the message that they spoke. AT: "what their brother said" (See: [Metonymy](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:15-16

UDB:

¹⁵ In that one day the men of the tribe of Benjamin recruited twenty-six thousand fighting men. They also chose seven hundred men from Gibeah. ¹⁶ From all those soldiers there were seven hundred men who were left-handed, and each of them could sling a stone without missing a target that was very small and as narrow as a hair.

ULB:

¹⁵ The people of Benjamin brought together from their cities to fight on that day twenty-six thousand soldiers who were trained to fight with the sword. In addition, there were seven hundred of their chosen men from the inhabitants of Gibeah. ¹⁶ Among all these soldiers were seven hundred chosen men who were left-handed. Each of them could sling a stone at a hair and not miss.

translationWords:

- Benjamin
- sword
- Gibeah

translationNotes:

- **twenty-six thousand** - “26,000” (See: [Numbers](#))
- **seven hundred** - “700” (See: [Numbers](#))
- **left-handed** - A left-handed person is someone who is more skilled with their left hand than with their right hand.
- **could sling a stone at a hair and not miss** - This show how amazingly well they could aim and hit their target. It can be stated in positive form. AT: “could throw a stone at even a hair and hit it” or “could throw a stone at something as small as a hair and hit it”

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:17-18

UDB:

¹⁷ The soldiers of Israel, not including the soldiers from Benjamin, numbered 400,000 men. All of these were trained to fight with the sword, men experienced at fighting in war.

¹⁸ Those other Israelites went up to Bethel and asked advice from God, “Which tribe should be the first to attack the men from the tribe of Benjamin?”

Yahweh answered, “The men from the tribe of Judah should go first.”

ULB:

¹⁷ The people of Israel, not counting the number from Benjamin, numbered 400,000 men, who were trained to fight with the sword. All of these were men of war. ¹⁸ The people of Israel arose, went up to Bethel, and asked for advice from God. They asked, “Who first will attack the people of Benjamin for us?” Yahweh said, “Judah will attack first.”

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [raise, rise, risen, arise, arose](#)
- [Bethel](#)
- [God](#)
- [Yahweh](#)
- [Judah](#)

translationNotes:

- **not counting** - “not including”
- **asked for advice from God** - “asked God what to do” or “asked God how to continue”

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:19-21

UDB:

¹⁹ The next morning, the Israelite men went and set up their tents near Gibeah. ²⁰ Then they went to fight against the men from the tribe of Benjamin, and stood in their positions for fighting a battle, facing Gibeah. ²¹ The men of the tribe of Benjamin came out of Gibeah and fought against them, and they killed twenty-two thousand soldiers from Israel on that day.

ULB:

¹⁹ The people of Israel got up in the morning and they moved their camp near Gibeah. ²⁰ The people of Israel went out to fight against Benjamin. They set up their battle positions against them at Gibeah. ²¹ The people of Benjamin came out of Gibeah, and they killed twenty-two thousand men of the army of Israel on that day.

translationWords:

- [Gibeah](#)

translationNotes:

- **moved their camp near Gibeah** - There is some question about the meaning of the Hebrew text. Instead of meaning that they set up their camp near Gibeah, it could mean that the army went out and stood across from Gibeah ready to fight.
- **twenty-two thousand** - “22,000” (See: [Numbers](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:22-23

UDB:

²² But the soldiers of Israel encouraged themselves. Then they got ready to fight the next day in the same battle lines as on the first day. ²³ Then they came together and begged Yahweh for help; they prayed until evening. They asked advice from Yahweh about what they should do: “Should we go again to fight against our brothers, the people of Benjamin?” Yahweh answered, “Attack them!”

ULB:

²² But the people of Israel strengthened themselves and they formed the battle line in the same place where they had taken positions on the first day. ²³ Then the people of Israel went up and they wept before Yahweh until evening, and they sought direction from Yahweh. They said, “Should we go again to fight against our brothers, the people of Benjamin?” Yahweh said, “Attack them!”

translationWords:

- [Yahweh](#)
- [brother](#)

translationNotes:

- **strengthened themselves** - Here “strengthened” is an idiom that means they encouraged each other. (See: [Idiom](#))
- **they formed the battle line** - This probably means that the Israelites prepared their battle lines for the next day’s fighting. AT: “they got ready to fight the next day” (UDB)
- **they sought direction from Yahweh** - The method they used is not stated. The priest may have cast lots to determine God’s will.

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:24-25

UDB:

²⁴ The next day they again stood in their positions for fighting, just as they had done on the previous day. ²⁵ The men of the tribe of Benjamin came out of Gibeah and attacked the Israelites, and killed eighteen thousand more of their men.

ULB:

²⁴ So the people of Israel went against the soldiers of Benjamin the second day. ²⁵ On the second day, Benjamin went out against them from Gibeah and they killed eighteen thousand men from the people of Israel. All were men who trained to fight with the sword.

translationWords:

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

translationNotes:

- **eighteen thousand** - “18,000” (See: [Numbers](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:26

UDB:

²⁶ In the afternoon, all the people of Israel who had not been killed again went to Bethel. There they sat down and cried to Yahweh, and they fasted until it was evening. They brought some offerings which they burned completely on the altar, and they also brought some offerings to restore fellowship with Yahweh.

ULB:

²⁶ Then all the soldiers of Israel and all the people went up to Bethel and wept, and there they sat before Yahweh and they fasted that day until the evening and offered burnt offerings and peace offerings before Yahweh.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Bethel](#)
- [Yahweh](#)
- [fast](#)
- [burnt offering, offering by fire](#)
- [peace offering](#)

translationNotes:

- **before Yahweh** - “in Yahweh’s presence” or “to Yahweh”

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:27-28

UDB:

²⁷ The people of Israel asked Yahweh,—for the ark of the covenant of God was there in those days,
²⁸ and Phinehas son of Eleazar, was the grandson of Aaron; he was serving before the ark in those days—“Should we go out to battle once more against the people of Benjamin, who are our brothers, or should we stop?” Yahweh said, “Attack! For tomorrow I will help you defeat them.”

ULB:

²⁷ The people of Israel asked Yahweh—for the ark of the covenant of God was there in those days,
²⁸ and Phinehas, son of Eleazar son of Aaron, was serving before the ark in those days—“Should we go out to battle once more against the people of Benjamin, our brothers, or stop?” Yahweh said, “Attack, for tomorrow I will help you defeat them.”

translationWords:

- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [God](#)
- [Phinehas](#)
- [Eleazar](#)
- [Aaron](#)
- [brother](#)

translationNotes:

- **for the ark of the covenant of God ... was serving before the ark in those days** - This is background information that the author inserted to help the reader understand how the people asked Yahweh for an answer. (See: [Background Information](#))
- **was there in those days** - “was at Bethel in those days”
- **was serving before the ark** - The full meaning of this statement can be made explicit. AT: “was serving as priest before the ark” (See: [Assumed Knowledge and Implicit Information](#))
- **Attack** - The full meaning of this statement can be made explicit. AT: “Attack the army of Benjamin” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:29-30**UDB:**

²⁹ Israelite men set up an ambush in the fields around Gibeah. ³⁰ The other Israelite men went and stood in their positions for fighting a battle just as they had done on the previous days.

ULB:

²⁹ So Israel set men in secret places around Gibeah. ³⁰ The people of Israel fought against the people of Benjamin for the third day, and they formed their battle lines against Gibeah as they had done before.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Gibeah](#)
- [Benjamin](#)

translationNotes:

- **Israel set men** - Here “Israel” refers to the people of Israel. AT: “the Israelites” (See: [Synecdoche](#))
- **secret places** - “in ambush”

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judge 20 Translation Questions](#)

Judges 20:31

UDB:

³¹ When the men of the tribe of Benjamin came out of the city to fight against them, the Israelite men retreated away from the city, and the men of the tribe of Benjamin pursued them. The men of the tribe of Benjamin killed many Israelites, like they had done before. They killed about thirty Israelites, who died in the fields and on the roads—one of the roads went to Bethel and another road went to Gibeah.

ULB:

³¹ The people of Benjamin went and fought against the people, and they were drawn away from the city. They began to kill some of the people. There were about thirty men of Israel who died in the fields and on the roads. One of the roads went up to Bethel, and the other went to Gibeah.

translationWords:

- [Bethel](#)

translationNotes:

- **fought against the people** - The full meaning of this statement can be made explicit. AT: “fought against the people of Israel” (See: [Assumed Knowledge and Implicit Information](#))
- **they were drawn away from the city** - This can be stated in active form. AT: “the people of Israel drew them away from the city” (See: [Active or Passive](#))
- **They began to kill some of the people** - The full meaning of this statement can be made explicit. AT: “The people of Benjamin began to kill some of the men of Israel” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:32-33

UDB:

³² The men of the tribe of Benjamin said, “We are defeating them like we did before!” But then Israelite men did what they had planned. The main group of Israelite men retreated a short distance from the city, to trick the men of Gibeah and cause them to pursue the Israelite men along the roads outside the city.

³³ The main group of Israelite men left their positions and retreated, and then they stood in their battle positions again at a place named Baal Tamar. Then the soldiers of Israel who had been hiding in secret places ran out from their places in Maareh Gibeah.

ULB:

³² Then the people of Benjamin said, “They are defeated and they are running away from us, just as at first.” But the soldiers of Israel said, “Let us run back and draw them away from the city to the roads.” ³³ All the people of Israel rose up out of their places and formed themselves into lines for battle at Baal Tamar. Then the soldiers of Israel who had been hiding in secret places ran out from their places from Maareh Gibeah.

translationWords:

- Benjamin
- Israel, Israelites, nation of Israel
- raise, rise, risen, arise, arose

translationNotes:

- **just as at first** - “just as before” or “just like the first two times”
- **Baal Tamar** - This is the name of a city. (See: [How to Translate Names](#))
- **Maareh Gibeah** - This is the name of a place. Other translations may read “fields of Gibeah” or “west of Gibeah” or “Maareh Geba.” (See: [How to Translate Names](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:34-35

UDB:

³⁴ Then the other ten thousand Israelites came out from the places where they had been hiding, west of Gibeah, and attacked the city. They were men who had come from all parts of Israel. There was a very big battle. But the men of the tribe of Benjamin did not know that they were about to have a disastrous defeat. ³⁵ Yahweh enabled the Israelite men to defeat the men of the tribe of Benjamin. They killed 25,100 of them, all of them were fighting men.

ULB:

³⁴ There came out against Gibeah ten thousand chosen men out of all Israel, and the fighting was fierce, but the Benjamites did not know that disaster was close to them. ³⁵ Yahweh defeated Benjamin before Israel. On that day, the soldiers of Israel killed 25,100 men of Benjamin. All these who died were those who had been trained to fight with the sword.

translationWords:

- [Gibeah](#)
- [Israel, Israelites, nation of Israel](#)
- [Benjamin](#)
- [Yahweh](#)
- [sword](#)

translationNotes:

- **ten thousand** - “10,000” (See: [Numbers](#))
- **chosen men** - This is an idiom that means these were particularly good soldiers. AT: “well-trained soldier” (See: [Idiom](#))
- **disaster was close to them** - Here imminent disaster is spoken of as if it was standing very close by them. AT: “they would soon be completely defeated” (See: [Metaphor](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:36-38

UDB:

³⁶ So the soldiers of Benjamin saw they were defeated. The men of Israel had given ground to Benjamin, because they were counting on the men they had placed in hidden positions outside Gibeah to go out and shift the battle in their favor. ³⁷ Then the men who were hiding got up and hurried and they rushed into Gibeah, and with their swords they killed everyone who lived in the city. ³⁸ Now the arranged signal between the soldiers of Israel and the men hiding in secret would be that a great cloud of smoke would rise up out of the city.

ULB:

³⁶ So the soldiers of Benjamin saw they were defeated. The men of Israel had given ground to Benjamin, because they were counting on the men they had placed in hidden positions outside Gibeah. ³⁷ Then the men who were hiding got up and hurried and they rushed into Gibeah, and with their swords they killed everyone who lived in the city. ³⁸ The arranged signal between the soldiers of Israel and the men hiding in secret would be that a great cloud of smoke would rise up out of the city.

translationWords:

translationNotes:

- **The men of Israel had given ground to Benjamin, because they were counting on the men ... outside Gibeah** - From this sentence until the end of verse 41 is background information that the writer inserted to explain to the readers how the ambush defeated the Benjamites. (See: [Background Information](#))
- **had given ground to Benjamin** - This is an idiom that means they intentionally retreated. AT: “had allowed Benjamin to move forward” (See: [Idiom](#))
- **they were counting on the men** - This is an idiom that means they trusted their men. (See: [Idiom](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:39

UDB:

³⁹ By that time, Israelite men had turned away from attacking, so the men of the tribe of Benjamin said, “We are winning the battle, as we did before!”

ULB:

³⁹ When the signal was sent the soldiers of Israel would turn from the battle. Now Benjamin began to attack and they killed about thirty men of Israel, and they said, “It is sure that they are defeated before us, as in the first battle.”

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Benjamin](#)

translationNotes:

- **General Information:** - This verse continues to give background information that the writer inserted to explain to the readers how the ambush defeated the Benjamites. (See: [Background Information](#))
- **would turn from the battle** - “would retreat from the fight”
- **they are defeated before us** - This can be stated in active form. AT: “we have defeated them” (See: [Active or Passive](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:40-41

UDB:

⁴⁰ But then smoke from the burning buildings began to rise up from the city. The men of the tribe of Benjamin turned around and saw that the whole city was burning. ⁴¹ Then the main group of Israelite men also saw the smoke, and they knew that the smoke signaled that they should turn around and begin to attack. The men of the tribe of Benjamin were very afraid, because they realized that they were about to have a disastrous defeat.

ULB:

⁴⁰ But when a pillar of smoke began to rise up out of the city, the Benjamites turned and saw the smoke rising to the sky from the whole city. ⁴¹ Then the people of Israel turned against them. The men of Benjamin were terrified, for they saw that disaster had come on them.

translationWords:

- [pillar, column](#)
- [raise, rise, risen, arise, arose](#)
- [heaven, sky, heavens, heavenly](#)
- [terror, terrify](#)

translationNotes:

- **General Information:** - This verse continues to give background information that the writer inserted to explain to the readers how the ambush defeated the Benjamites. (See: [Background Information](#))
- **disaster** - “great harm” or “trouble” or “misery”
- **come on them** - This idiom means it happened to them. AT: “happened to them” (See: [Idiom](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:42

UDB:

⁴² So the men of the tribe of Benjamin tried to run away toward the wilderness to escape from the Israelite men, but they were not able to escape, because the Israelite men who had burned the two cities came out of those cities and killed many of them.

ULB:

⁴² So they ran away from the people of Israel, escaping on the way to the wilderness. But the fighting overtook them. The soldiers of Israel came out of the cities and killed them where they stood.

translationWords:

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

translationNotes:

- **But the fighting overtook them** - This speaks about fighting as if it were a person who could overtake someone. AT: “But the soldiers of Israel caught up to them” or “But they were not able to escape the fighting” (See: [Personification](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:43-44

UDB:

⁴³ They surrounded some of the men of the tribe of Benjamin, and pursued the others to the area east of Gibeah. ⁴⁴ They killed eighteen thousand strong soldiers of the tribe of Benjamin.

ULB:

⁴³ They surrounded the Benjamites, chased them and trampled them down at Nohah, all the way to the east side of Gibeah. ⁴⁴ From the tribe of Benjamin, eighteen thousand people died, all of them men who were distinguished in battle.

translationWords:

- [Benjamin](#)

translationNotes:

- **Nohah** - This is the name of a place. (See: [How to Translate Names](#))
- **and trampled them down** - The completed destruction of the Benjamites is spoken of as if the Israelites stomped on their bodies. AT: “they completely destroyed them” (See: [Metaphor](#))
- **eighteen thousand** - “18,000” (See: [Numbers](#))
- **were distinguished in battle** - “had fought bravely in the battle”

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:45-46

UDB:

⁴⁵ Then the rest of the men of the tribe of Benjamin realized that they had been defeated. They ran toward the rock of Rimmon, but the Israelite men killed five thousand more men of the tribe of Benjamin who fell behind along the roads. They pursued the rest of them to Gidom, and they killed two thousand more.

⁴⁶ Altogether, there were twenty-five thousand—men of the tribe of Benjamin who were killed, all of them were experienced fighting men.

ULB:

⁴⁵ They turned and fled toward the wilderness to the rock of Rimmon. The Israelites killed five thousand more of them along the roads. They kept going after them, following them closely all the way to Gidom, and there they killed two thousand more. ⁴⁶ All the soldiers of Benjamin who fell that day were twenty-five thousand—men who were trained to fight with the sword; all of them were distinguished in battle.

translationWords:

- [Rimmon](#)
- [sword](#)

translationNotes:

- **They turned and fled** - “The remaining Benjamites turned and fled”
- **five thousand ... two thousand** - “5,000 ... 2,000” (See: [Numbers](#))
- **Gidom** - This is the name of a place. (See: [How to Translate Names](#))
- **twenty-five thousand** - “25,000” (See: [Numbers](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 20:47-48

UDB:

⁴⁷ But six hundred men of the tribe of Benjamin ran to the rock of Rimmon in the wilderness. They stayed there for four months. ⁴⁸ Then the Israelite men went back to the land belonging to the tribe of Benjamin, and killed the people in every city. They also killed all the animals, and destroyed everything else that they found there. And they burned all the cities that they came to.

ULB:

⁴⁷ But six hundred men turned and fled to the wilderness, toward the rock of Rimmon. For four months they stayed at the rock of Rimmon. ⁴⁸ The soldiers of Israel turned back against the people of Benjamin and attacked and killed them—the entire city, the cattle, and everything that they found. They also burned down every town in their path.

translationWords:

- [desert, wilderness](#)
- [Israel, Israelites, nation of Israel](#)
- [Benjamin](#)

translationNotes:

- **six hundred** - “600” (See: [Numbers](#))
- **turned back against the people of Benjamin** - These people of Benjamin are not the soldiers who fled to the rock of Rimmon, but the ones who were still in the city.
- **the entire city** - Here “the ... city” refers to the people in that city. AT: “everyone who was in the city” (See: [Metonymy](#))
- **in their path** - This idiom refers to everything that they found as they went toward the city. AT: “they came to” (See: [Idiom](#))

Links:

- [Introduction to Judges](#)
- [Judges 20 General Notes](#)
- [Judges 20 Translation Questions](#)

Judges 21 General Notes

Structure and formatting

This chapter concludes the account of the previous chapter.

Special concepts in this chapter

Sin and immorality

At the end of Judges, there is much sin and immorality. The people are doing wrong and fixing their wrongs by doing more evil things. This period of Judges is typified by this final account and summarized by the statement, “everyone did what was right in his own eyes.” (See: [sin](#), [sinful](#), [sinner](#), [sinning](#), [evil](#), [wicked](#), [wickedness](#) and [righteous](#), [righteousness](#))

Links:

- [Judges 21:01 Notes](#)

Judges 21:1-3

UDB:

¹ When the Israelite men had gathered at Mizpah before the battle started, they solemnly declared, “None of us will ever allow one of our daughters to marry any man from the tribe of Benjamin!” ² But now the Israelites went to Bethel and cried loudly to Yahweh all day until the sun went down. ³ They kept saying, “Yahweh, God of us Israelite people, one of the tribes of us Israelites does not exist anymore! Why has this happened to us?”

ULB:

21 ¹ Now the men of Israel had made a promise at Mizpah, “None of us will give his daughter to marry a Benjamite.” ² Then the people went to Bethel and sat there before God until the evening, and with loud voices they wept bitterly. ³ They called out, “Why, Yahweh, God of Israel, has this happened to Israel, that one of our tribes should be missing today?”

translationWords:

- Israel, Israelites, nation of Israel
- promise
- Mizpah
- Benjamin
- Bethel
- God
- Yahweh
- tribe

translationNotes:

- **Now the men of Israel had made a promise ... marry a Benjamite.** - This background information tells the reader about the promise that the Israelites made before the battle with the Benjamites. (See: [Background Information](#))
- **Benjamite** - This is the name of the descendants of Benjamin. See how you translated this in [3:15](#).
- **Why, Yahweh, God of Israel, has this happened to Israel, that one of our tribes should be missing today?** - The people of Israel used this rhetorical question to express their deep sadness. This question can be translated as a statement. AT: “Oh Yahweh, we are so sad that one of the tribes of Israel has been completely destroyed.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Judges](#)
- [Judges 21 General Notes](#)
- [Judges 21 Translation Questions](#)

Judges 21:4-5**UDB:**

⁴ Early the next morning the people built an altar. Then they completely burned some sacrifices on the altar, and also offered other sacrifices to restore fellowship with God.

⁵ Then, because they had solemnly declared that anyone who did not meet with them at Mizpah to help fight the men of the tribe of Benjamin would be killed, they asked among themselves, “Were there any of the tribes of Israel who did not come to Mizpah to meet with us in the presence of Yahweh?”

ULB:

⁴ The next day the people got up early and built an altar there and offered burnt offerings and peace offerings. ⁵ The people of Israel said, “Which of all the tribes of Israel did not come up in the assembly to Yahweh?” For they had made an important promise concerning anyone who did not come up to Yahweh at Mizpah. They said, “He would certainly be put to death.”

translationWords:

- altar
- burnt offering, offering by fire
- peace offering
- Israel, Israelites, nation of Israel
- tribe
- assembly, assemble
- Yahweh
- Mizpah
- death, die, dead

translationNotes:

- **The people of Israel said, “Which of all the tribes of Israel did not come up in the assembly to Yahweh?”** - The people are referring back to the assembly of the Israelites at Mizpah before they attacked the Benjamites.
- **For they had made an important promise concerning anyone who did not come up to Yahweh at Mizpah. They said, “He would certainly be put to death.”** - This is background information to explain to the reader the promise that the Israelites had made at Mizpah before they attacked the Benjamites. (See: [Background Information](#))
- **He would certainly be put to death** - Here “He” refers to anyone who did not go to Mizpah. This can be stated in active form. AT: “We will certainly kill that person” (See: [Active or Passive](#))

Links:

- [Introduction to Judges](#)
- [Judges 21 General Notes](#)
- [Judges 21 Translation Questions](#)

Judges 21:6-7

UDB:

⁶ The Israelites felt sorry for their fellow Israelites from the tribe of Benjamin. They said, "Today one of our Israelite tribes has been cut off from Israel. ⁷ What can we do to make certain that the men of the tribe of Benjamin who were not killed will have wives?" Yahweh heard us solemnly declare that we would not allow any of our daughters to marry any man from the tribe of Benjamin.

ULB:

⁶ The people of Israel had compassion for their brother Benjamin. They said, "Today one tribe has been cut off from Israel. ⁷ Who will provide wives for those who are left, since we have made a promise to Yahweh that we will not let any of them marry our daughters?"

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [compassion, compassionate](#)
- [brother](#)
- [Benjamin](#)
- [tribe](#)
- [cut off](#)
- [promise](#)
- [Yahweh](#)

translationNotes:

- **their brother Benjamin** - Here "their brother Benjamin" refers to the surviving descendants of Benjamin. AT: "the surviving Benjamites" (See: [Synecdoche](#))
- **one tribe has been cut off from Israel** - The destruction of the tribe of Benjamin is spoken of as if it had been cut off from Israel by a knife. AT: "one tribe has been removed." This was an exaggeration because 600 men were still left. However, the Benjamin women had been killed, so the future of the tribe was in question. (See: [Metaphor](#) and [Hyperbole](#))
- **Who will provide wives for those who are left, since we have made a promise to Yahweh that we will not let any of them marry our daughters?** - The Israelites wanted to provide wives for the few surviving Benjamites, but their promise at Mizpah prevented them from doing that.

Links:

- [Introduction to Judges](#)

- Judges 21 General Notes
- **Judges 21 Translation Questions**

Judges 21:8-10

UDB:

⁸ Then one of them asked, “Which of the tribes of Israel did not send any men here to Mizpah?” ⁹ They realized that when the soldiers were counted, there was no one who had come from the city of Jabesh Gilead.

¹⁰ So all the Israelites decided to send twelve thousand very good soldiers to Jabesh Gilead to kill the people there, even the women and the children.

ULB:

⁸ They said, “Which of the tribes of Israel did not come up to Yahweh at Mizpah?” It was found that no one had come to the assembly from Jabesh Gilead. ⁹ For when the people were set out in an orderly manner, behold, none of the inhabitants of Jabesh Gilead were there. ¹⁰ The assembly sent twelve thousand of their bravest men with instructions to go to Jabesh Gilead and attack them, and kill them, even the women and children.

translationWords:

- [tribe](#)
- [Israel, Israelites, nation of Israel](#)
- [Yahweh](#)
- [Mizpah](#)
- [Gilead](#)
- [assembly, assemble](#)

translationNotes:

- **Jabesh Gilead** - This is the name of a city. (See: [How to Translate Names](#))
- **people were set out in an orderly manner** - “people that were assembled at Mizpah were accounted for”
- **none of the inhabitants of Jabesh Gilead were there** - This refers back to the earlier assembly at Mizpah. The full meaning of this statement can be made clear. AT: “none of the inhabitants of Jabesh Gilead had been present at Mizpah” (See: [Assumed Knowledge and Implicit Information](#))
- **twelve thousand** - “12,000” (See: [Numbers](#))
- **kill them, even the women and children** - The next verse will add an exception to this general instruction.

Links:

- [Introduction to Judges](#)
- [Judges 21 General Notes](#)
- [Judges 21 Translation Questions](#)

Judges 21:11-12

UDB:

¹¹ They told this to those men: “This is what you must do: You must kill every man in Jabesh Gilead. You must also kill every married woman. But do not kill the unmarried women.” ¹² So those soldiers went to Jabesh Gilead and killed all the men, married women, and the children. But they found four hundred virgin young women there. So they brought them to their camp at Shiloh in Canaan, across the river from the region of Gilead that belonged to the tribe of Benjamin.

ULB:

¹¹ “Do this: you must kill every male and every woman who has slept with a man.” ¹² The men found among those living in Jabesh Gilead four hundred young women who had never slept with a man, and they took them to the camp at Shiloh, in Canaan.

translationWords:

- [sleep with, have relations with, lovemaking](#)
- [life, live, living, alive](#)
- [Shiloh](#)
- [Canaan, Canaanite](#)

translationNotes:

- **Jabesh Gilead** - This is the name of a city. See how you translated this in [21:8](#).
- **slept with a man** - This is a euphemism for sexual relations. (See: [Euphemism](#))
- **four hundred young women** - “400 young women” (See: [Numbers](#))

Links:

- [Introduction to Judges](#)
- [Judges 21 General Notes](#)
- [Judges 21 Translation Questions](#)

Judges 21:13-15**UDB:**

¹³ Then all the Israelites who had gathered sent a message to the six hundred men who were at the rock of Rimmon. They said that they would like to make peace with them. ¹⁴ So the men came back from the rock of Rimmon. The Israelites gave to them the young women from Jabesh Gilead. But there were only four hundred women There were not enough women for those six hundred men.

¹⁵ The Israelites still felt sorry for the men of the tribe of Benjamin, because Yahweh had set the other tribes against them.

ULB:

¹³ The entire assembly sent a message and told the people of Benjamin who were at the rock of Rimmon that they were offering them peace. ¹⁴ The Benjamites returned at that time and they were given the women of Jabesh Gilead, but there were not enough women for all of them. ¹⁵ The people were sorry for what happened to Benjamin, because Yahweh made a division between the tribes of Israel.

translationWords:

- [assembly, assemble](#)
- [Benjamin](#)
- [Rimmon](#)
- [peace, peaceful](#)
- [Yahweh](#)
- [tribe](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **were offering them peace** - The abstract noun “peace” can be stated as an action. AT: “wanted to make peace with them” (See: [Abstract Nouns](#))
- **Jabesh Gilead** - This is the name of a city. See how you translated this in [21:8](#).
- **there were not enough women for all of them** - There were six hundred Benjamite men, and only four hundred women from Jabesh Gilead.
- **made a division between the tribes of Israel** - “had caused the tribes of Israel not to be unified”

Links:

- [Introduction to Judges](#)

- Judges 21 General Notes
- **Judges 21 Translation Questions**

Judges 21:16-17

UDB:

¹⁶ The Israelite leaders said, "We have killed all the married women of the tribe of Benjamin. Where can we get women to be wives of the men who are still alive?" ¹⁷ These men must have wives to give birth to children, in order that their families of Benjamin will continue. If that does not happen, all the people of one of the tribes of Israel will all die out, and the tribe will be destroyed.

ULB:

¹⁶ Then the leaders of the assembly said, "How will we arrange wives for the Benjamites who are left, since the women of Benjamin have been killed?" ¹⁷ They said, "There must be an inheritance for the survivors of Benjamin, so that a tribe is not destroyed from Israel.

translationWords:

- [assembly, assemble](#)
- [Benjamin](#)
- [inherit, inheritance, heritage, heir](#)
- [tribe](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **Benjamites** - This refers to the descendants of Benjamin. See how you translated this in [3:15](#).
- **the women of Benjamin have been killed** - This can be stated in active form. AT: "we killed all the Benjamite women" (See: [Active or Passive](#))
- **There must be an inheritance ... is not destroyed from Israel** - The Israelites are exaggerating. They had already given wives to four hundred of the Benjamites, so the tribe would not be completely destroyed. (See: [Hyperbole](#))

Links:

- [Introduction to Judges](#)
- [Judges 21 General Notes](#)
- [Judges 21 Translation Questions](#)

Judges 21:18-19

UDB:

¹⁸ But we cannot allow our daughters to marry these men, because we solemnly declared that Yahweh will curse anyone who gives one of his daughters to become a wife of any man of the tribe of Benjamin.” ¹⁹ Then they had an idea. They said, “Every year there is a festival to honor Yahweh at Shiloh, which is north of Bethel and east of the road that extends from Bethel to Shechem, and it is south of the city of Lebonah.”

ULB:

¹⁸ We cannot give them wives from our daughters, for the people of Israel had made a promise, ‘Cursed be anyone who gives a wife to Benjamin.’” ¹⁹ So they said, “You know there is a feast for Yahweh every year at Shiloh (which is north of Bethel, east of the road that goes up from Bethel to Shechem, and south of Lebonah).”

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [promise](#)
- [curse, cursed](#)
- [Benjamin](#)
- [Yahweh](#)
- [Shiloh](#)
- [Bethel](#)
- [Shechem](#)

translationNotes:

- **a wife to Benjamin** - Here Benjamin refers to the male descendants of Benjamin. AT: “a wife to the men of Benjamin” (See: [Synecdoche](#))
- **which is north of Bethel, east of the road that goes up from Bethel to Shechem, and south of Lebonah** - This is background information to explain to the reader where the city of Shiloh is located. (See: [Background Information](#))
- **Lebonah** - This is the name of a city. (See: [How to Translate Names](#))

Links:

- [Introduction to Judges](#)
- [Judges 21 General Notes](#)
- [Judges 21 Translation Questions](#)

Judges 21:20-21

UDB:

²⁰ So the Israelite leaders told the men of the tribe of Benjamin, "When it is the time for that festival, go to Shiloh and hide in the vineyards. ²¹ Keep watching for the young women to come out of the city to dance. When they come out, run out of the vineyards. Each of you can seize one of the young women of Shiloh. Then you can all return to your homes with those women.

ULB:

²⁰ They instructed the men of Benjamin, saying, "Go and hide in secret and wait in the vineyards. ²¹ Watch for the time when the girls from Shiloh come out to dance, then rush out of the vineyards and each one of you should grab a wife from the girls of Shiloh, then go back to the land of Benjamin.

translationWords:

- Benjamin
- vineyard
- watch, watchman
- Shiloh

translationNotes:

- **each one of you should grab a wife ... go back to the land of Benjamin** - It is understood that the Benjamites would take these women back to their own land with them. The full meaning of this statement can be made explicit. AT: "each one of you should seize one of the girls of Shiloh, and then take her back with you to the land of Benjamin to become your wife" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Judges](#)
- [Judges 21 General Notes](#)
- [Judges 21 Translation Questions](#)

Judges 21:22

UDB:

²² If their fathers or brothers come to us and complain about what you have done, we will say to them, ‘Act kindly toward the men of the tribe of Benjamin. When we fought them, we did not leave any women alive to become their wives, and you did not give those young women to the men from the tribe of Benjamin. They stole them. So you will not be guilty, even though you said that you would not give any of your daughters to marry one of them.’”

ULB:

²² When their fathers or their brothers come to protest to us, we will say to them, ‘Show us favor! Let them remain because we did not get wives for each man during the war. You are innocent, since you did not give your daughters to them.’”

translationWords:

- favor, favorable, favoritism
- innocent
- promise

translationNotes:

- **Show us favor!** - The abstract noun “favor” can be stated as an action. AT: “Act kindly toward us and toward the men of Benjamin” (See: [Abstract Nouns](#))
- **because we did not get wives for each man during the war** - The full meaning of this statement can be made explicit. AT: “because we did not get wives for each of them during the war with Jabesh Gilead” (See: [Assumed Knowledge and Implicit Information](#))
- **You are innocent ... not give your daughters to them** - This refers to the men of Shiloh. They did not voluntarily give their daughters to the Benjamites, and therefore did not break their promise not to do that.

Links:

- [Introduction to Judges](#)
- [Judges 21 General Notes](#)
- [Judges 21 Translation Questions](#)

Judges 21:23-24

UDB:

²³ So that is what the men of the tribe of Benjamin did. They went to Shiloh at the time of the festival. And when the young women were dancing, each man caught one of them and took her away and married her. Then they took their wives back to the land that God had given to them. They rebuilt their cities that had been burned down, and they lived there.

²⁴ The other Israelites went to their home in the areas where their tribes and clans lived, the areas that God had allotted to them.

ULB:

²³ The people of Benjamin did so. They took the number of wives that they needed from the girls who were dancing and they carried them off to be their wives. They went and returned to the place of their inheritance. They rebuilt the towns and lived in them. ²⁴ Then the people of Israel left that place and went home, each one to his own tribe and clan, and each one to his own inheritance.

translationWords:

- Benjamin
- inherit, inheritance, heritage, heir
- Israel, Israelites, nation of Israel
- tribe
- clan

translationNotes:

- **the number of wives that they needed** - This refers to one wife for each of the two hundred Benjamite men who did not receive wives from Jabesh Gilead (See: [21:14](#)).

Links:

- [Introduction to Judges](#)
- [Judges 21 General Notes](#)
- [Judges 21 Translation Questions](#)

Judges 21:25**UDB:**

²⁵ At that time, the Israelite people did not have a king. Everyone did what was right according to his own opinion.

ULB:

²⁵ In those days there was no king in Israel. Everyone did what was right in his own eyes.

translationWords:

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

translationNotes:

- **there was no king in Israel** - "Israel did not yet have a king"
- **what was right in his own eyes** - Here "eyes" represents a person's thoughts or opinions.
AT: "what he considered to be right" (See: [Metonymy](#))

Links:

- [Introduction to Judges](#)
- [Judges 21 General Notes](#)
- [Judges 21 Translation Questions](#)

translationQuestions

Judges 1

Q? Who would lead the people of Israel when they went up against the Canaanites to fight against them?

A. Judah would lead the people of Israel against the Canaanites to fight against them. [1:1]

Q? Against whom did the men of Judah fight?

A. The men of Judah fought against Adoni Bezek. [1:4-5]

Q? Who gathered their food from under Adoni Bezek's table?

A. Seventy kings, who had their thumbs and their big toes cut off, gathered their food from under Adoni Bezek's table. [1:7]

Q? What was the previous name of Hebron?

A. The name of Hebron was previously Kiriath Arba. [1:10]

Q? What did Caleb give to Othniel?

A. Caleb gave Achsah, his daughter, to be Othniel's wife. [1:12-13]

Q? Since Achsah was in Negev, what did she want her father to give her?

A. Since Achsah was in Negev, she wanted him to give her springs of water. [1:15]

Q? Where is the wilderness of Judah?

A. The wilderness of Judah is in the Negev. [1:16]

Q? Why could the people of Judah not drive out the inhabitants of the plains?

A. They could not drive out the inhabitants of the plains because the inhabitants had iron chariots. [1:19]

Q? Why did the Jebusites live with the people of Benjamin in Jerusalem?

A. Because the people of Benjamin did not drive out the Jebusites who inhabited Jerusalem, the Jebusites lived with the people of Benjamin in Jerusalem. [1:21]

Q? What happened to the man who showed the spies from the house of Joseph how to get into Bethel?

A. The spies let the man and his family get away and the man went to the land of the Hittites and built a city and called it Luz. [1:25-26]

Q? When Israel became strong, what did they do to the Canaanites?

A. When Israel became strong, they forced the Canaanites to serve them with hard labor, but they never drove them out completely. [1:28]

Q? Why did the tribe of Asher live among the Canaanites?

A. The tribe of Asher lived among the Canaanites, because Asher did not drive them out. [1:32]

Q? Who conquered the Amorites at Mount Heres, in Aijalon, and in Shaalbim?

A. The house of Joseph conquered them. [1:34-35]

Judges 2

Q? Where did the angel of Yahweh bring the people of Israel?

A. The angel of Yahweh brought them to the land he swore to give to their fathers. [2:1]

Q? When the angel said he would not drive the Canaanites out before the people of Israel, what did they do?

A. When the angel said he would not drive the Canaanites out before the people of Israel, they shouted and wept. [2:3-4]

Q? How long did the people serve Yahweh?

A. The people served Yahweh during the lifetime of Joshua and of the elders who outlived him. [2:7]

Q? What gods did the people of Israel go after?

A. The people of Israel went after the very gods of the peoples who were around them. [2:12]

Q? What had Yahweh sworn to Israel?

A. Yahweh had sworn that wherever Israel went out to fight, Yahweh's hand would be against them to defeat them. [2:15]

Q? What did the judges do?

A. The judges saved the people of Israel from the power of those who were stealing their possessions. [2:16]

Q? What happened when the judge died?

A. When the judge died, the people of Israel would turn away and do things that were even more corrupt than their fathers had done. [2:19]

Q? Why would Yahweh not drive out from Israel any of the nations that Joshua left when he died?

A. Yahweh would not drive out from Israel any of the nations that Joshua left when he died, so that Yahweh could test Israel, whether or not they would keep the way of Yahweh and walk in it, as their fathers kept it. [2:21-22]

Judges 3

Q? Why did Yahweh leave nations to test Israel?

A. Yahweh left nations to test Israel to teach warfare to the new generation of the Israelites who had not known it before. [3:1]

Q? What would Yahweh do by means of the remaining nations?

A. Yahweh would test Israel by means of the remaining nations, to confirm whether they would obey the commands he gave their ancestors through Moses. [3:4]

Q? What did the people of Israel worship?

A. They worshiped the Baals and the Asherahs. [3:7]

Q? Who did Yahweh first raise up, who would come to help the people of Israel?

A. Yahweh first raised up Othniel the son of Kenaz, Caleb's younger brother. [3:9]

Q? Who gave strength to Eglon the king of Moab?

A. Yahweh gave strength to Eglon the king of Moab. [3:12]

Q? When did Yahweh raise up Ehud to help the people of Israel?

A. Yahweh raised up Ehud to help the people of Israel when they called out to him. [3:15]

Q? Where did Ehud strap on the sword he made?

A. He strapped it on under his clothing on his right thigh. [3:16]

Q? Who was with Ehud and the king when Ehud told him the message?

A. Only Ehud and the king were there. [3:19-20]

Q? Why did fat close over the blade?

A. Fat closed over the blade, for Ehud did not draw the sword out of the king's body. [3:22]

Q? When the king's servants saw that the doors of the upper room were locked, what did they think?

A. When the king's servants saw that the doors of the upper room were locked, they thought he was relieving himself in the coolness of the upper room. [3:24]

Q? When did Ehud escape?

A. While the servants were waiting, wondering what they should do, Ehud escaped. [3:26]

Q? How did the people of Israel prevent the Moabites from crossing the river?

A. The people of Israel captured the fords of the Jordan across from the Moabites. [3:28]

Q? With what did Shamgar kill 600 Philistines?

A. Shamgar killed the Philistines with a stick used to goad the cattle. [3:31]

Judges 4

Q? Why did the people of Israel call out to Yahweh for help?

A. The people of Israel called out to Yahweh for help, because Sisera had nine hundred iron chariots and he oppressed the people of Israel with force for twenty years. [4:3]

Q? Why did the people of Israel come to Deborah?

A. The people of Israel came to Deborah to settle their disputes. [4:4]

Q? Where would Yahweh cause Sisera to meet Barak?

A. Yahweh would cause Sisera to meet Barak by the river Kishon. [4:7]

Q? Why would Yahweh make a woman defeat Sisera?

A. Yahweh would make a woman defeat Sisera because Barak did not go without Deborah. [4:8-9]

Q? From whom did the Kenites descend?

A. The Kenites descended from Hobab, Moses' father-in-law. [4:11]

Q? How many of the army of Sisera survived?

A. None of the army of Sisera survived. [4:16]

Q? Why did Sisera go to the tent of Jael?

A. Sisera went to the tent of Jael, for there was peace between Jabin the king of Hazor, and the house of Heber, Jael's husband. [4:17]

Q? When Sisera asked for water, what did Jael give him?

A. When Sisera asked for water, Jael gave him milk. [4:19]

Q? How did Jael kill Sisera?

A. Jael hammered the tent peg into the side of his head and it pierced through him and went down into the ground. [4:21]

Judges 5

Q? When did the earth shake?

A. The earth shook when Yahweh went out from Seir, when he marched from Edom. [5:4]

Q? What paths did those who walked use?

A. Those who walked used the winding paths. [5:6]

Q? What was not seen among forty thousand in Israel?

A. Neither shields nor spears were seen among forty thousand in Israel. [5:8]

Q? What things were used as saddles on the white donkeys?

A. Rugs were used as saddles on the white donkeys . [5:10]

Q? To whom did the people of Yahweh come down?

A. The people of Yahweh came down to Deborah among the warriors. [5:13]

Q? What was Issachar doing with Barak?

A. Issachar was rushing after Barak into the valley under his command. [5:15]

Q? What would Zebulun risk?

A. Zebulun would risk their lives to the point of death. [5:18]

Q? What fought against Sisera from their paths across the heavens?

A. The stars fought against Sisera from their paths across the heavens. [5:20]

Q? Why did the angel of Yahweh curse Meroz?

A. The angel of Yahweh cursed Meroz because they did not come to help Yahweh. [5:24]

Q? To what did Jael put her hand?

A. She put her hand to the tent peg, and her right hand to the workman's hammer. [5:26]

Q? Where did the mother of Sisera look out?

A. The mother of Sisera looked out of a window, through the lattice. [5:28]

Q? Like what should those who love Yahweh be?

A. Those who love Yahweh should be like the sun when it rises in its might. [5:31]

Judges 6

Q? What did the people of Israel do because of Midian?

A. Because of Midian, the people of Israel made shelters for themselves from the dens in the hills, the caves, and the strongholds. [6:2]

Q? What happened any time the Israelites planted their crops?

A. Any time the Israelites planted their crops, the Midianites, and the Amalekites, and the people from the east would attack the Israelites. [6:3]

Q? How many Midianites and Amalekites would attack?

A. It was impossible to count them. [6:5]

Q? In whose land were the people of Israel living?

A. They were living in the land of the Amorites. [6:10]

Q? Why was Gideon separating out the wheat by beating it on the floor, in the winepress?

A. Gideon was separating out the wheat by beating it on the floor, in the winepress to hide it from the Midianites. [6:11]

Q? What did Gideon think Yahweh had done to the people of Israel?

A. Gideon thought Yahweh had abandoned them and had given them over to the power of Midian. [6:13]

Q? Why did Gideon think he could not deliver Israel?

A. Gideon thought he could not deliver Israel because his family was the weakest in Manasseh, and he was the least important in his father's house. [6:15]

Q? Why did Yahweh wait for Gideon?

A. Yahweh waited for Gideon to bring him a gift. [6:18]

Q? Where did the angel of God tell Gideon to put the meat and unleavened bread?

A. The angel of God told Gideon to put the meat and unleavened bread on a rock. [6:20]

Q? What happened when the angel of Yahweh reached out with the end of the staff in his hand?

A. When the angel of Yahweh reached out with the end of the staff in his hand, he touched the flesh and the unleavened bread; a fire went up out of the rock and consumed the meat and the unleavened bread. [6:21]

Q? Why was Gideon afraid when he understood that he had seen the angel of Yahweh?

A. Gideon was afraid when he understood that he had seen the angel of Yahweh because he thought he would die. [6:22-23]

Q? What did Yahweh tell Gideon to build on the top of the place of refuge?

A. Yahweh told him to build an altar to Yahweh on the top of the place of refuge. [6:26]

Q? Why did Gideon do what Yahweh told him to do at night?

A. Gideon did what Yahweh told him to do at night because he was too afraid of his father's household and the men of the town to do it during the day. [6:27]

Q? Why did the men of the town want to put Gideon to death?

A. The men wanted to put Gideon to death, because he pulled apart the altar of Baal, and because he cut down the Asherah beside it. [6:30]

Q? Why was Gideon given the name, “Jerub Baal”?

A. Gideon was given the name, “Jerub Baal,” because he said, “Let Baal defend himself against him,” because Gideon pulled apart his altar. [6:32]

Q? What did Gideon do to find out if Yahweh intended to use him to save Israel?

A. Gideon put a woolen fleece on the threshing floor. He said that if there was dew only on the fleece, and it was dry on all the ground, then he would know that Yahweh would use him to save Israel. [6:36-37]

Q? When Gideon pressed the fleece together, and wrung out the dew from the fleece, how much water was there?

A. When Gideon pressed the fleece together, and wrung out the dew from the fleece, there was enough water to fill a bowl. [6:38]

Q? What was Gideon’s second test for God?

A. Gideon’s second test was for God to make the fleece dry, and let there be dew on all the ground around it. [6:39]

Judges 7

Q? Why did Yahweh have the fearful soldiers return?

A. Yahweh had the fearful soldiers return so that Israel could not boast against Yahweh saying, "Our own power has saved us." [7:2-3]

Q? Why did Yahweh tell Gideon to take the soldiers down to the water?

A. Yahweh wanted to make the number of soldiers smaller by telling Gideon which ones would go with him. [7:4]

Q? How did Yahweh tell Gideon to separate the soldiers?

A. Yahweh told Gideon to separate everyone who lapped up the water, as a dog laps. [7:5]

Q? How many soldiers did Gideon keep?

A. Gideon kept three hundred soldiers and sent the rest home. [7:7-8]

Q? If Gideon was afraid, what would strengthen Gideon's courage?

A. If Gideon was afraid, he was told to go down to the camp, and listen to what they were saying, and his courage would be strengthened to attack the camp. [7:10-11]

Q? When one man was telling a dream to his companion, who did the companion say the dream was about?

A. When one man was telling a dream to his companion, the companion said the dream was about Gideon. God had given him victory over Midian and all their army. [7:13-14]

Q? What did Gideon give his three hundred soldiers?

A. Gideon gave them all trumpets and empty jars, with torches inside each jar. [7:16]

Q? When did Gideon's soldiers blow the trumpets and break the jars that were in their hands?

A. Just as the Midianites were changing the guard, Gideon's soldiers blew the trumpets and broke the jars that were in their hands. [7:19]

Q? When the soldiers blew the three hundred trumpets, what did Yahweh do?

A. When they blew the three hundred trumpets, Yahweh set every Midianite man's sword against his comrades and against all their army. [7:22]

Q? How far did the men of Ephraim gather together and take control of the waters?

A. The men of Ephraim gathered together and took control of the waters, as far as Beth Barah and the Jordan River. [7:24]

Judges 8

Q? Why did the men of Ephraim argue with Gideon?

A. The men of Ephraim argued with Gideon because he had not called them when he went to fight against Midian. [8:1]

Q? For what did Gideon ask the men of Succoth?

A. Gideon asked the men of Succoth for loaves of bread for the people who followed him. [8:5]

Q? Why did Gideon tell the men of Penuel that he would pull down the tower?

A. Gideon told the men of Penuel that he would pull down the tower because they would not give his army bread, just as the men of Succoth refused. [08:6, 8-9]

Q? Why did Gideon defeat the enemy army past Nobah and Jogbehah?

A. Gideon defeated the enemy army, because they were not expecting an attack. [8:11]

Q? Who did Gideon show to the men of Succoth before he punished them?

A. Gideon showed Zebah and Zalmunna to the men of Succoth before he punished them. [8:15-16]

Q? What kind of men did Zebah and Zalmunna kill at Tabor?

A. Zebah and Zalmunna killed Gideon's brothers. [8:18-19]

Q? Why did Jether not draw his sword?

A. Jether did not draw his sword for he was afraid, because he was still a young boy. [8:20]

Q? Who did Gideon say would rule over the men of Israel?

A. Gideon said Yahweh would rule over the men of Israel. [8:23]

Q? For what did Gideon ask the men of Israel?

A. Gideon asked them for the earrings of their plunder. [8:24]

Q? What did Gideon make out of the earrings?

A. Gideon made an ephod out of the earrings. [8:27]

Q? What did Israel do to the golden ephod?

A. Israel prostituted themselves by worshiping it. [8:27]

Q? What happened as soon as Gideon was dead?

A. As soon as Gideon was dead, the people of Israel turned again and prostituted themselves by worshiping the Baals. [8:33]

Judges 9

Q? Who was Abimelech's father?

A. Abimelech's father was Jerub Baal. [9:1]

Q? Why did Abimelech's mother's relatives agree to follow him?

A. They agreed to follow Abimelech, for they said, "He is our brother." [9:3]

Q? For what did Abimelech use the seventy pieces of silver?

A. Abimelech used the seventy pieces of silver to hire men of lawless and reckless character. [9:4]

Q? Why was Jotham not murdered?

A. Jotham was not murdered, for he hid himself. [9:5]

Q? On what day did Jotham address the leaders of Shechem?

A. Jotham addressed them on the same day they had risen up against his father's house and killed his sons, seventy persons, upon one stone. [09:7, 18]

Q? If the people acted with honesty and integrity with Jerub Baal and his house, what should happen?

A. If the people acted with honesty and integrity with Jerub Baal and his house, fire should come out from Abimelech and burn up the men of Shechem and the house of Millo. Fire should come out from the men of Shechem and Beth Millo, to burn up Abimelech. [9:20]

Q? Why did God send an evil spirit between Abimelech and the leaders of Shechem?

A. God sent an evil spirit between Abimelech and the leaders of Shechem so the violence done to the seventy sons of Jerub Baal might be avenged. [9:23-24]

Q? Who did the leaders of Shechem hope to ambush?

A. The leaders of Shechem hoped to ambush Abimelech. [9:25]

Q? Who wished to command the people?

A. Gaal wished to command the people. [9:28-29]

Q? Why was Zebul's anger kindled?

A. When Zebul heard the words of Gaal (the son of Ebed), his anger was kindled. [9:30]

Q? Why did Zebul send messengers to Abimelech?

A. He sent messengers to Abimelech in order to deceive him. [9:31]

Q? How did Zebul describe the men on the hilltops?

A. Zebul said they were shadows on the hills. [9:36]

Q? What did Zebul tell Gaal to do?

A. Zebul told Gaal to go out and fight against Abimelech. [9:38]

Q? What happened when Gaal fought Abimelech?

A. Abimelech chased Gaal and Gaal fled before Abimelech and many fell with deadly wounds before the entrance to the city gate. [9:40]

Q? What did Abimelech do after he captured the city?

A. Abimelech tore down the city walls and spread salt over it. [9:45]

Q? Where did the leaders of the tower of Shechem enter?

A. The leaders of the tower of Shechem entered the stronghold of the house of El Berith. [9:46]

Q? How did Abimelech kill all the leaders and people in the tower of Shechem?

A. Abimelech went up to Mount Zalmon, piled branches on top of the underground chamber, and set it on fire above it. [9:48-49]

Q? When Abimelech came near the door of the tower of Thebez, what happened to him?

A. When Abimelech came near the door of the tower of Thebez, a woman dropped an upper millstone on his head and it cracked his skull. [9:52-53]

Q? Why did Abimelech tell his armor-bearer to draw his sword and kill him?

A. Abimelech told his armor-bearer to draw his sword and kill him, so no one would say a woman killed Abimelech. [9:54]

Q? What was the curse of Jotham?

A. The curse of Jotham was for fire to come out from Abimelech and burn up the men of Shechem and the house of Millo, for fire to come out from the men of Shechem and Beth Millo, to burn up Abimelech. [9:20, 57]

Judges 10

Q? Where was Shamir?

A. Shamir was in the hill country of Ephraim. [10:1]

Q? Why did Yahweh burn with anger toward the people of Israel?

A. The people of Israel abandoned Yahweh and no longer worshiped him, so he burned with anger toward Israel. [10:6-7]

Q? Why was Israel greatly distressed?

A. Ammonites crossed over the Jordan to fight against Judah, against Benjamin, and against the house of Ephraim, so that Israel was greatly distressed. [10:9]

Q? To whom did Yahweh tell the people of Israel to call out for help?

A. Yahweh told the people to call out to the gods that they had worshiped. [10:14]

Q? Why did Yahweh become impatient over the misery of Israel?

A. Israel turned away from the foreign gods they owned and they worshiped Yahweh, so he became impatient over the misery. [10:16]

Judges 11

Q? Of whom was Jephthah the son?

A. Jephthah was the son of a prostitute. [11:1]

Q? Why did the elders of Gilead go to bring Jephthah back from the land of Tob?

A. The elders of Gilead went to bring Jephthah back from the land of Tob so he would be their leader. [11:5-6]

Q? Why were the elders of Gildead turning to Jephthah?

A. The elders of Gildead were turning to Jephthah because they were in trouble. [11:7-8]

Q? If the elders of Gildeon brought Jephthah home again to fight against the soldiers of Ammon, and if Yahweh gave them victory over them, what would happen to Jephthah?

A. If the elders of Gildeon brought Jephthah home again to fight against the soldiers of Ammon, and if Yahweh gave them victory over them, Jephthah would be their leader. [11:9]

Q? Why did the people of Ammon come with force to take the land of Israel?

A. The people of Ammon came with force to take the land of Israel because when Israel came up out of Egypt, they seized the land of Ammon. [11:12-13]

Q? Who was not willing to let Israel pass?

A. The king of Edom and the king of Moab were not willing to let Israel pass. [11:17]

Q? Why did Israel not go into the territory of Moab?

A. They did not go into the territory of Moab, for the Arnon was Moab's border. [11:18]

Q? Who gave Israel victory over Sihon?

A. Yahweh, the God of Israel, gave Israel victory over Sihon. [11:21]

Q? For how long did Israel live in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are along the banks of the Arnon?

A. Israel lived for three hundred years in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are along the banks of the Arnon. [11:26]

Q? If Yahweh gave Jephthah victory over the people of Ammon, what would Jephthah do?

A. If Yahweh gave Jephthah victory over the people of Ammon, Jephthah would offer up as a burnt offering whatever came out of the doors of his house to meet him. [11:30]

Q? When Jephthah passed through to the people of Ammon to fight against them, who gave him the victory?

A. When Jephthah passed through to the people of Ammon to fight against them, Yahweh gave him victory. [11:32]

Q? How many children did Jephthah have?

A. Jephthah had only one child. [11:34]

Q? What did Jephthah's daughter want to do before he did everything he had promised?

A. She wanted him to leave her alone for two months, that she could leave and go down to the hills and grieve over her virginity. [11:36-37]

Q? What did Jephthah do with his daughter?

A. He did with her according to the promise of the vow he had made. [11:39]

Judges 12

Q? What did the men of Ephraim want to do to Jephthah's house because he did not call them to go with him?

A. Ephraim wanted to burn Jephthah's house down over him because he did not call them to go with him to fight against the people of Ammon. [12:1]

Q? Why did the men of Gilead attack the men of Ephraim?

A. The men of Gilead attacked the men of Ephraim because they said, "You Gileadites are fugitives from Ephraim—from within Ephraim and Manasseh." [12:4]

Q? How did the men of Gilead test if a man was from Ephraim?

A. They would tell him to say "Shibboleth." And if he said, "Sibboleth," (for he could not pronounce the word correctly), the Gileadites would seize him and kill him at the fords of the Jordan. [12:5-6]

Judges 13

Q? Why had Manoah's wife not given birth?

A. Manoah's wife was not able to become pregnant and so she had not given birth. [13:2]

Q? Why was no razor to come onto the child's head?

A. No razor was to come onto his head, for the child was to be a Nazirite to God. [13:5]

Q? Like what did the man of God look?

A. The man of God looked like an angel of God. [13:6]

Q? When the angel of God came a second time, who was there?

A. When the angel of God came a second time, only Manoah's wife was there. [13:9]

Q? About what did Manoah ask the angel?

A. Manoah asked the angel about the rules for the child and what his work would be. [13:12]

Q? If Manoah prepared a burnt offering, to whom was he to offer it?

A. If Manoah prepared a burnt offering, he was to offer it to Yahweh. [13:16]

Q? What marvelous thing did Yahweh do while Manoah and his wife were watching?

A. While Manoah and his wife were watching, the angel of Yahweh went up in the flame of the altar. [13:19-20]

Q? Where did Yahweh's Spirit begin to stir Samson?

A. Yahweh's Spirit began to stir Samson in Mahaneh Dan. [13:25]

Judges 14

Q? Who did Samson want his parents to get for him to be his wife?

A. Samson wanted his parents to get a woman in Timnah, one of the daughters of the Philistines, for him to be his wife. [14:2]

Q? Why did Samson want his parents to get him the woman in Timnah as his wife?

A. He wanted his parents to get him the woman in Timnah as his wife, for when he looked at her, she pleased him. [14:3]

Q? How was Samson able to tear the lion apart?

A. Yahweh's Spirit suddenly came on him, and he tore the lion apart. [14:6]

Q? What was in the carcass of the lion?

A. There was a swarm of bees and honey in the carcass of the lion. [14:8]

Q? What would Samson get if the thirty friends could not answer his riddle?

A. Samson would get thirty linen robes and thirty sets of clothes if the thirty friends could not answer his riddle. [14:13]

Q? What would happen to Samson's wife if she did not trick her husband and get the answer to the riddle?

A. If Samson's wife did not trick her husband and get the answer to the riddle, the thirty friends would burn up her and her father's houses. [14:15]

Q? For how long did Samson's wife cry in order to get the answer to the riddle?

A. She cried during the seven days that their feast lasted. [14:17]

Q? How did Samson get thirty sets of clothing?

A. Samson went down to Ashkelon and killed thirty men among those people and took their sets of clothing. [14:19]

Judges 15

Q? When Samson went to visit his wife, why did her father not allow him to go in?

A. The father thought Samson hated his wife, so the father gave her to Samson's friend. [15:1]

Q? How did Samson try to be innocent in regard to the Philistines when he hurt them?

A. Samson tried to be innocent in regard to the Philistines when he hurt them by catching three hundred foxes, tying torches to them, and letting them go in the Philistines' grain. [15:3-4]

Q? When the Philistines were told that Samson burned their fields, what did they do?

A. When the Philistines were told that Samson burned their fields, they burned his wife and her father. [15:6]

Q? Why did Samson cut the Philistines to pieces, hip and thigh, with a great slaughter?

A. Samson cut the Philistines to pieces, hip and thigh, with a great slaughter to get revenge on them for killing his wife and her father. [15:7-8]

Q? Why did the Philistines come up to attack Judah?

A. The Philistines came up to attack Judah so they could capture Samson, and so they could do to him as he did to them. [15:9-10]

Q? When the men of Judah came to tie Samson up, what did he make them swear?

A. When the men of Judah came to tie Samson up, he made them swear that they would not kill him themselves. [15:12]

Q? With what did Samson kill a thousand men?

A. Samson killed a thousand men with a fresh jawbone of a donkey. [15:15]

Q? After Samson killed a thousand men with a fresh jawbone of a donkey, how did he think he would die?

A. After Samson killed a thousand men with a fresh jawbone of a donkey, he thought he would die of thirst. [15:18]

Q? How did Samson get water?

A. God split open the hollow place at Lehi, and water came out. [15:19]

Judges 16

Q? When did the Gazites plan to kill Samson?

A. The Gazites planned to kill Samson at daylight. [16:2]

Q? How did Samson escape Gaza?

A. Samson took hold of the city gate and its two posts, and he pulled them up out of the ground, bar and all. [16:3]

Q? If Delilah tricked Samson, what would the rulers of the Philistines give her?

A. If Delilah tricked Samson, each of the rulers of the Philistines would give her 1,100 pieces of silver. [16:5]

Q? When Delilah told Samson the Philistines were on him, what did he do to the bowstrings with which he was tied?

A. When Delilah told Samson the Philistines were on him, he broke the bowstrings. [16:9]

Q? When Samson tore off the ropes from his arms, where were the men lying in wait?

A. When Samson tore off the ropes from his arms, the men lying in wait were in the inner room. [16:12]

Q? How much did Delilah pressure Samson?

A. She so pressured him that he wished he would die. [16:16]

Q? Why had Samson never had a razor cut the hair on his head?

A. Samson had never had a razor cut the hair on his head, for he had been a Nazirite for God from his mother's womb. [16:17]

Q? How was Delilah able to begin to subdue Samson?

A. Delilah began to subdue him when the locks of his head were shaven off, for his strength left him. [16:19]

Q? What work did the Philistines make Samson do?

A. The Philistines made Samson turn the millstone at the prison house. [16:21]

Q? Why did the rulers of the Philistines gather together to offer a great sacrifice to Dagon their god?

A. The rulers of the Philistines gathered together to offer a great sacrifice to Dagon their god, for they said, "Our god has conquered Samson." [16:23]

Q? Who helped Samson touch the pillars on which the building rested?

A. The boy who held Samson's hand helped Samson touch the pillars on which the building rested. [16:26]

Q? Why did Samson want God to strengthen him?

A. Samson wanted God to strengthen him so that he could have revenge in one blow on the Philistines for taking his two eyes. [16:28]

Q? How many people did Samson kill when the building fell?

A. Samson killed more than those he killed during his life. [16:30]

Judges 17

Q? What did Micah steal?

A. Micah stole the 1,100 pieces of silver that were taken from his mother. [17:2]

Q? For what did Micah's mother set apart the silver?

A. She set apart the silver to Yahweh, for her son to make a carved wooden figure and a cast metal figure. [17:3]

Q? To what did Micah dedicate one of his sons?

A. He dedicated one of his sons to become his priest. [17:5]

Q? Why did the Levite leave Bethlehem?

A. The Levite left Bethlehem to go and find a place to live. [17:8]

Q? What did Micah ask the Levite to be to him?

A. Micah asked the Levite to live with him and be an adviser and a priest to him. [17:10]

Q? Why did Micah think Yahweh would do good for him?

A. Micah thought Yahweh would do good for him, because a Levite became his priest. [17:13]

Judges 18

Q? Why was the tribe of the descendants of Dan looking for a territory on which to live?

A. The tribe of the descendants of Dan was looking for a territory to live on, for up to that day they had not received any inheritance from among the tribes of Israel. [18:1]

Q? What did the people of Dan want the Levite to seek?

A. The people of Dan wanted the Levite to seek the advice of God. [18:5]

Q? What did the five men from Dan want to do with the land of Laish?

A. The five men from Dan wanted to conquer the land. [18:9]

Q? What did the five men say was in the houses of Laish?

A. The five men said that in the houses of Laish there were an ephod, household gods, a carved figure, and a cast metal figure. [18:14]

Q? Who took the carved figure?

A. The five men who had gone to scout out the land went there and they took the carved figure. [18:17]

Q? Why was Micah angry?

A. Micah was angry because the Danites stole the gods he made, they took the priest, and they were leaving. [18:24]

Q? When did Micah turn and go back to his house?

A. When Micah saw that they were too strong for him, he turned and went back to his house. [18:26]

Q? Why was there no one to rescue the people of Laish?

A. There was no one to rescue the people because it was a long way from Sidon, and they had no dealings with anyone. [18:28]

Q? Who were the priests for the tribe of the Danites?

A. Jonathan the son of Gershom (the son of Moses), he and his sons were priests for the tribe of the Danites until the day of the land's captivity. [18:30]

Judges 19

Q? Where was the Levite living?

A. The Levite was living for a while in the most remote area of the hill country of Ephraim. [19:1]

Q? Where did the Levite's concubine bring him?

A. The concubine brought the Levite into the house of her father. [19:3]

Q? Although the Levite intended to go home, what did his father-in-law want him to do?

A. His father-in-law wanted him to stay and spend the night. [19:5-6]

Q? What did the Levite do about his plan to leave early and go home?

A. He changed his plan and spent the night with his father-in-law. [19:7]

Q? What did the Levite's father-in-law ask him to do again on the fifth day?

A. His father-in-law asked him to stay another night and have a good time. [19:9]

Q? Why did the Levite not want to spend the night in Jebus?

A. The Levite did not want to turn aside into a city of foreigners. [19:12]

Q? Why did the Levite and his servant sit down in the city square?

A. They sat down in the city square, for no one took them into his house for the night. [19:15]

Q? From what tribe were the men living in Gibeah?

A. The men living in Gibeah were Benjamites. [19:16]

Q? What did the old man warn the Levite not to do?

A. The old man warned the Levite not to spend the night in the square. [19:20]

Q? Why did the wicked men of the city want the old man to bring out the man who came into his house?

A. The wicked men of the city wanted the old man to bring out the man who came into his house, so they could have sex with him. [19:22]

Q? Who did the old man offer to the wicked men in place of the Levite?

A. The old man offered them his virgin daughter and the Levite's concubine. [19:24]

Q? What happened at dawn?

A. At dawn the wicked men let the concubine go. She came and she fell down at the door of the man's house where her master was, and she lay there until it was light. [19:25-26]

Q? What did the Levite do when his concubine did not answer him?

A. When the Levite's concubine did not answer him, he put her on the donkey, and the man set out for home. [19:28]

Q? What did the Levite do to his concubine's body?

A. The Levite cut her up, limb by limb, into twelve pieces, and sent the pieces everywhere throughout Israel. [19:29]

Judges 20

Q? Who assembled together before Yahweh at Mizpah?

A. All the people from Dan to Beersheba, including the land of Gilead, assembled together before Yahweh at Mizpah. [20:1]

Q? What did the Levite say the relatives of Gibeah did to him?

A. The Levite said the relatives of Gibeah attacked him, surrounding the house and intending to kill him. [20:5]

Q? How would the people attack Gibeah?

A. They would attack Gibeah as the lot directed them. [20:9]

Q? Why did the tribes of Israel tell Benjamin to give them those wicked men of Gibeah?

A. The tribes of Israel told Benjamin to give them those wicked men of Gibeah, so the tribes might put them to death, and so they would completely remove this evil from Israel. [20:13]

Q? Why did the people of Benjamin come together out of the cities to Gibeah?

A. The people of Benjamin came together out of the cities to Gibeah to get ready to fight against the people of Israel. [20:14]

Q? What was special about the seven hundred chosen men?

A. The seven hundred chosen men were left-handed; each of them could sling a stone at a hair and not miss. [20:16]

Q? Why did Judah attack Benjamin first?

A. The people asked for advice from God, and Yahweh said, "Judah will attack first." [20:18]

Q? After Benjamin killed many soldiers of Israel, what did the soldiers of Israel do?

A. After Benjamin killed many soldiers of Israel, the soldiers of Israel wept and fasted before Yahweh until evening. They also offered burnt offerings and peace offering before Yahweh. [20:26]

Q? How did the people of Israel ask Yahweh?

A. The people of Israel asked Yahweh by using the ark of the covenant of God, which was there in those days. [20:27]

Q? When the soldiers of Israel drew away from the city to the roads, what did the people of Benjamin think?

A. When the soldiers of Israel drew away from the city to the roads, the people of Benjamin thought they were running away. [20:32]

Q? Why had the men of Israel given ground to Benjamin?

A. The men of Israel had given ground to Benjamin because they were counting on the men they had placed in hidden positions outside Gibeah. [20:36]

Q? What was the signal between the soldiers of Israel and the men hiding in secret?

A. The arranged signal between the soldiers of Israel and the men hiding in secret was that a great cloud of smoke would rise up out of the city. [20:38]

Q? Why could the men of Benjamin not escape?

A. The men of Benjamin ran away from the soldiers of Israel escaping on the way to the wilderness, but the fighting overtook them. [20:42]

Q? How many soldiers of Benjamin turned and fled to the wilderness?

A. Six hundred men turned and fled to the wilderness. [20:47]

Judges 21

Q? Why did the men of Israel worry that one of their tribes should be missing?

A. The men of Israel worried that one of their tribes should be missing because they had promised to not give their daughters to marry a Benjamite. [21:1,3]

Q? Who would certainly be put to death?

A. Anyone who did not come up to Yahweh at Mizpah would certainly be put to death. [21:5]

Q? Which of the tribes of Israel did not come up to Yahweh at Mizpah?

A. Jabesh Gilead did not come up to Yahweh at Mizpah. [21:8]

Q? Who did the men take from those living in Jabesh Gilead?

A. The men took four hundred young women who had never slept with a man from those living in Jabesh Gilead. [21:12]

Q? What was the problem when the Benjaminites returned at that time and they were given the women of Jabesh Gilead?

A. When the Benjaminites returned at that time and they were given the women of Jabesh Gilead, there were not enough women for all of them. [21:14]

Q? Where was Shiloh?

A. Shiloh was north of Bethel, east of the road that went up from Bethel to Shechem, and south of Lebonah. [21:19]

Q? When were the Benjaminites to each rush out of the vineyards and grab a wife from the girls of Shiloh?

A. When the girls from Shiloh came out to dance, they each were to rush out of the vineyards and grab a wife from the girls of Shiloh. [21:21]

Q? What excuse would the men of Israel tell the men of Shiloh about the girls?

A. The men of Israel would tell the men of Shiloh to let the girls remain because the men of Israel did not get wives during the war. [21:22]

Q? How did everyone live?

A. Everyone did what was right in his own eyes. [21:25]

translationWords

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?"

Abimelech

Facts:

Abimelech was a Philistine king over the region of Gerar during the time when Abraham and Isaac were living in the land of Canaan.

- Abraham deceived King Abimelech by telling him that Sarah was his sister rather than his wife.
- Abraham and Abimelech made an agreement regarding ownership of wells at Beersheba.
- Many years later, Isaac also deceived Abimelech and the other men of Gerar by saying that Rebekah was his sister, not his wife.
- King Abimelech rebuked Abraham and then Isaac for lying to him.
- Another man by the name of Abimelech was a son of Gideon and a brother of Jotham. Some translations may use a slightly different spelling of his name to make it clear that he is a different person from King Abimelech.

(Translation suggestions: [How to Translate Names](#))

(See also: [Beersheba](#), [Gerar](#), , [Gideon](#), [Jotham](#), [Philistines](#))

Bible References:

Waiting

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

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.

Amalek, Amalekite

Facts:

The Amalekites were a nomadic people group who lived throughout the southern part of Canaan, from the Negev desert to the country of Arabia. This people group was descended from Amalek, the grandson of Esau.

- The Amalekites were bitter enemies with Israel from the time when Israel first came to live in Canaan.
- Sometimes the term “Amalek” is used figuratively to refer to all the Amalekites. (See: [Synecdoche](#))
- in one battle against the Amalekites, when Moses held up his hands, the Israelites were winning. When he got tired and his hands came down, they started losing. So Aaron and Hur helped Moses keep his hands up until the Israelite army had defeated the Amalekites.
- Both King Saul and King David led military expeditions against the Amalekites.
- After one victory over the Amalekites, Saul disobeyed God by keeping some of the plunder and by not killing the Amalekite king as God had commanded him to do.

(Translation suggestions: [Translate Names](#))

(See also: [Arabia](#), [Arabian](#), [David](#), [Esau](#), [Negev](#), [Saul \(OT\)](#))

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Bible References:

Waiting

marvel, wonder, amazed, astonished

Definition:

All these terms refer to being very surprised because of something extraordinary that happened.

- Some of these words are translations of Greek expressions that mean “struck with amazement” or “standing outside of (oneself).” These expressions express how very surprised or shocked the person was feeling. Other languages might also have expressions to express this.
- Usually the event that caused the wonder and amazement was a miracle, something only God could do.
- The meaning of these terms can also include feelings of confusion because what happened was totally unexpected.
- Other ways to translate these words could be, “extremely surprised” or “very shocked.”
- Related words include: “marvelous” (amazing, wonderful), “amazement,” and “astonishment.”
- In general, these terms are positive and express that the people were happy about what had happened.

(See also: [miracle](#), [sign](#))

Bible References:

Waiting

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**.

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God is by protecting and strengthening people.
- A special phrase, “angel of Yahweh” has more than one possible meaning: 1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” 2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include, “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include, “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh who looked like an angel.”

(See: [How to Translate Unknowns](#))

(See also: [chief](#), [head](#), [messenger](#), [Michael](#), [ruler](#), [rulers](#), [rule](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-12] God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- [22-03] The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- [23-06] Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- [23-07] Suddenly, the skies were filled with **angels** praising God...
- [25-08] Then **angels** came and took care of Jesus.
- [38-12] Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- [38-15] “I could ask the Father for an army of **angels** to defend me.”

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

anoint, anointed

Definition:

The term “anoint” means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle, were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour oil on” or “put oil on” or “consecrate by pouring perfumed oil on.”
- To “be anointed” could be translated as “be consecrated with oil.” or “be appointed” or “be consecrated.”
- In some contexts the term “anoint” could be translated as “appoint.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: [Christ](#), [Messiah](#), [consecrate](#), [high priest](#), [King of the Jews](#), [priest](#), [priesthood](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Bible References:

Waiting

Aram, Aramean, Aramaic

Definition:

“Aram” is the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- The people living in Aram became known as “Arameans” and spoke “Aramaic.” Jesus and other Jews of his time also spoke Aramaic.
- One of Shem’s sons was named Aram. Another man named Aram was a cousin of Rebekah. It is probable that the region of Aram was named after one of these two men.
- Aram later became known by the Greek name, “Syria.”
- The term “Paddan Aram” means “plain of Aram” and was located in the northern part of Aram.
- Some of Abraham’s relatives lived in the city of Haran, which was located in “Paddan Aram.”
- In the Old Testament, sometimes the terms “Aram” and “Paddan Aram” refer to the same region.
- The term “Aram Naharaim” may mean “Aram of Two Rivers.” This region was located in the northern part of Mesopotamia and was to the east of “Paddan Aram.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Mesopotamia](#), [Aram Naharaim](#), [Paddan Aram](#), [Rebekah](#), [Shem](#), [Syria](#))

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

armor

Definition:

The term “armor” refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier’s armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means, “soldier gear” or “protective battle clothing” or “protective covering” or “weapons.”

(See also: [faith](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [peace](#), [peaceful](#), [salvation](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

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

Asherah, Asherah poles, Ashtoreth

Definition:

Asherah was the name of a goddess that was worshiped by Canaanite people groups during Old Testament times. “Ashtoreth” may be another name for “Asherah,” or it could be the name of a different goddess that was very similar.

- The term “Asherah poles” refers to carved wooden images or carved trees that were made to represent this goddess.
- Asherah poles were often set up near altars of the false god Baal, who was thought of as Asherah’s husband. Some people groups worshiped Baal as the sun god and Asherah or Ashtoreth as the moon goddess.
- God commanded the Israelites to destroy all the carved images of Asherah.
- Some Israelite leaders such as Gideon, King Asa, and King Josiah obeyed God and led the people in destroying these idols.
- But other Israelite leaders such as King Solomon, King Manasseh, and King Ahab did not get rid of the Asherah poles and influenced the people to worship these idols.

(See also: [idol](#), [idolatrous](#), [Baal](#), [Gideon](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#), [Solomon](#))

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

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

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate “ax.”
- Other ways to translate this term could include, “tree-cutting tool” or “wooden tool with blade” or “long-handled wood-chopping tool.”
- In one Old Testament event, the blade of an ax falls into the river, so it is best if the tool that is described has a blade that could come loose from the wooden handle.

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.

barley

Definition:

The term “barley” refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as “grain called barley” or “barley grain.”

(See: [How to Translate Unknowns](#))

(See also: [grain](#), [thresh](#), [threshing](#), [wheat](#))

Bible References:

Waiting

basket**Definition:**

The term “basket” refers to a container made of woven material.

- In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
- A basket could be coated with a waterproof substance so that it could float.
- When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
- The word translated as “basket” in that story is the same word that is translated as “ark” referring to the boat that Moses built. The common meaning of its use in these two contexts may be, “floating container.”

(See also: [ark](#), [Moses](#), [Nile River](#), [River of Egypt](#), [Noah](#))

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

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: [Judas Iscariot](#), [Jewish leaders](#), [religious leaders](#), [apostle](#), [the twelve](#), [the eleven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-11]** Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- **[38-02]** After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- **[38-03]** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **[38-06]** Then Jesus said to the disciples, “One of you will **betray** me.” ... Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”
- **[38-13]** When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- **[38-14]** Then Jesus said, “Judas, do you **betray** me with a kiss?”
- **[39-08]** Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

biblical time: watch**Definition:**

In biblical times, a “watch” was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

- In the Old Testament, the Israelites had three watches which were called “beginning” (sunset to 10 p.m.), “middle” (10 p.m. to 2 a.m.), and “morning” (2 a.m. to sunrise) watches.
- In the New Testament, the Jews followed the Roman system and had four watches, named simply “first” (sunset to 9 p.m.), “second” (9 p.m. to 12 midnight), “third” (12 midnight to 3 a.m.), and “fourth” (3 a.m. to sunrise) watches.
- These could also be translated with more general expressions such as “late evening” or “middle of the night” or “very early in the morning,” depending on which watch is being referred to.

(See also: [watch](#), [watchman](#))

Bible References:

Waiting

biblical time: year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into 12 months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: [biblical time: month](#))

Bible References:

Waiting

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people ‘bless’ God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

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.

boast, boastful

Definition:

The term “boast” means to talk proudly about something or someone. Often it means to brag about oneself.

- Someone who is “boastful” talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.
- God urged the Israelites to instead “boast” or be proud about the fact that they know him.
- The apostle, Paul also talks about boasting in the Lord, which means being glad and thankful to God for all he has done for them.

Translation Suggestions:

- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means, “full of prideful talk” or “prideful” or “talking proudly about oneself.”
- In the context of boasting in or about knowing God, this could be translated as “take pride in” or “exalt in” or “be very glad about” or “give thanks to God about.”
- Some languages have two words for “pride”: one that is negative, with the meaning of being arrogant, and the other that is positive, with the meaning of taking pride in ones’ work, family, or country.

Translation Suggestions:

(See also: [proud](#), [pride](#), [prideful](#))

Bible References:

Waiting

body

Definition:

The term “body” literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

- Often the term “body” refers to a dead person or animal. Sometimes this is referred to as a “dead body” or a “corpse.”
- When Jesus said to the disciples at his last Passover meal, “This (bread) is my body,” he was referring to his physical body that would be “broken” (killed) to pay for their sins.
- In the Bible, Christians as a group are referred to as the “body of Christ.”
- Just as a physical body has many parts, the “body of Christ” has many individual members.
- Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
- Jesus is also referred to as the “head” (leader) of the “body” of his believers. Just as a person’s head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his “body.”

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say, “spiritual body of Christ.”
- When Jesus says, “This is my body” it is best to translate this literally, with a note to explain it if needed.
- Some languages may have a separate word when referring to a dead body, such as “corpse” for a person or “carcass” for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: [head](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as, “to restrain” or “to prevent” or “to keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase, “bond of peace” means, “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as, “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as, “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translate as, “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: [fulfill](#), [peace](#), [peaceful](#), [prison](#), [prisoner](#), [imprison](#), [servant](#), [slave](#), [slavery](#), [vow](#))

Bible References:

Waiting

bow, bow down

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means, “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: [humble](#), [humility](#), [worship](#))

Bible References:

Waiting

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

bury, buried, burial

Definition:

The term “bury” usually refers to putting a dead body into a hole or other burial place. The term “burial” is the act of burying something or can be used to describe a place used to bury something.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” are all ways to refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means, “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: [Jericho](#), [tomb](#), [grave](#), [burial place](#))

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.

call, calling, called, call out

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative meanings.

- To “call out” to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- The term “called” is used in the Bible to mean that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of calling someone a name. For example, “He is called John,” means, “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God knows a person’s name personally and has specifically chosen him.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as, “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as, “you must name him.”
- “His name is called” could also be translated as, “his name is” or “he is named.”
- To “call out” could be translated as, “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as, “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as, “I know your name and have chosen you.”

(See: [pray, prayer](#))

Bible References:

Waiting

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camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See: [How to Translate Unknowns](#))

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food, but not the Israelites because God had said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: [burden](#), [unclean](#))

Bible References:

Waiting

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.

captive, captivity

Definition:

The terms “captive” and “captivity” refer to capturing people and forcing them to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression “to take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as, “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as, “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as, “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as, “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: [Babylon](#), [Babylonian](#), [exile](#), [the Exile](#), [prison](#), [prisoner](#), [imprison](#), [seize](#))

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

cedar

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: [fir](#), [pure](#), [purify](#), [purification](#), [sacrifice](#), [offering](#), [temple](#))

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

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

companion

Facts:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with.”

Bible References:

Waiting

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” usually includes caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.
- In Paul’s letter to the Colossians, he tells them to “clothe themselves with compassion.” He is instructing them to care about people and to actively help others who are in need.

Translation Suggestions:

- The literal meaning of “compassion” is “bowels of mercy.” This is an expression that means “mercy” or “pity.” Other languages may have their own expression that means this.
- Ways of translating “compassion” could include, “a deep caring for” or “helpful mercy.”
- The term “compassionate” could also be translated as, “caring and helpful” or “deeply loving and merciful.”

Bible References:

Waiting

concubine**Definition:**

A concubine is a woman who is a secondary wife for a man who already has a wife. Usually a concubine is not legally married to the man.

- In the Old Testament, concubines were often female slaves.
- A concubine could be acquired by purchase, through military conquest, or in payment of a debt.
- For a king, having many concubines was a sign of power.often
- The New Testament teaches that the practice of having a concubine is against God's will.

Bible References:

Waiting

confidence, confident

Definition:

The term “confidence” refers to being sure that something is true or certain to happen.

- In the Bible, the term “hope” often means to wait expectantly for something that is sure to happen. The ULB often translates this as “confidence” or “confidence for the future” or “future confidence” especially when it means to be assured of receiving what God has promised to believers in Jesus.
- Often the term “confidence” refers especially to the certainty that believers in Jesus have that they will someday be with God forever in heaven.
- The phrase, “have confidence in God” means to fully expect to receive and experience what God has promised.
- Being “confident” means believing in God’s promises and acting with the assurance that God will do what he has said. This term can also have the meaning of acting boldly and courageously.

Translation Suggestions:

- The term “confident” could be translated as “assured” or “very sure.”
- The phrase “be confident” could also be translated as “trust completely” or “be completely sure about” or “know for certain.”
- The term “confidently” could also be translated as “boldly” or “with certainty.”
- Depending on the context, ways to translate “confidence” could include, “complete assurance” or “sure expectation” or “certainty.”

(See also: [believe](#), [believe in](#), [belief](#), [believer](#), [bold](#), [boldly](#), [boldness](#), [faithful](#), [faithfulness](#), [hope](#), [trust](#), [trustworthy](#), [trustworthiness](#))

Bible References:

- 1 John 03:19-22
- 1 Peter 03:15-17
- Job 04:4-6
- Philippians 01:25-27
- Proverbs 14:26-27
- Romans 05:1-2

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

corrupt, corruption

Definition:

The terms “corrupt” and “corruption” refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term “corrupt” literally means to be “bent” or “broken” morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term “to corrupt” could be translated as “to influence to do evil” or “to cause to be immoral.”
- A corrupt person could be described as a person “who has become immoral” or “who practices evil.”
- This term could also be translated as “bad” or “immoral” or “evil.”
- The term corruption could be translated as “the practice of evil” or “evil” or “immorality.”

(See also: [evil](#), [wicked](#), [wickedness](#))

Bible References:

Waiting

counsel, counselor, advice, advisor

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, “to counsel” could be translated as “to advise” or “to make suggestions” or “to exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: [exhort](#), [exhortation](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [wise](#), [wisdom](#))

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.

covenant faithfulness, covenant loyalty, loving kindness, unfailing love

Definition:

This term is used to describe God's commitment to fulfill the promises that he made to his people.

- God made promises to the Israelites in formal agreements called "covenants."
- The "covenant faithfulness" or "covenant loyalty" of Yahweh refers to the fact that he keeps his promises to his people.
- God faithfulness to keep his covenant promises is an expression of his grace toward his people.
- The term "loyalty" is another word that refers to being committed and dependable to do and say what has been promised and what will benefit someone else.

Translation Suggestions:

- The way this term is translated will also depend on how the terms "covenant" and "faithfulness" are translated.
- Other ways to translate this term could include, "faithful love" or "loyal, committed love" or "loving dependability."

(See also: [covenant](#), [faithful](#), [faithfulness](#), [grace](#), [gracious](#), [Israel](#), [Israelites](#), [nation of Israel](#), [people of God](#), [my people](#), [promise](#))

Bible References:

Waiting

cow, calf, bull, cattle

Definition:

The term , “cattle” refers to a kind of large, four-legged farm animal that eats grass and is primarily raised for its meat and milk.

- The female of this kind of animal is called a “cow”, the male is a “bull,” and their offspring is a “calf.”
- Sometimes the term “cow” is used in a general way to refer to all kinds of cattle.
- In some cultures, cattle are traded in exchange for goods. Sometimes they are used as gifts given to the parents of a young woman a man desires to marry.
- In the Bible, the Jewish people used cattle for sacrifices, especially a certain type called the red heifer.
- A “heifer” is a cow that has not yet had a baby.
- An “ox” is a special type of bull that is used for agricultural work, like pulling a plow.

(See: [How to Translate Unknowns](#))

(See also: [heifer](#), [ox](#), [oxen](#), [yoke](#))

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.

cut off**Definition:**

The expression “be cut off” is an expression that means to be excluded, banished or isolated from the main group. It can also refer to being killed as an act of divine judgment for sin.

- In the Old Testament, disobeying God’s commands resulted in being cut off, or separated, from God’s people and from his presence.
- God also said he would “cut off” or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.
- The expression “cut off” is also used to refer to God causing a river to stop flowing.

Translation Suggestions:

- The expression “be cut off” could be translated as “be banished” or “be sent away” or “be separated from” or “be killed” or “be destroyed.”
- Depending on the context, “to cut off” could be translated as, “to destroy” or “to send away” or “to separate from” or “to destroy.”
- In the context of flowing waters being cut off, this could be translated as “were stopped” or “were caused to stop flowing” or “were divided.”
- The literal meaning of cutting something with a knife should be distinguished from the figurative uses of this term.

Bible References:

Waiting

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

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

{{tag>publish review}}

declare, declaration

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something.

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by, “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as, “statement” or “proclamation.”
- The phrase, “this is Yahweh’s declaration” could be translated as, “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: [proclaim](#), [proclamation](#))

Bible References:

Waiting

Delilah

Facts:

Delilah was a Philistine woman who was loved by Samson, but was not his wife.

- Delilah loved money more than she loved Samson.
- The Philistines bribed Delilah to trick Samson into telling her how he could be made weak. When his strength was gone, the Philistines captured him.

(Translation suggestions: [Translate Names](#))

(See also: [bribe](#), [Philistines](#), [Samson](#))

Bible References:

Waiting

deliver, deliverer, deliverance

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.
- The term “deliver over to” or “deliver up to” has a very different meaning of handing someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When it means to deliver someone over to the enemy, “deliver over” can be translated as “betray to” or “hand over” or “give over.”
- The word “deliverer” can also be translated as, “rescuer” or “liberator.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “governor” or “judge” or “leader.”

(See: [judge](#), [judgment](#), [save](#), [safe](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[16-03]** Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- **[16-16]** They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- **[16-17]** Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these “fallen angels.”
- Sometimes these demons are called “unclean spirits.” The term “unclean” means “impure” or “evil” or “unholy.”
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term “demon” could also be translated as “evil spirit.”
- The term “unclean spirit” could also be translated as “impure spirit” or “corrupt spirit” or “evil spirit.”
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term “demon” is translated in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [demon-possessed](#), [Satan](#), [devil](#), [evil one](#), [idol](#), [idolatrous](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [angel](#), [archangel](#), [evil](#), [wicked](#), [wickedness](#), [unclean](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[26-09]** Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, “You are the Son of God!”
- **[32-08]** The **demons** came out of the man and entered the pigs.
- **[47-05]** Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, “In the name of Jesus, come out of her.” Right away the **demon** left her.
- **[49-02]** He (Jesus) walked on water, calmed storms, healed many sick people, drove out **demons**, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

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

destroyer

Definition:

The term “destroyer” literally means, “person who destroys.”

- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as, “the destroyer of the firstborn.” This could be translated as, “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: [angel](#), [archangel](#), [Egypt](#), [Egyptian](#), [firstborn](#), [Passover](#))

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

dream

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: [vision](#))

Bible References:

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.
- **[08-06]** One night, the Pharaoh, which is what the Egyptians called their kings, had two **dreams** that disturbed him greatly. None of his advisors could tell him the meaning of the **dreams**.
- **[08-07]** God had given Joseph the ability to interpret **dreams**, so Pharaoh had Joseph brought to him from the prison. Joseph interpreted the **dreams** for him and said, "God is going to send seven years of plentiful harvests followed by seven years of famine."
- **[16-11]** So that night, Gideon went down to the camp and heard a Midianite soldier telling his friend about something he had **dreamed**. The man's friend said, "This **dream** means that Gideon's army will defeat the Midianite army!"
- **[23-01]** He (Joseph) did not want to shame her (Mary), so he planned to quietly divorce her. Before he could do that, an angel came and spoke to him in a **dream**.

earth, earthly

Definition:

The term “earth” refers to the world that human beings live on, along with all other forms of life.

- “Earth” can also refer to the ground or soil that covers the land.
- This term is often used figuratively to refer to the people who live on the earth. (See: [Metonymy](#))
- The expressions, “let the earth be glad” and “He will judge the earth” are examples of figurative uses of this term.
- The term “earthly” usually refers to physical things in contrast to spiritual things.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as, “world” or “land” or “dirt” or “soil.”
- When used figuratively, “earth” could be translated as, “people on the earth” or “people living on earth” or “everything on earth.”
- Ways to translate “earthly” could include, “physical” or “things of this earth” or “visible.”

(See also: [spirit](#), [spiritual](#), [world](#), [worldly](#))

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

Eleazar

Facts:

Eleazar was the name of several men in the Bible.

- Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
- Eleazar was also the name of one of David's "mighty men."
- Another Eleazar was one of Jesus' ancestors.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aaron](#), [high priest](#), [David](#), [mighty](#), [might](#))

Bible References:

Waiting

ephod

Definition:

An ephod was an apron-like garment worn by the Israelite priests. It had two parts, front and back, that were joined together at the shoulders and tied around the waist with a cloth belt.

- One kind of ephod was made of plain linen and was worn by the ordinary priests.
- The ephod worn by the high priest was specially embroidered with gold, blue, purple, and red yarn.
- The breastpiece of the high priest was attached to the front of the ephod. Behind the breastpiece were stored the Urim and Thummim, which were stones used for asking God what his will was in certain matters.
- The judge Gideon foolishly made an ephod out of gold and it became something that the Israelites worshiped as an idol.

(See also: [breastplate](#), [breastpiece](#), [Gideon](#), [priest](#), [priesthood](#))

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

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

fast

Definition:

The term “to fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb “to fast” can also be translated as “to refrain from eating” or “to not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-01]** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **[34-08]**”For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.”
- **[46-10]** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

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

favor, favorable, favoritism

Definition:

The term “favor” refers to doing something to benefit someone who is regarded positively. Something that is “favorable” is positive, approving, or beneficial.

- The term “favoritism” means to act favorably toward some people but not others. Often favoritism is The term “favoritism” means acting favorably toward some people, but not others. shown toward people who are rich or are considered
- Jesus grew up “in favor with” God and men. This means they approved of his character and behavior.
- The expression “find favor” means that someone is approved of by someone else.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.

Translation Suggestions:

- Other ways to translate the term “favor” could include, “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as, “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as, “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite” which means “the one who is preferred or loved best.”

“find favor” “increased in favor” “won the favor of”

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

feast

Definition:

The term “feast” refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action “to feast” means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- A feast sometimes lasted for several days or more.
- The term “to feast” could also be translated as “to eat lavishly” or “to celebrate by eating lots of food” or “to eat a special, large meal.”
- Depending on the context, “feast” could be translated as, “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: [festival](#))

Bible References:

Waiting

festival

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
 - Passover
 - Festival of Unleavened Bread
 - Firstfruits
 - Festival of Weeks (Pentecost)
 - Festival of Trumpets
 - Day of Atonement
 - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: [feast](#))

Bible References:

Waiting

fig**Definition:**

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow to be as tall as 6 meters high and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

Waiting

fire**Definition:**

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- The term “fire” is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase “baptize with fire” could also be translated as, “cause you to experience suffering in order to purify you.”

(See also: [pure](#), [purify](#), [purification](#))

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

flesh

Definition:

In the Bible, the term “flesh” literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term “flesh” in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term “flesh” is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression, “own flesh and blood” refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression “flesh and blood” can also refer to a person’s ancestors or descendants.
- The expression, “one flesh” refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal’s body, “flesh” could be translated as “body” or “skin” or “meat.”
- When it is used to refer generally to all living creatures, this term could be translated as “living beings” or “everything that is alive.”
- When referring in general to all people, this term could be translated as “people” or “human beings” or “everyone who lives.”
- The expression, “flesh and blood” could also be translated as “relatives” or “family” or “kin-folk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression, “become one flesh” could be translated as, “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: [Euphemism](#)). It should also be understood that this is figurative, and does not mean that the man and woman literally become one person.

Bible References:

Waiting

flock, herd**Definition:**

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term “herd” can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term “flock” in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to “flocks and herds” it may be better to add “of sheep” or “of cattle” for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: [goat](#), [kid](#), [ox](#), [oxen](#), [pig](#), [swine](#), [pork](#), [sheep](#), [ram](#), [ewe](#),)

Bible References:

Waiting

flute, pipe**Definition:**

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a “flute.”
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: [flock](#), [shepherd](#))

Bible References:

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

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

free, freedom, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage. Another word for “freedom” is “liberty.”

- The expression, “to set someone free” or “to free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means, “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means, “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression “to set free” could be translated as “to cause to be free” or “to rescue from slavery” or “to release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: [bind](#), [bond](#), [bound](#), [enslave](#), [in bondage](#), [servant](#), [slave](#), [slavery](#),)

Bible References:

Waiting

fulfill

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as, “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill” as in “fulfill your ministry” could include, “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#), [Christ](#), [Messiah](#), [minister](#), [ministry](#), [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[24-04]** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **[40-03]** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- **[42-07]** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **[43-05]** “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **[43-07]** “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- **[44-05]** “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

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

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

generation

UNDER REVIEW

Definition:

The term “generation” refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term “generation” is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase “this generation” or “people of this generation” could be translated as, “the people living now” or “you people.”
- “This wicked generation” could also be translated as, “these wicked people living now.”
- The expression “from generation to generation” or “from one generation to the next” could be translated as, “people living now, as well as their children and grandchildren” or “people in every time period” or “people in this time period and future time periods” or “all people and their descendants.”
- “A generation to come will serve him; they will tell the next generation about Yahweh” could also be translated as “Many people in the future will serve Yahweh and will tell their children and grandchildren about him.”

(See also: [descendant](#), [descended from](#), [evil](#), [wicked](#), [wickedness](#), [ancestor](#), [father](#), [forefather](#))

Bible References:

Waiting

Gentile

Facts:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to everyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”
- Traditionally, Jews would not eat with Gentiles or associate with them, which at first caused problems within the early church.

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [Jacob](#), [Israel](#), [Jew](#), [Jewish](#))

Bible References:

Waiting

Gibeah

Facts:

Gibeah is the name of a city that was located north of Jerusalem and south of Bethel.

- Gibeah was in the territory of the tribe of Benjamin.
- It was the site of a huge battle between the Benjamites and Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Benjamin](#), [Bethel](#), [Jerusalem](#))

Bible References:

Waiting

Gideon

Facts:

Gideon was an Israelite man who God raised up to deliver the Israelites from their enemies.

- During the time when Gideon lived, a people group called the Midianites kept attacking the Israelites and destroying their crops.
- Even though Gideon was afraid, God used him to lead the Israelites to fight against the Midianites and defeat them.
- Gideon also obeyed God by taking down altars to the false gods Baal and Asherah.
- He not only led the people in defeating their enemies but also encouraged them to obey and worship Yahweh, the one true God.

(Translation suggestions: [How to Translate Names](#))

(See also: [Baal](#), [Asherah](#), [Asherah poles](#), [Ashtoreth](#), [deliver](#), [deliverer](#), [deliverance](#), [Midian](#), [Midianites](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[16-05]** The angel of Yahweh came to **Gideon** and said, “God is with you, mighty warrior. Go and save Israel from the Midianites.”
- **[16-06]** **Gideon’s** father had an altar dedicated to an idol. God told **Gideon** to tear down that altar.
- **[16-08]** There were so many of them (Midianites) that they could not be counted. **Gideon** called the Israelites together to fight them.
- **[16-08]** **Gideon** called the Israelites together to fight them. **Gideon** asked God for two signs so he could be sure that God would use him to save Israel.
- **[16-10]** 32,000 Israelite soldiers came to **Gideon**, but God told him this was too many.
- **[16-12]** Then **Gideon** returned to his soldiers and gave each of them a horn, a clay pot, and a torch.
- **[16-15]** The people wanted to make **Gideon** their king.
- **[16-16]** Then **Gideon** used the gold to make a special garment like the high priest used to wear. But the people started worshiping it as if it were an idol.

gift

Definition:

The term “gift” refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called “gifts.”
- In the Bible, an offering or sacrifice given to God is also called a gift
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term “gifts” is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

Translation Suggestions:

- The general term for “gift” could be translated with a word or phrase that means “something that is given.”
- In the context of someone having a gift or special ability that comes from God, the term “gift from the Spirit” could be translated as, “spiritual ability” or “special ability from the Holy Spirit” or “special spiritual skill that God gave.”

(See also: [spirit](#), [spiritual](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

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

glean, gleaning

Definition:

The term “glean” means to go through a field or orchard to pick up whatever grain or fruit the harvesters have left behind.

- God told the Israelites to let the widows, poor people, and foreigners glean the leftover grain in order to provide food for themselves.
- Sometimes the owner of the field would allow the gleaners to go directly behind the harvesters to glean, which enabled them to glean much more of the grain.
- A clear example of how this worked is in the story of Ruth, who was generously allowed to glean among the harvesters in the fields of her relative Boaz.
- Other ways to translate “glean” can be, “pick up” or “gather” or “collect.”

(See also: [Boaz](#), [grain](#), [harvest](#), [Ruth](#))

Bible References:

Waiting

glory, glorious

Definition:

In general, the term “glory” means honor, splendor, and extreme greatness. Anything that has glory is said to be “glorious.”

- Sometimes “glory” refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression “glory of the shepherds” refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression “to glory in” means to boast about or take pride in something.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include, “splendor” or “brightness” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression, “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as, “praise” or “take pride in” or “boast about” or “take pleasure in.”

(See also: [glorify](#))

Bible References:

Waiting

Examples from the Bible stories:

- [23-07] Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- [25-06] Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- [37-01] When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- [37-08] Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

goat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a “kid.”

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
 - Goats have coarse hair; sheep have wool.
 - The tail of a goat stands up; the tail of a sheep hangs down.
 - A sheep usually like to stay with their herd, but goats are more independent and tend to wander away from the herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of their tendency to wander away from the one taking care of them.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second live goat and send it into the desert as a symbol of the animal bearing the people’s sins.

(See also: [flock](#), [herd](#), [sacrifice](#), [offering](#), [sheep](#), [ram](#), [ewe](#), [unrighteous](#), [unrighteousness](#), [wine](#), [wineskin](#), [new wine](#))

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.

grain

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- The heads of grain are the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: [head](#), [wheat](#))

Bible References:

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

grape

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: [vine](#), [vineyard](#), [wine](#), [wineskin](#), [new wine](#))

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

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

head

Definition:

In the Bible, the word “head” is used with several figurative meanings.

- Often this term is used to refer to being in authority over people, as in, “you have made me the head over nations.” This could be translated as, “You have made me the ruler...” or “You have given me authority over...”
- Jesus is called the “head of the church.” Just as a person’s head guides and directs the members of its body, so Jesus guides and directs the members of his “body,” the Church.
- The New Testament teaches that a husband is the “head” or authority of his wife. He is given the responsibility of leading and guiding his wife and family.
- The expression, “no razor will ever touch his head” means “ he will never cut or shave his hair.”
- The term “head” can also refer to the beginning or source of something as in the “head of the street.”
- The expression “heads of grain” refers to the top part of a wheat or barley plant that contains the seeds.
- Another figurative use for “head” is when it is used to represent the whole person as in, “this gray head” referring to an elderly person or “the head of Joseph” referring to Joseph. (See: [Synecdoche](#))
- The expression “let their blood be on his own head” means that the man is responsible for their deaths and will receive the punishment for that.

Translation Suggestions

- Depending on the context, the term “head” could be translated as, “authority” or “the one who leads and directs” or “the one who is responsible for.”
- The expression “head of” can refer to the whole person and so this expression could be translated using just the person’s name. For example, “the head of Joseph” could simply be translated as “Joseph.”
- The expression “will be on his own head” could be translated as “will be on him” or “he will be punished for” or “he will be held responsible for” or “he will be considered guilty for.”
- Depending on the context, other ways to translate this term could include, “beginning” or “source” or “ruler” or “leader” or “top.”

(See: [grain](#))

Bible References:

Waiting

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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

heifer

Definition:

A heifer is an adult female cow that has not yet given birth to a calf.

(See: [How to Translate Unknowns](#))

(See also: [cow](#), [calf](#), [bull](#), [cattle](#))

Bible References:

Waiting

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 Spirit, Spirit of God, Spirit of the Lord

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as, “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include, “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: [holy](#), [holiness](#), [spirit](#), [spiritual](#), [God](#), [Lord](#), [God the Father](#), [heavenly Father](#), [Father](#), [Son of God](#), [the Son](#), [Son](#), [gift](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-01]** But **God’s Spirit** was there over the water.
- **[24-08]** When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **[26-03]** Jesus read, “God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed.”
- **[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.”
- **[43-03]** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **[43-08]** “And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are now seeing and hearing.”

- **[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. Then he will also give you the gift of the **Holy Spirit.**"
- **[45-01]** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

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

honor, to honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God also instructs Christians to honor others, but not to try to get honor for themselves.
- Children are instructed to honor their parents, which includes respect and obedience.
- the terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Honor for God includes thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include, “respect” or “esteem” or “high regard.”
- The term “to honor” could be translated as “to show special respect to” or “to cause to be praised” or “to show high regard for” or “to highly value.”

(See also: [dishonor](#), [dishonorable](#), [glory](#), [glorious](#), [glorify](#), [praise](#) other)

Bible References:

Waiting

hoof, hoofed, hooves

Facts:

These terms refer to the hard material covering the bottom of the feet of certain animals such as camels, cattle, deer, horses, donkeys, pigs, oxen, sheep, and goats.

- An animal's hooves protect its feet when walking.
- Some animals have hooves that are split into two parts and others do not.
- God told the Israelites that animals which had split hooves and chewed a cud were considered clean to eat. This included cattle, sheep, deer, and oxen.

(See: [How to Translate Unknowns](#))

(See also: [camel](#), [cow](#), [calf](#), [bull](#), [cattle](#), [donkey](#), [mule](#), [goat](#), [kid](#), [ox](#), [oxen](#), [pig](#), [swine](#), [pork](#), [sheep](#), [ram](#), [ewe](#))

Bible References:

Waiting

horse

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for doing farm work and for transporting people.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- Horses often wear a bit and bridle on their heads so they can be guided.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon's great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.

(See also: [chariot](#), , [donkey](#), [mule](#), [Solomon](#))

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

house of God, Yahweh's house

Definition:

In the Bible, the phrases “house of God” (God’s house) and “house of Yahweh (Yahweh’s house) refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- Sometimes “God’s house” is used to refer to the people of God.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as, “a house for worshiping God” or “a place for worshiping God.”
- If it is referring to the temple or tabernacle, this could be translated as, “the temple (or tabernacle) where God is worshiped (or “where God is present” or “where God meets with his people.”)
- The word “house” may be important to use in the translation in order to communicate that God “dwells” there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: [people of God](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

idol, idolatrous

Definition:

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#), [kingdom](#), [worship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-05]** ”Do not make **idols** or worship them, because I, Yahweh, am a jealous God.”
- **[13-12]** Aaron made a golden **idol** in the shape of a calf. The people began to wildly worship the **idol** and make sacrifices to it!
- **[14-03]** ”You must completely destroy all of their **idols**. If you do not obey me, you will worship their **idols** instead of me.”
- **[18-12]** All of the kings and most of the people of the kingdom of Israel worshiped **idols**. This kind of worship often included sexual immorality and sometimes even child sacrifice.
- **[19-16]** They (the prophets) all told the people to stop worshipping **idols** and to start showing justice and mercy to others.

image, carved image, carved figure, cast metal figure

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [God](#), [idol](#), [idolatrous](#), [image of God](#), [image](#))

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."

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as, “who have done nothing wrong” or “who are not involved in evil.”
- The frequently occurring expression, “innocent blood” could be translated as, “people who did nothing wrong to deserve being killed.”
- The expression “shed innocent blood” could be translated as, “kill innocent people” or “kill people who did nothing wrong to deserve it.”
- In the context of someone being killed, “innocent of the blood of” could be translated as, “not guilty for the death of.”
- When talking about people not accepting the good news about Jesus but not accepting it, “innocent of the blood of” could be translated as “not responsible for whether they remain spiritually dead or not” or “not responsible for whether they accept this message.”
- When Judas said, “I have betrayed innocent blood” he was saying, “I have betrayed a man who did nothing wrong” or “I have caused the death of a man who was sinless.”
- When Pilate said about Jesus, “I am innocent of the blood of this innocent man,” this could be translated as, “I am not responsible for the killing of this man who has done nothing wrong to deserve it.”

(See also: [guilt](#), [guilty](#))

Bible References:

Waiting

Examples from the Bible stories:

- [08-06] After two years, Joseph was still in prison, even though he was **innocent**.

- **[40-04]** One of them mocked Jesus, but the other said, "Do you have no fear of God? We are guilty, but this man is **innocent**."
- **[40-08]** When the soldier guarding Jesus saw everything that happened, he said, "Certainly, this man was **innocent**. He was the Son of God."
-

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

interpret, interpretation

Facts:

The terms “interpret” and “interpretation” refer to understanding and explaining the meaning of something that is not clear.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- When the king of Babylon had some confusing dreams, God helped Daniel to interpret them and to explain their meanings.
- The “interpretation” of the dream is the “explanation” of the meaning of the dream.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term “interpret” can also refer to figuring out the meaning of other things, such as figuring out what the weather will be like based on how cold or hot it is, how windy it is, and what the sky looks like.
- Ways to translate the term “interpret” could include, “figure out the meaning of” or “explain” or “give the meaning of.”
- The term “interpretation” could also be translated as, “explanation” or “meaning.”

(See also: [Babylon](#), [Babylonian](#), [Daniel](#), [dream](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [vision](#))

Bible References:

Waiting

Ishmael

Facts:

Ishmael was the son of Abraham and the Egyptian slave Hagar. There are also several other men in the Old Testament named Ishmael.

- The name “Ishmael” means, “God hears.”
- God promised to bless Abraham’s son Ishmael, but he was not the son God had promised to establish his covenant with.
- God protected Hagar and Ishmael when they were sent into the desert.
- While Ishmael was living in the desert of Paran, he married an Egyptian woman.
- Ishmael son of Nethaniah was an army officer from Judah who led a group of men to kill a governor who had been appointed by the Babylonian king, Nebuchadnezzar.
- There are also four other men named Ishmael in the Old Testament.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [Babylon](#), [Babylonian](#), [covenant](#), [desert](#), [wilderness](#), [Egypt](#), [Egyptian](#), [Hagar](#), [Isaac](#), [Nebuchadnezzar](#), [Paran](#), [Sarah](#), [Sarai](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-02]** So Abram married Hagar. Hagar had a baby boy, and Abram named him **Ishmael**.
- **[05-04]** “I will make **Ishmael** a great nation, too, but my covenant will be with Isaac.”

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

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

Jephthah

Facts:

Jephthah was a warrior from Gilead who served as a judge over Israel.

- In Hebrews 11:32, Jephthah is praised as an important leader who delivered his people from their enemies.
- He rescued the Israelites from the Ammonites and led his people to defeat the Ephraimites.
- However, Jephthah made a foolish, hasty vow to God which resulted in him sacrificing his daughter.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ammon](#), [Ammonites](#), [Ammonites](#), [deliver](#), [deliverer](#), [deliverance](#), [Ephraim](#), [judge](#), [vow](#))

Bible References:

Waiting

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

Joash

Facts:

Joash was the name of several men in the Old Testament.

- One Joash was the father of the Israelite deliverer, Gideon.
- Another man named Joash was a descendant of Jacob's youngest son, Benjamin.
- The most well-known Joash became king of Judah at the age of seven. He was the son of Ahaziah, king of Judah, who had been murdered.
- When Joash was a very young child, his aunt saved him from being killed by hiding him away until he was old enough to be crowned king.
- King Joash was a good king who at first obeyed God. But he did not remove the high places and the Israelites started worshiping idols again.
- King Joash ruled Judah during some of the years that King Jehoash was ruling Israel. They were two different kings.

(Translation suggestions: [Translate Names](#))

(See also: [Ahaziah](#), [altar](#), [Benjamin](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [Gideon](#), [high places](#), [idol](#), [idolatrous](#))

Bible References:

Waiting

Jonathan

Facts:

Jonathan is the name of at least ten men in the Old Testament. The name means, “Yahweh has given.”

- David’s best friend Jonathan is the most well-known man in the Bible with this name. Jonathan was King Saul’s oldest son.
- Other Jonathans mentioned in the Old Testament include: a descendant of Moses; a nephew of King David; several priests, including a son of Abiathar; and an Old Testament scribe in whose house the prophet Jeremiah was imprisoned.

(See: [How to Translate Names](#))

(See also: [Abiathar](#), [David](#), [Moses](#), [Jeremiah](#), [priest](#), [priesthood](#), [Saul \(OT\)](#), [scribe](#), [expert in the Jewish law](#))

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.

Jotham

Definition:

In the Old Testament, there are three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, he did not remove the places of idol worship and this caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: [Abimelech](#), [Ahaz](#), [Gideon](#), [Uzziah](#), [Azariah](#))

Bible References:

Waiting

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

Judah, kingdom of Judah

Facts:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: [Babylon](#), [Babylonian](#), [Judah, kingdom](#), [kingdom of Israel](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[18-07]** Only two tribes remained faithful to him (Rehoboam). These two tribes became the **kingdom of Judah**.
- **[18-10]** The **kingdoms of Judah** and Israel became enemies and often fought against each other.
- **[18-13]** The **kings of Judah** were descendants of David. Some of these kings were good men who ruled justly and worshiped God. But most of **Judah's** kings were evil, corrupt, and they worshiped idols.
- **[20-01]** The **kingdoms of Israel and Judah** both sinned against God.
- **[20-05]** The people in the **kingdom of Judah** saw how God had punished the people of the kingdom of Israel for not believing and obeying him. But they still worshiped idols, including the gods of the Canaanites.
- **[20-06]** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the Babylonians, to attack the **kingdom of Judah**.

- **[20-09]** Nebuchadnezzar and his army took almost all of the people of **the kingdom of Judah** to Babylon, leaving only the poorest people behind to plant the fields.

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!

know, knowledge, make known

Definition:

To “know” means to understand something or to be aware of a fact. The expression “make known” is an expression that means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know” God means to have a relationship with him. This also applies to knowing people.
- To know God’s will means to be aware of what he has commanded, or to understand what he wants a person to do.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include, “understand” or “be familiar with” or “be aware of” or “be acquainted with” or “be in relationship with.”
- Some languages have two different words for “know” depending on whether it refers to knowing facts or to knowing a person and having a relationship with him.
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as, “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as, “what is known” or “wisdom” or “understanding,” depending on the context.

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [reveal](#), [revelation](#), [understand](#), [understanding](#), [wise](#), [wisdom](#))

Bible References:

Waiting

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

lawless, lawlessness

Definition:

The term “lawless” describes a person who does not obey laws or rules. When a country or group of people are in a state of “lawlessness” it means there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God’s laws.
- The apostle Paul wrote that in the last days there will be a “man of lawlessness,” or a “lawless one,” who will be influenced by Satan to do evil things.

Translation Suggestions:

- The term “lawless” could also be translated as, “rebellious” or “disobedient” or “law-defying”.
- The term “lawlessness” could be translated as, “not obeying any laws” or “rebellion (against God’s laws).”
- The phrase, “man of lawlessness” could be translated as, “man who does not obey any laws” or “man who rebels against God’s laws.”
- It is important to keep the concept of “law” in this term, if possible.
- Note that the term “unlawful” has a different meaning from this term.

(See also: [law](#), [principle](#), [lawful](#), [lawfully](#), [unlawful](#), [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."

lion**Definition:**

A lion is a large, cat-like, wild animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown in color.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can also be dangerous to human beings.
- When King David was a boy, he killed lions who tried to attack the sheep he was caring for.
- Samson also killed a lion with his bare hands.

(See: [How to Translate Unknowns](#))

(See also: [David](#), [leopard](#), [Samson](#), [sheep](#), [ram](#), [ewe](#))

Bible References:

Waiting

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

locust

Facts:

The term “locust” refers to a kind of large, flying grasshopper that sometimes flies in a swarm which is very destructive, eating all vegetation in its path.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long way.
- In the Old Testament, swarming locusts are referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: [How to Translate Names](#))

(See also: [captive](#), [captivity](#), [Egypt](#), [Egyptian](#), [Israel](#), [Israelites](#), [nation of Israel](#), [John \(the Baptist\)](#), [plague](#))

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

Lord Yahweh, Yahweh God

Facts:

In the Old Testament, “Lord Yahweh” is frequently used to refer to the one true God.

- The term “Lord” is a divine title and “Yahweh” is God’s personal name.
- “Yahweh” is also often combined with the term “God” to form “Yahweh God.”

Translation Suggestions:

- If some form of “Yahweh” is used for the translation of God’s personal name, the terms “Lord Yahweh” and “Yahweh God” can be translated literally. Also consider how the term “Lord” is translated in other contexts when referring to God.
- Some languages put titles after the name and would translate this as “Yahweh Lord.” Consider what is natural in the project language: should the title “Lord” come before or after “Yahweh”?
- “Yahweh God” could also be rendered as “God who is called Yahweh” or “God who is the Living One” or “I am, who is God.”
- If the translation follows the tradition of rendering “Yahweh” as “Lord” or “LORD,” the term “Lord Yahweh” could be translated as “Lord God” or “God who is the Lord.” Other possible translations could be, “Master LORD” or “God the LORD.”
- The term “Lord Yahweh” should *not* be rendered as “Lord LORD” because readers may not notice the difference in letter size that has traditionally been used to distinguish these two words.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [master](#), [sir](#), [Lord](#), [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

Mesopotamia, Aram Naharaim

Facts:

Mesopotamia is the area of land between the Tigris and Euphrates Rivers. Its location is in the region of the modern day country of Iraq.

- In the Old Testament, this region was called “Aram Naharaim.”
- The word “Mesopotamia” means “between rivers.” The phrase “Aram Naharaim” means “Aram of two rivers.”
- Abraham lived in the Mesopotamian cities of Ur and Haran before moving on to the land of Canaan.
- Babylon was another important city in Mesopotamia.
- The region called “Chaldea” was also part of Mesopotamia.

(Translation suggestions: [How to Translate Names](#))

(See: [Aram](#), [Aramean](#), [Aramaic](#), [Babylon](#), [Babylonian](#), [Chaldea](#), [Chaldean](#), [Euphrates River](#))

Bible References:

Waiting

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.

mighty, might

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase, “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase, “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term, “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as, “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as, “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: [Almighty](#), [miracle](#), [wonder](#), [sign](#), [power](#), [powers](#), [strength](#), [strengthen](#))

Bible References:

Waiting

mind

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression, “keep in mind” could be translated as, “remember” or “pay attention to this” or “be sure to know this.”
- The expression, “heart, soul, and mind” could also be translated as, “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as, “remember” or “think about.”
- The expression, “changed his mind and went” could also be translated as, “decided differently and went” or “decided to go after all” or “changed his opinion and went.”

(See also: [believe](#), [believe in](#), [belief](#), [heart](#), [soul](#))

Bible References:

Waiting

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

mock, ridicule, scoff at

Definition:

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.

Bible References:

Waiting

Examples from the Bible stories:

- [21-12] Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- [39-05] The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- [39-12] The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!”
- [40-04] Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”
- [40-05] The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

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**.

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

Nazirite, Nazirite vow

Facts:

The term “Nazirite” refers to a person who has taken a “Nazirite vow.” Mostly men took this vow, but women could also do it.

- A person who took the Nazirite vow agreed to not have any food or drink made from grapes for the number of days, weeks, or months that had been agreed upon for the fulfillment of the vow. Also during that time, he did not cut his hair and did not get near a dead body.
- When the required length of time had passed and the vow had been fulfilled, the Nazirite would go to the priest and provide an offering. This would include the cutting and burning of his hair. All other restrictions would also be removed.
- Samson is a well-known man in the Old Testament who was under the Nazirite vow.
- The angel announcing John the Baptist’s birth told Zechariah that his son would not drink strong drink, which may indicate that John was under the Nazirite vow.
- The apostle Paul may also have at one time taken this vow, according to one passage in the book of Acts.

(Translation suggestions: [Translate Names](#))

(See also: [John \(the Baptist\)](#), [sacrifice](#), [offering](#), [Samson](#), [vow](#), [Zechariah \(OT\)](#))

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

noble, nobleman

Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a higher political or social class.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer” or “man of noble birth.”

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

oppress, oppression, oppressor

Definition:

The terms “oppress” and “oppression” refer to treating people harshly. An “oppressor” is a person who oppresses people.

- The term “oppression” especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term “oppressed” describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.

Translation Suggestions:

- Depending on the context, “oppress” could be translated by, “severely mistreat” or “cause to be heavily burdened” or “put under miserable bondage” or “rule harshly.”
- Ways to translate “oppression” could include, “heavy suppression and bondage” or “burdensome control.”
- The phrase “the oppressed” could be translated as “oppressed people” or “people in terrible bondage” or “those who are treated harshly.”
- The term “oppressor” could be translated as “person who oppresses” or “nation who controls and rules harshly” or “persecutor.”

(See also: [bind](#), [bond](#), [bound](#), [enslave](#), [in bondage](#), [persecute](#), [persecution](#))

Bible References:

Waiting

palm

Definition:

The term “palm” refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a “date.” The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
- Palm branches signified peace and the celebration of a victory.

(See also: [donkey](#), [mule](#), [Jerusalem](#), [peace](#), [peaceful](#))

Bible References:

Waiting

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!"

people of God, my people

Definition:

The term, “people of God” refers to people whom God has called out from the world to have a special relationship with him.

- When God says, “my people” he is talking about the people whom he has chosen and who have a relationship with him.
- God’s people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
- In the Old Testament, “people of God” refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
- In the New Testament, “people of God” especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- Other ways to translate “my people” when God says it, could include, “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [people group](#), [peoples](#), [the people](#), [a people](#))

Bible References:

Waiting

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

pillar, column

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- AS a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: [foundation](#), [founded](#), [idol](#), [idolatrous](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#))

Bible References:

Waiting

plead, pleading, plea

Facts:

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

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.”

praise

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term “to praise” could also be translated as, “to speak well of” or “to highly honor with words” or “to say good things about.”
- The noun “praise” could be translated as, “spoken honor” or “speech that honors” or “speaking good things about.”

(See also: [worship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[12-13]** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- **[17-08]** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- **[22-07]** Zechariah said, “**Praise** God, because he has remembered his people!”
- **[43-13]** They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- **[47-08]** They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. This term is also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See: [false god](#), [foreign god](#), [god](#), [goddess](#), [forgive](#), [forgiveness](#), [praise](#))

Bible References:

Waiting

Examples from the Bible stories:

- [06-05] Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- [13-12] But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- [19-08] Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- [21-07] Priests also **prayed** to God for the people.
- [38-11] Jesus told his disciples to **pray** that they would not enter into temptation.
- [43-13] The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- [49-18] God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

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

prison, prisoner, imprison

Definition:

The term “prison” refers to a place where criminals are kept as a punishment for their crimes. A “prisoner” is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term “imprisoned” means “kept in a prison” or “kept in captivity.”
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term could also be translated as “dungeon” in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term “prisoners” can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: [captive](#), [captivity](#))

Bible References:

Waiting

proclaim, proclamation

Definition:

To proclaim is to announce or declare something publicly and boldly.

- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as, “announcement” or “public preaching.”

(See: [preach](#))

Bible References:

Waiting

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**.

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example, the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as, “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as, “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as, “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: [Synecdoche](#))
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: [Baal](#), [divination](#), [diviner](#), [soothsaying](#), [soothsayer](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [false prophet](#), [fulfill](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [vision](#))

Bible References:

Waiting

Examples from the Bible stories:

- [12-12] When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- [17-13] God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- [19-01] Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- [19-06] All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- [19-17] Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- [21-09] The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- [43-05] "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- [43-07] "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- [48-12] Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.
-

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

proud, pride, prideful

Definition:

The terms “proud” and “prideful” refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms “proud” and “pride” can also be used in a positive sense, such as being “proud of” what someone else has achieved and being “proud of” your children. The expression, “take pride in your work” means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of “pride.”
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”

Translation Suggestions:

- The noun “pride” could be translated as, “arrogance” or “conceit” or “self-importance.”
- In other contexts, “pride” could be translated as, “joy” or “satisfaction” or “pleasure.”
- To be “proud of” could also be translated as, “happy with” or “satisfied with” or “joyful about (the accomplishments of).”
- The phrase “take pride in your work” could be translated as, “find satisfaction in doing your work well.”
- The expression, “take pride in Yahweh” could also be translated as, “be delighted about all the wonderful things Yahweh has done” “be happy about how amazing Yahweh is.”

(See also: [arrogant](#), [humble](#), [humility](#), [joy](#), [joyful](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-02]** They were very **proud**, and they did not care about what God said.
- **[34-10]** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

punish, punishment

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: [just](#), [justice](#), [justly](#), [repent](#), [repentance](#), [righteous](#), [righteousness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

their

Examples from the Bible stories:

- **[13-07]** God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them.
- **[16-02]** Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- **[19-16]** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them.
- **[48-06]** Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- **[48-10]** When anyone believes in Jesus, the blood of Jesus takes away that person’s sin, and God’s **punishment** passes over him.
- **[49-09]** But God loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever.

- [49-11] Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

raise, rise, risen, arise, arose**Definition:****raise, raise up**

In general, the word “raise” means to “lift up” or “make higher.”

- The figurative phrase, “raise up” means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes “raise up” means to “restore” or “rebuild.”
- “Raise” has a specialized meaning in the phrase, “raise from the dead.” It means to cause a dead person to become alive again.
- Sometimes “raise up” means to “exalt” someone or something.

rise, arise

To “rise” or “arise” means to “go up” or “get up.” The terms “risen,” “rose” and “arose” are used for expressing past action.

- When a person gets up to go somewhere, this is sometimes expressed as, “he arose and went” or “he rose up and went.”
- If something “arises” it means it “happens” or “begins to happen.”
- Jesus predicted that he would “rise from the dead.” Three days after Jesus died, the angel said, “He has risen”!

Translation Suggestions:

- The term “raise” or “raise up” can be translated as “to lift up” or “to make higher.”
- To “raise up” could also be translated as, “to cause to appear” or “to appoint” or “to bring into existence.”
- To “raise up the strength of your enemies” could be translated as, “cause your enemies to be very strong.”
- The phrase “raise someone from the dead,” could be translated as “cause someone to return from death to life” or “cause someone to come back to life.”
- Depending on the context, “raise up” could also be translated as, “provide” or “appoint” or “cause to have” or “build up” or “rebuild” or “repair.”
- The phrase “arose and went” could be translated as “got up and went” or “went.”
- Depending on the context, the term “arose” could also be translated as “began” or “started up” or “got up” or “stood up.”

(See also: [resurrection](#), [appoint](#), [appointed](#), [exalt](#), [exaltation](#))

Bible References:

Waiting

Examples from the Bible stories:

- [21-14] The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- [41-05] "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- [43-07] "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- [44-05] "You killed the author of life, but God **raised** him from the dead. "
- [44-08] Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You crucified Jesus, but God **raised** him to life again!"
- [48-04] This meant that Satan would kill the Messiah, but God would **raise** him to life again, and then the Messiah will crush the power of Satan forever.
- [49-02] He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- [49-12] You must believe that Jesus is the Son of God, that he died on the cross instead of you, and that God **raised** him to life again.

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

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

rejoice

Definition:

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as, “be very happy” or “be very glad” or “be full of joy.”
- When Mary said, “my soul rejoices in God my Savior” she meant, “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

(See also: [joy](#), [joyful](#))

Bible References:

Waiting

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

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original and better condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored, has been “reconciled.” God restores sinful people and brings them back to himself.
- If people are restored to their home country it means they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include: “renew” or “repay” or “return” or “heal” or “bring back.”
- An expression for this term could be “make new” or “make like new again.”
- When property is “restored,” it means it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration,” could be translated as, “renewal” or “healing” or “reconciliation.”

Bible References:

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

righteous, righteousness

Definition:

The terms “righteous” and “righteousness” refer to God’s absolute goodness, justice, faithfulness, and love. Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people who the Bible calls “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous based on Jesus’ righteousness.

Translation Suggestions:

- When referring to God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as, “perfect faithfulness and goodness.”
- When referring to people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase, “the righteous” could also be translated as, “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means, “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good
- Sometimes “the righteous” is used figuratively and refers to “people who think they are good” or “people who seem to be righteous.”

(See also: [good](#), [goodness](#), [holy](#), [holiness](#), [evil](#), [wicked](#), [wickedness](#), [just](#), [justice](#), [justly](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-02]** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **[04-08]** God declared that Abram was **righteous** because he believed in God’s promise.
- **[17-02]** David was a humble and **righteous** man who trusted and obeyed God.
- **[23-01]** Joseph, the man Mary was engaged to, was a **righteous** man.
- **[50-10]** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.”

Rimmon

Facts:

Rimmon is the name of a man and of several places mentioned in the Bible. It was also the name of a false god.

- A man named Rimmon was a Benjamite from the city of Beeroth in Zebulun. This man's sons murdered Ishbosheth, the crippled son of Jonathan.
- Rimmon was a town in the southern part of Judah, in the region occupied by the tribe of Benjamin.
- The "rock of Rimmon" was a place of safety where the Benjamites went to escape from being killed in a battle.
- Rimmon-Parez was an unknown location in the Judean wilderness.
- The Syrian commander Naaman spoke of the temple of the false god Rimmon, where the king of Syria worshiped.

(Translation suggestions: [Translate Names](#))

(See also: [Benjamin](#), [Judea](#), [Naaman](#), [Syria](#), [Zebulun](#))

Bible References:

Waiting

robe**Definition:**

A robe is an outer garment with long sleeves that can be worn by both men and women. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short in length.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: [royal](#), [tunic](#))

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

run, running

Definition:

Literally the term “run” refers to moving very quickly on foot, usually at a much faster pace than walking.

This main meaning of “run” is also used in figurative expressions such as the following:

- “run in such a way as to win the prize” – refers to persevering in doing God’s will with the same perseverance as running a race in order to win.
- “run in the path of your commands” – means to gladly and quickly obey God’s commands.
- “run after other gods” – means to persist in worshiping other gods.
- “I run to you to hide me” – means to quickly turn to God for refuge and safety when faced with difficult things.

Other figurative meanings of “run”:

- Water and other liquids such as tears, blood, sweat, and rivers are said to “run.” This could also be translated as, “flow.”
- The border of a country or region is said to “run along” a river or the border of a different country. This could be translated as “its border is next to” or “it borders.”
- Rivers and streams can “run dry,” which means that they no longer have water in them. This could be translated as “have dried up” or “have become dry.”
- The days of a feast can “run their course,” which means they “have passed by” or “are finished” or “are over.”

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [persevere](#), [perseverance](#), [refuge](#), [shelter](#), [turn](#), [turn away](#), [turn back](#))

Bible References:

Waiting

sacred**Definition:**

Term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, often the term “sacred” is used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” or “sacred music” refer to music that is sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” refers to the “religious duties” or “rituals” that a priest performs to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god.

(See also: [holy](#), [holiness](#), [consecrate](#), [priest](#), [priesthood](#))

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.

Samson

Facts:

Samson was one of the judges, or deliverers, of Israel. He was from the tribe of Dan.

- God gave Samson superhuman strength which he used to fight against Israel's enemies, the Philistines.
- Samson was put under a vow to never cut his hair and to never drink wine or any other fermented drink. As long as he kept this vow, God continued to give him strength.
- He finally broke his vow and allowed his hair to be cut, which enabled the Philistines to capture him.
- While Samson was in captivity, God enabled him to regain his strength and gave him the opportunity to destroy the temple of the false god Dagon, along with many Philistines.

(Translation suggestions: [How to Translate Names](#))

(See also: [deliver](#), [deliverer](#), [deliverance](#), [Philistines](#), [twelve tribes of Israel](#))

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.

seize**Definition:**

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” It could also be translated as, “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated as “overcome” or “suddenly come upon.”
- This term could also be translated as, “take control of” or “suddenly take” or “grab.”
- The expression, “seized and slept with her” could be translated as, “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable. (See: [Euphemism](#))

Bible References:

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."

serve, service

Definition:

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a woman serving her guests, this term means “care for” or “serve food to” or “provide food for.”
- When Jesus told the disciples to serve the fish to the people, this could be translated as, “distribute to” or “hand out to” or “give to.”¹[comment_5adb7a6af206fdb7787dd58f4b215940](#)
- The term “service” refers to the act of serving. It can also be used to refer to a “meeting” of Christians as they worship God together.
- The term “serve” can also be translated as, “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- “To serve God” can be translated as “to worship and obey God” or “to do the work that God has commanded.”
- To “serve tables” means to bring food to people who are sitting at tables.
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses.
- Now they “serve” the new covenant, that is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about this in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”

(See also: [covenant](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

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

sleep with, have relations with, lovemaking

Definition:

In the Bible, these terms are euphemisms that refer to having sexual intercourse. (See: [Euphemism](#))

- To “sleep with” someone is a common way of referring to having sexual relations. The past tense is, “slept with.”
- In the Old Testament book, “Song of Solomon,” the ULB uses the term “lovemaking” to translate the word “love,” which in that context refers to sexual relations. This is related to the expression, “make love to.”

Translation Suggestions:

- Some languages may use different expressions of this term in different contexts, depending on whether it is talking about a husband and wife, or whether it is about some other relationship. It is important to make sure that the translation of this term has the correct meaning in each context.
- Depending on the context, expressions like these could be used to translate “sleep with”: “lie with” or “make love to” or “be intimate with.”
- Other ways to translate “have relations with” could include, “have sexual relations with” or “have marital relations with.”
- The term “lovemaking” could also be translated as, “loving” or “intimacy.” Or there may be an expression that is a natural way to translate this in the project language.
- It is important to check that the terms used to translate this concept are acceptable to the people who will be using the Bible translation.

(See: [sexual immorality](#))

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.’”

shepherd, to shepherd

Definition:

A shepherd is a person who takes care of sheep. The verb “to shepherd” means to protect the sheep and provide them with food and water.

- Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.
- This term is often used metaphorically in the Bible to refer to taking care of people’s spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live. (See: [Metaphor](#))
- In the Old Testament, God is called the “shepherd” of his people because he takes care of all their needs and protects them. He also leads and guides them.
- Moses was a shepherd for the Israelites as he guided them spiritually in their worship of Yahweh and led them physically on their journey to the land of Canaan.
- In the New Testament, Jesus calls himself the “good shepherd.” The apostle Paul also refers to him as the “great shepherd” over the Church.
- Also in the New Testament, the term “shepherd” is used to refer to a person who is a spiritual leader over other believers. The term “pastor” is the same word as “shepherd.” The elders and overseers were also called shepherds.

Translation Suggestions

- When used literally, the action “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- The person “shepherd” could be translated as, “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When used as a metaphor, different ways to translate this term could include, “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- In some contexts, “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- The expression, “to shepherd (a flock)” could be translated as, “to take care of” or “to spiritually nourish” or “to guide and teach” or “to lead and take care of (like a shepherd cares for sheep)”
- In figurative uses, it is best to use or include the literal word for “shepherd” in the translation of this term.

(See also: [believer](#), [Canaan](#), [Canaanite](#), [church](#), [Church](#), [Moses](#), [pastor](#), [sheep](#), [ram](#), [ewe](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Examples from the Bible stories:

- [09-11] Moses became a **shepherd** in the wilderness far away from Egypt.
- [17-02] David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- [23-06] That night, there were some **shepherds** in a nearby field guarding their flocks.
- [23-08] The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- [30-03] To Jesus, these people were like sheep without a **shepherd**.

shield

Definition:

A shield is an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. "To shield" someone means to protect that person from harm.

- Shields were often circular or oval in shape and were made of materials such as leather, wood, or metal that were sturdy and thick enough to keep a sword or arrow from piercing them.
- Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: [Metaphor](#))
- Paul also talks about the "shield of faith," which is a figurative way of saying that believing in Jesus, and living out that faith in obedience to God, will protect believers from spiritual attacks from Satan.

(See also: [faith](#), [obey](#), [obedient](#), [obedience](#), [Satan](#), [devil](#), [evil one](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

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

Sinai, Mount Sinai

Facts:

Mount Sinai is the name of a mountain that was probably located in the southern part of what is now called the Sinai Peninsula. It was also known as “Mount Horeb.”

- Mount Sinai is part of a large, rocky desert.
- The Israelites came to Mount Sinai as they were traveling from Egypt to the Promised Land.
- God gave Moses the Ten Commandments on Mount Sinai.

(See also: [desert](#), [wilderness](#), [Egypt](#), [Egyptian](#), [Horeb](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-01]** After God led the Israelites through the Red Sea, he led them through the wilderness to a mountain called **Sinai**.
- **[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.
- **[13-11]** For many days, Moses was on top of **Mount Sinai** talking with God.
- **[15-13]** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at **Sinai**.

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**.

skull**Definition:**

The term “skull” refers to the bony, skeletal structure of the head of a person or animal.

- Sometimes the term “skull” means “head” as in the phrase, “shave your skull.”
- The term, “Place of the Skull” was another name for Golgotha where Jesus was crucified.
- This term could also be translated as, “head” or “head bone.”

(See also: [crucify](#), [Golgotha](#))

Bible References:

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

sleep, asleep, fall asleep

Definition:

These terms have figurative meanings relating to death.

- To “sleep” or “be asleep” can be a metaphor meaning to “be dead.” (See: [Metaphor](#))
- The expression “fall asleep” refers to the moment when someone starts sleeping, or in its figurative sense, the moment when someone dies.
- To “sleep with the fathers” means to be dead, as one’s ancestors are.

Translation Suggestions:

- In some contexts, the term “to sleep” or “to be asleep” could be translated as “to be dead.”
- To “fall asleep” could be translated as “to suddenly be asleep” or “to start sleeping” or “to die,” depending on its meaning.
- note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus was “sleeping” they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as “he died.”
- Some languages may have a different expression for death or dying which could be used if the expression “sleep” or “asleep” does not make sense in the project language.

Bible References:

Waiting

snare, trap

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. In the Bible, these terms are also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” has a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” usually made of metal or wood and has two parts that suddenly and powerfully close together in order to catch an animal so it can’t get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- When used figuratively, being caught in a trap or snare is compared to how a person can suddenly become ensnared in a sin in the same way that an animal gets captured by a physical snare or trap.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: [free](#), [freedom](#), [liberty](#), , [prey](#), [to prey on](#), [Satan](#), [devil](#), [evil one](#), [tempt](#), [temptation](#))

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

staff**Definition:**

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, which was different from the shepherd's rod, which was straight and was used to kill wild animals trying to attack the sheep.

(See also: [Pharaoh](#), [king of Egypt](#), [power](#), [powers](#), [sheep](#), [ram](#), [ewe](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

stiff-necked, stubborn**Definition:**

The term “stiff-necked” is an idiom used in the Bible to describe people who keep disobeying God and refuse to repent. They are very proud and will not submit to God’s authority.

- Similarly, the term “stubborn” means to refuse to change one’s mind or actions even when urged to do so. Stubborn people will not listen to good advice or warnings that other people give them.
- The Old Testament described the Israelites as “stiff-necked” because they did not listen to the many messages from God’s prophets who urged them to repent and turn back to Yahweh.
- If a neck is “stiff” it means that it does not bend easily. The project language may have a different idiom that communicates that a person is “unbending” that is, refusing to change his ways.
- Other ways to translate this term could include, “pridefully stubborn” or “arrogant and unyielding” or “refusing to change.”

(See also: [arrogant](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [proud](#), [pride](#), [prideful](#), [repent](#), [repentance](#))

Bible References:

Waiting

strength, strengthen

Facts:

The term “strength” refers to the state of being strong physically, emotionally, or spiritually. To “strengthen” means to make someone or something stronger.

- “Strength” can also refer to being able to stand up against some kind of opposing force.
- A person has strength of will if he is able to not give in to temptation.
- One writer of the Psalms calls Yahweh his strength, which means that God helps him to be strong.
- If a physical structure like a wall or building is “strengthened,” it means that people are rebuilding the structure, to reinforce it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term “strengthen” can be translated as “cause to be strong” or “make more powerful.”
- In a spiritual sense, the phrase, “strengthen your brothers” could also be translated as “encourage your brothers” or “help your brothers to persevere.”
- The following expressions are examples of how this term is used, along with their meanings, which are also alternate ways they can be translated:
 - “puts strength on me like a belt” means, “causes me to be completely strong, like a belt that completely surrounds my waist.”
 - “in quietness and trust will be your strength” means, “acting calmly and trusting in God will make you spiritually strong.”
 - “will renew their strength” means, “will become stronger again.”
 - “by my strength and by my wisdom I acted” means, “I have done all this because I am so strong and wise.”
 - “strengthen the wall” means, “reinforce the wall” or “rebuild the wall.”
 - “I will strengthen you” means, “I will cause you to be strong”
 - “in Yahweh alone are salvation and strength” means, “Yahweh is the only one who saves us and strengthens us.”
 - “the rock of your strength” means, “the faithful one who makes you strong”
 - “with the saving strength of his right hand” means, “he strongly rescues you from trouble like someone who holds you safely with his strong hand.”
 - “of little strength” means, “not very strong” or “weak.”
 - “with all my strength” means, “using my best efforts” or “strongly and completely.”

(See also: [faithful](#), [faithfulness](#), [persevere](#), [perseverance](#), [right hand](#), [salvation](#))

Bible References:

Waiting

strong drink

Definition:

The term “strong drink” refers to drinks that have been fermented and have alcohol in them.

- Alcoholic drinks are made from either grain or fruit and have undergone a process of fermentation.
- Kinds of “strong drink” include grape wine, palm wine, beer, and apple cider. In the Bible, grape wine is the most frequently mentioned strong drink.
- Priests and anyone who took a special vow such as the “Nazirite vow” were not permitted to drink fermented drinks.
- This term could also be translated as, “fermented drink” or “alcoholic drink.”

(See also: [grape](#), [Nazirite](#), [Nazirite vow](#), [vow](#), [wine](#), [wineskin](#), [new wine](#))

Bible References:

Waiting

stronghold, fortress, fortified

Definition:

The terms “stronghold” and “fortress” both refer to places that are well protected against an attack by enemy soldiers. The term “fortified” describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses are manmade structures with defensive walls. They can also be natural protective barriers such as rocky cliffs or high mountains.
- People fortify strongholds by building thick walls or other structures that make it difficult for an enemy to break through.
- “Stronghold” or “fortress” could be translated as “securely strong place” or “strongly protected place.”
- The term “fortified city” could be translated as “securely protected city” or “strongly built city.”
- This term is also used figuratively to refer to God as a stronghold or fortress for those who trust in him. (See: [Metaphor](#))
- Another figurative meaning for the term “stronghold” refers to something that someone wrongly trusts in for security, such as a false god or other thing that is worshiped instead of Yahweh. This could be translated as, “false strongholds.”
- This term should be translated differently from “refuge,” which emphasizes safety more than the concept of being fortified.

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [idol](#), [idolatrous](#), [refuge](#), [shelter](#), [Yahweh](#))

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

sweep, swept**Facts:**

The terms “sweep” and “swept” usually refer to a broad, quick movement to remove dirt using a broom or brush. These words are also used figuratively.

- The term “sweep” is used figuratively to describe how an army attacks with swift, decisive, wide-reaching movements.
- For example, Isaiah prophesied that the Assyrians would “sweep through” the Kingdom of Judah. This means they would destroy Judah and capture its people.
- The term “sweep” can also be used to describe the manner in which rapidly flowing water pushes things and forces them away.
- To have something “sweep over” a person means that overwhelming, difficult things are happening to him.

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Isaiah](#), [Judah](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

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

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

terror, terrify**Definition:**

The term “terror” refers to a feeling of extreme fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” (or “terrors”) is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as, “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as, “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include, “extreme fear” or “deep dread.”

(See also: [adversary](#), [enemy](#), [fear](#), [afraid](#), [fear of Yahweh](#), [judge](#), [judgment](#), [plague](#), [Yahweh](#))

Bible References:

Waiting

test

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to keep disobeying him, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term “to test” could also be translated as, “to challenge” or “to cause to experience difficulties” or “to prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as “to test” or “to set up a challenge” or “to force to prove oneself.”
- In the context of testing God, this could be translated as, “trying to force God to prove his love.”
- In some contexts, the term “test” can mean “tempt.”

(See also: [tempt](#), [temptation](#))

Bible References:

Waiting

thorn, thistle**Facts:**

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: [crown](#), [to crown](#), [fruit](#), [fruitful](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

thresh, threshing

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

- Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is “winnowed” to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: [chaff](#), [grain](#), [winnow](#), [sift](#))

Bible References:

Waiting

threshold

Definition:

The term “threshold” refers to the bottom part of a doorway or the part of a building that is just inside the door.

- Sometimes a threshold is a strip of wood or stone that must be stepped over in order to enter a room or building.
- Both a gate and the opening to a tent can also have a threshold.
- This term should be translated with a term in the project language that refers to the place at the very entrance to a home that a person steps across.
- If there is no term for this, “threshold” could also be translated as, “doorway” or “opening” or “entranceway,” depending on the context.

(See also: [gate](#), [gate bar](#), [tent](#))

Bible References:

Waiting

tomb, grave, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the word for a tomb or a grave can only refer to a hole in which the body is placed below the ground, other ways to translate this could include, “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [buried](#), [burial](#), [death](#), [die](#), [dead](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[32-04]** The man lived among the **tombs** in the area.
- **[37-06]** Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- **[37-07]** The **tomb** was a cave with a stone rolled in front of its opening.
- **[40-09]** Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus’ body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- **[41-04]** He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- **[41-05]** When the women arrived at the **tomb**, the angel told them, “Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.” The women looked into the **tomb** and saw where Jesus’ body had been laid. His body was not there!

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

tribute

Definition:

The term “tribute” refers to a gift from one ruler to another ruler, for the purpose of protection and good relations between their nations.

- A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.
- In Bible times, traveling kings or rulers might pay a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include other things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, “tribute” could be translated as “official gifts” or “special tax” or “required payment.”

(See also: [gold](#), [king](#), [ruler](#), [rulers](#), [rule](#), [tax](#), [taxes](#))

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

true, truth, come true

Definition:

The terms “true” and “truth” refer to concepts that are facts, events that actually happened, and statements that were actually said.

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- The expression “come true” or “came true” is an expression that means that a prophecy actually happened as it was predicted that it would.
- Truth includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God’s truth in the words that he spoke.
- God’s word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.

Translation Suggestions:

- Depending on the context and what is being described, the term “true” could also be translated by “real” or “factual” or “correct” or “right” or “certain” or “genuine.”
- Ways to translate the term “truth” could include, “what is true” or “fact” or “certainty” or “principle.”
- The expression “come true” could also be translated as, “actually happen” or “be fulfilled” or “happen as predicted.”
- The expression “tell the truth” or “speak the truth” could also be translated as, “say what is true” or “tell what really happened” or “say things that are reliable.”
- To “accept the truth” could be translated as, “believe what is true about God.”
- In an expression such as, “worship God in spirit and in truth,” the expression “in truth” could also be translated by, “faithfully obeying what God has taught us.”

(See also: [believe](#), [believe in](#), [belief](#), [faithful](#), [faithfulness](#), [fulfill](#), [obey](#), [obedient](#), [obedience](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [understand](#), [understanding](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[02-04]** The snake responded to the woman, “That is not **true**! You will not die.”
- **[14-06]** Immediately Caleb and Joshua, the other two spies, said, “It is **true** that the people of Canaan are tall and strong, but we can certainly defeat them!”
- **[16-01]** The Israelites began to worship the Canaanite gods instead of Yahweh, the **true** God.

- [31-08] They worshiped Jesus, saying to him, "**Truly**, you are the Son of God."
- [39-10] "I have come to earth to tell the **truth** about God. Everyone who loves the **truth** listens to me." Pilate said, "What is **truth**?"

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

trust, trustworthy, trustworthiness

Definition:

The term “trust” refers to believing that something or someone is true or dependable. A “trustworthy” person can be relied on to do and say what is right and true.

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God and that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include, “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as, “dependable” or “reliable” or “can always be trusted.”

(See also: , [believe](#), [believe in](#), [belief](#), [confidence](#), [confident](#), [faith](#), [faithful](#), [faithfulness](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

Examples from the Bible stories:

- [12-12] When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- [14-15] Joshua was a good leader because he **trusted** and obeyed God.
- [17-02] David was a humble and righteous man who **trusted** and obeyed God.
- [34-06] Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

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

uncircumcised, uncircumcision

Definition:

The terms “uncircumcised” and “uncircumcision” refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the “uncircumcised,” he is referring to people whom the Egyptians despised for not being circumcised.
- The Bible refers to people who have an “uncircumcised heart” or who are “uncircumcised in heart.” This a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.

Translation Suggestions:

- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”
- The expression, “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.
- Other ways to translate figurative senses of this term could include, “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”
- The expression “uncircumcised in heart” could be translated as, “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

(See also: [Abraham](#), [Abram](#), [circumcise](#), [circumcision](#))

Bible References:

Waiting

unclean

Definition:

In the Bible, the term “unclean” is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were “clean” and which ones were “unclean.” The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be “unclean” until they were healed.
- If the Israelites touched something “unclean,” they themselves would be considered unclean for a certain period of time.
- Obeying God’s commands about not touching or eating unclean things kept the Israelites set apart for God’s service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an “unclean spirit” refers to an evil spirit.

Translation Suggestions:

- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: [clean](#), [cleanse](#), [defile](#), [be defiled](#), [demon](#), [evil spirit](#), [unclean spirit](#), [holy](#), [holiness](#), [sacrifice](#), [offering](#), [unholy](#))

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

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

vine**Definition:**

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means, “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: [Metaphor](#))

(See also: [grape](#), [vineyard](#))

Bible References:

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

virgin

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: [Euphemism](#))

(See also: [Christ](#), [Messiah](#), [Isaiah](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Mary](#), [the mother of Jesus](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-09]** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- **[22-04]** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- **[22-05]** Mary replied, "How can this be, since I am a **virgin**?"
- **[49-01]** An angel told a **virgin** named Mary that she would give birth to God's Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

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

warrior, soldier

Facts:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: [courage](#), [courageous](#), [crucify](#), [Rome](#), [Roman](#), [tomb](#), [grave](#), [burial place](#))

Bible References:

Waiting

watch, watchman**Definition:**

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include, “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

Waiting

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: [Metaphor](#))

(See also: [adversary](#), [enemy](#), [watch](#), [watchman](#))

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

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: [barley](#), [chaff](#), [grain](#), [seed](#), [thresh](#), [threshing](#), [winnow](#), [sift](#))

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

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: [Metaphor](#))

(See also: [grape](#), [wrath](#), [fury](#))

Bible References:

Waiting

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- In the Bible, the term “worldly wisdom” is a figurative way of referring to what people in this world think is wise, but which is actually foolish.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include, “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means, “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See: [obey](#), [obedient](#), [obedience](#), [fruit](#), [fruitful](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-05] She also wanted to be **wise**, so she picked some of the fruit and ate it.
- [18-01] When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- [23-09] Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- [45-01] He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

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."

womb**Definition:**

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: [Euphemism](#))
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

Waiting

works, deeds, work, acts

Definition:

In the Bible, the terms “works,” “deeds,” and “acts” are used to refer generally to things that God or people do.

- The term “work” refers to doing labor or anything that is done to serve other people.
- God’s “works” and the “work of his hands” are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms “deeds” and “acts” are also used to refer to God’s miracles in expressions such as, “mighty acts” or “marvelous deeds.”
- The works or deeds that a person does can be either good or evil.
- The Holy Spirit empowers believers to do good works, which are also called “good fruit.”
- People are not saved by their good works; they are saved through faith in Jesus.
- A person’s “work” can be what he does to earn a living or to serve God. The Bible also refers to God as “working.”

Translation Suggestions:

- Other ways to translate “works” or “deeds” could be, “actions” or “things that are done.”
- When referring to God’s “works” or “deeds” and the “work of his hands,” these expressions could also be translated as, “miracles” or “mighty acts” or “amazing things he does.”
- The expression, “the work of God” could be translated as, “the things that God is doing” or “the miracles God does” or “the amazing things that God does” or “everything God has accomplished.”
- The term “work” can just be the singular of “works” as in, “every good work” or “every good deed.”
- The term “work” can also have the broader meaning of “service” or “ministry.” For example, the expression, “your work in the Lord” could also be translated as, “what you do for the Lord.”
- The expression, “examine your own work” could also be translated as, “make sure what you are doing is God’s will” or “make sure that what you are doing pleases God.”
- The expression “the work of the Holy Spirit” could be translated as, “the empowering of the Holy Spirit” or “the ministry of the Holy Spirit” or “the things that the Holy Spirit does.”

(See: [fruit](#), [fruitful](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [miracle](#), [wonder](#), [sign](#))

Bible References:

Waiting

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.

wrong, mistreat, hurt

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means “to cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as, “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

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

First, Second or Third Person

This answers the question: What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?

In order to understand this topic, it would be good to read:

- *Making Assumed Knowledge and Implicit Information Explicit*
- *Pronouns*

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker referred to himself or to the person he was speaking to with a phrase other than “I” or “you”.

Description

Definitions

- **First person** - This is how a speaker normally refers to himself. English uses the pronouns “I” and “we”. (Also: me, my, mine; us, our, ours)
- **Second person** - This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- **Third person** - This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Sometimes in the Bible a speaker used the third person to refer to himself or the people he was speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples from the Bible

Sometimes people uses the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “*Your servant* used to keep *his* father’s sheep.” (1 Samuel 17:34 ULB)

David referred to himself in the third person as “your servant” and “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said,
 “... Do you have an arm like *God’s*? Can you thunder with a voice like *him*? (Job 40:6, 9 ULB)

God referred to himself in the third person with the words “God’s” and “him.” He did this to emphasize that he is God, and he is powerful. Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

Abraham answered and said, “Look what I have done, taking it upon myself to speak to *my Lord*, even though I am only dust and ashes! (Genesis 18:27 ULB)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

So also my heavenly Father will do to you, if *each of you* does not forgive *his* brother from your heart. (Matthew 18:35 ULB)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

1. Use the the third person phrase along with the pronoun “I” or “you.”
2. Simply use the first or second person.

Examples of Translation Strategies Applied

1. Use the the third person phrase along with the pronoun “I” or “you.”

- **But David said to Saul, “Your servant used to keep his father’s sheep.”** (1 Samuel 17:34)
 - But David said to Saul, “*I, your servant*, used to keep *my* father’s sheep.”

2. Simply use the first person (“I”) or second person (“you”).

- **Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like God’s? Can you thunder with a voice like him?”** (Job 40:6, 9 ULB)
 - Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like *mine*? Can you thunder with a voice like *me*?”
- **So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart.** (Matthew 18:35 ULB)
 - So also my heavenly Father will do to you, if *each of you* does not forgive *your* brother from your heart.

Next we recommend you learn about:

- *Forms of You*

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*

Apostrophe

This answers the question: What is the figure of speech called apostrophe?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. This calls his listener's attention to his feelings toward that person or thing.

Mountains of Gilboa, Let there not be dew or rain on you (2 Samuel 1:21 ULB)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling the mountains that he wanted them to have no dew or rain, he showed how sad he was.

Description

Apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. This calls his listener's attention to his feelings toward that person or thing.

Reason this is a translation issue: Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to.

Examples from the Bible

Come now, you who are rich, cry out loud because of the miseries coming upon you.
(James 5:1 ULB)

James wrote to the church, which was made up of poor people, as if rich people could hear him, showing his anger about what rich people were doing.

The man of God cried against the altar by the word of Yahweh and said, "Altar, altar, Yahweh says, '... on you they will burn men's bones.'" (1 Kings 13:2 ULB)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. Have the speaker express his feelings toward the thing or idea without speaking directly to it.

Examples of Translation Strategies Applied

1. If this way of speaking would be confusing to your people, you may preserve the meaning of the apostrophe and let the speaker continue speaking to the people that are listening to him.

- **The man of God cried against the altar by the word of Yahweh and said, "Altar, altar, Yahweh says, ' ... on you they will burn men's bones.' " (1 Kings 13:2 ULB)**
 - "The man of God said, "This is what Yahweh says *about this altar*' ... They will burn men's bones on *it*."

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*

Exclamations

This answers the question: What are ways of translating exclamations?

In order to understand this, it would be good to read

- [Sentence Types](#)

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULB and UDB, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people say helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

Save us, Lord; we are about to die! (Matthew 8:25 ULB)

When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!" (Matthew 9:33 ULB)

Reason this is a translation issue: Languages have different ways of showing that a sentence shows strong emotion.

Examples from the Bible

Some exclamations have a word that shows feeling. The sentences below have "Oh" and "Ah." The word "oh" here shows the speaker's amazement.

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULB)

The word "Ah" below shows that Gideon was very frightened.

Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!" (Judges 6:22 ULB)

Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.

How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33 ULB)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

You worthless person! (Matthew 5:22 ULB)

Translation Strategies

1. If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”
2. Use a word word from your language that shows the strong feeling.
3. Translate the exclamation word with a sentence that shows the feeling.
4. Use a word that emphasizes the part of the sentence that brings about the strong feeling.

Examples of Translation Strategies Applied

1. If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”

- **You worthless person!** (Matthew 5:22 ULB)

- “You *are* such a worthless person!”

- **Oh, the depth of the riches both of the wisdom and the knowledge of God!** (Romans 11:33 ULB)

- “Oh, the riches of the wisdom and the knowledge of God *are* so deep!”

2. Use an exclamation word from from your language that shows the strong feeling. The word “wow” below shows that they were astonished. The expression “Oh no” shows that something terrible or frightening has happened.

- **They were absolutely astonished, saying, “He has done everything well. He even makes the deaf to hear and the mute to speak.”** (Mark 7:36 ULB)

- “They were absolutely astonished, saying, “*Wow!* He has done everything well. He even makes the deaf to hear and the mute to speak.” ”

- **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)

- “*Oh no,* Lord Yahweh! I have seen the angel of Yahweh face to face!”

3. Translate the exclamation word with a sentence that shows the feeling.

- **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)

- Lord Yahweh, *what will happen to me?* For I have seen the angel of Yahweh face to face!”
- *Help,* Lord Yahweh! For I have seen the angel of Yahweh face to face!

4. Use a word that emphasizes the part of the sentence that brings about the strong feeling.

- **How unsearchable are his judgments, and his ways beyond discovering!** (Romans 11:33 ULB)

- “His judgements are *so* unsearchable and his ways are *far* beyond discovering!”

4. Tell how the person felt.

- **Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!"** (Judges 6:22 ULB)
 - "Gideon understood that this was the angel of Yahweh. *He was terrified* and said, "Ah, Lord Yahweh! I have seen the angel of Yahweh face to face!" (Judges 6:22 ULB)

Exclusive “We”

This answers the question: What is exclusive “we”?

In order to understand this topic, it would be good to read:

- *Pronouns*

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” Translators whose language has separate exclusive and inclusive forms for “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

Description

Some languages have more than one form of “we”: an **inclusive** form that means “I and you” and an **exclusive** form that means “I and someone else but *not* you.” The exclusive form excludes the person being spoken to. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow



highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason this is a translation issue - The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we”. Translators whose language has separate exclusive and inclusive forms of “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

Examples from the Bible

Forgive *us our* sins (Luke 11:4 ULB)

God has no sins to forgive; so languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

we have seen, and bear witness, and declare to you the eternal life, which was with the Father, and was manifested to us (1 John 1:2 ULB)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

Next we recommend you learn about:

- *Inclusive “We”*

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*

Go and Come

This answers the question: What do I do if the word “go” or “come” is confusing in a certain sentence?

Different languages have different ways of determining whether to use the words “go” or “come.” For example when saying that they are approaching a person who has called them, English speakers say “I’m coming”, while Spanish speakers say “I’m going.” You will need to translate the words “go” and “come” (and also “take” and “bring”) in a way that your readers will understand which direction people are moving in.

Description

Different languages have different ways of determining whether to use the words “go” or “come” and whether to use the words “take” or “bring.” For example when saying that they are approaching a person who has called them, English speakers say “I’m coming”, while Spanish speakers say “I’m going.”

Reason this is a translation issue: If the words “go” and “come” or “take” and “bring” are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving in.

Examples from the Bible

Yahweh said to Noah, “*Come*, you and all your household, into the ark (Genesis 7:1 ULB)

In some languages, this would lead people to think that Yahweh was in the ark.

But you will be free from my oath if you *come* to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULB)

Abraham was speaking to his servant. Abraham’s relatives lived far away and he wanted his servant to go to them.

When you have *come* to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it (Deuteronomy 17:14 ULB)

Moses and the people were in the wilderness. They had not yet gone into the land that God was giving them.

Behold, there came a man named Jairus, and he was one of the leaders of the synagogue. Jairus fell down at Jesus’ feet and implored him to *come* to his house, (Luke 8:41 ULB)

The man was not at his house when he spoke to Jesus. He wanted Jesus to go with him to his house.

Translation Strategies

If the word used in the ULB would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. Use the word “go”, “come”, “take” or “bring” that would be natural in your language.
2. Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

1. Use the words that would be natural in your language.

- **But you will be free from my oath if you *come* to my relatives and they will not give her to you.** (Genesis 24:41 ULB)
 - But you will be free from my oath if you *go* to my relatives and they will not give her to you.

2. Use another word that expresses the right meaning.

- **When you have *come* to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it** (Deuteronomy 17:14 ULB)
 - “When you have *arrived* in the land that Yahweh your God gives you possess it and live in it,”
- **Yahweh said to Noah, “*Come*, you and all your household, into the ark** (Genesis 7:1 ULB)
 - “Yahweh said to Noah, “*Enter*, you and all your household, into the ark”

Hendiadys

This answers the question: What is hendiadys and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Parts of Speech*

Hendiadys is when a speaker makes a single idea more forceful by connecting two nouns or adjectives with “and” when one of the words actually describes the other.

Description

Hendiadys is when a speaker expresses a single idea by connecting two words with “and” when one of the words actually describes the other.

his own *kingdom and glory* (1 Thessalonians 2:12 ULB)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a kingdom of glory or a glorious kingdom.

Reasons this is a translation issue

- Often hendiadys has an abstract noun. Some languages may not have a noun with the same meaning.
- Some languages do not use hendiadys, so people may not understand that one word describes the other.

Examples from the Bible

for I will give you *words and wisdom* (Luke 21:15 ULB)

“Words” and “wisdom” are nouns, but in this figure of speech “wisdom” describes “words.”

if you are willing and obedient (Isaiah 1:19 ULB)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Substitute one noun with an adjective that means the same thing.
2. Substitute one noun with a phrase that means the same thing.
3. Substitute one adjective with an adverb that means the same thing.

4. Substitute other parts of speech that mean the same thing and show that one word describes the other.

Examples of Translation Strategies Applied

1. Substitute one noun with an adjective that means the same thing.

- **for I will give you *words and wisdom*** (Luke 21:15 ULB)
 - "For I will give you *wise words*"
- **that you should walk in a manner that is worthy of God, who calls you to *his own kingdom and glory***. (1 Thessalonians 2:12 ULB)
 - "that you should walk in a manner that is worthy of God, who calls you to *his own glorious kingdom*."

2. Substitute one noun with a phrase that means the same thing.

- **for I will give you *words and wisdom*** (Luke 21:15 ULB)
 - "For I will give you *words of wisdom*"
- **that you should walk in a manner that is worthy of God, who calls you to *his own kingdom and glory***. (1 Thessalonians 2:12 ULB)
 - "that you should walk in a manner that is worthy of God, who calls you to *his own kingdom of glory*."

3. Substitute one adjective with an adverb that means the same thing.

- **if you are *willing and obedient*** (Isaiah 1:19 ULB)
 - "if you are *willingly obedient*"

4. Substitute other parts of speech that mean the same thing and show that one word describes the other.

- **if you are *willing and obedient*** (Isaiah 1:19 ULB) - The adjective "obedient" can be substituted with the verb "obey."
 - "if you *obey willingly*"

Next we recommend you learn about:

- *Doublet*

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”

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."

Merism

This answers the question: What does the word merism mean and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it.

Description

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it.

“I am the Alpha and the Omega,” says the Lord God, “the one who is, and who was, and who is to come, the Almighty.” (Revelation 1:8, ULB)

I am the Alpha and the Omega, the First and the Last, the Beginning and the End. (Revelation 22:13, ULB)

“Alpha and Omega” is a merism that includes everything from the beginning to the end. It means eternal.

I praise you, Father, Lord of *heaven and earth*, (Matthew 11:25 ULB)

“Heaven and earth” is a merism that includes everything that exists.

Reason this is a translation issue

Some readers may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples from the Bible

From the rising of the sun to its setting, Yahweh’s name should be praised. (Psalm 113:3 ULB)

This underlined phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

He will bless those who honor him, both *young and old*. (Psalm 115:13)

The underlined phrase is merism because it speaks of old people and young people and everyone in between. It means “everyone.”

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Identify what the merism refers to without mentioning the parts.
2. Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

1. Identify what the merism refers to without mentioning the parts.

- **I praise you, Father, Lord of *heaven and earth*** (Matthew 11:25 ULB)
 - "I praise you, Father, Lord of *everything*"
- ***From the rising of the sun to its setting, Yahweh's name should be praised.*** (Psalm 113:3 ULB)
 - "*In all places*, people should praise Yahweh."

2. Identify what the merism refers to and include the parts.

- **I praise you, Father, Lord of *heaven and earth*** (Matthew 11:25 ULB)
 - "I praise you, Father, Lord of *everything, including both what is in heaven and what is on earth*"
- **He will bless those who honor him, both *young and old*.** (Psalm 115:13 ULB)
 - "He will bless *all those* who honor him, regardless of whether they are *young or old*."

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](#)

Nominal Adjectives

This answers the question: How do I translate adjectives that act like nouns?

In order to understand this topic, it would be good to read:

- *Parts of Speech*

Many times in the Bible adjectives are used as nouns to describe a group of people.

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

The rich man had huge numbers of flocks and herds, (2 Samuel 12:2 ULB)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last; (Job 15:29 ULB)

The adjective “rich” comes after the verb “be” and describes “He.”

...the rich must not give more than the half shekel, and *the poor* must not give less.
(Exodus 30:15 ULB)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason this is a translation issue

- Some languages do not use adjectives this way.
- Readers may think that the text is talking about one particular person when it is really talking about many people whom the adjective describes.

Examples from the Bible

The scepter of wickedness must not rule in the land of *the righteous*. (Psalms 125:3 ULB)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are *the meek* (Matthew 5:5 ULB)

“The meek” here are people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

1. Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

1. Use the adjective with a plural form of the noun that the adjective describes.
 - **The scepter of wickedness must not rule in the land of *the righteous*.** (Psalms 125:3 ULB)
 - "The scepter of wickedness must not rule in the land of *righteous people*."
 - **Blessed are *the meek*** (Matthew 5:5 ULB)
 - "Blessed are *people who are meek*"

Parables

This answers the question: What is a parable?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A parable is a short story that makes truth easy to understand and hard to forget.

Description

A parable is a short story that is told to teach a truth. Though the events in a parable could happen, they did not actually happen. They are told only to teach a truth. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often have figures of speech such as simile and metaphor.

Then he also told them a parable. “Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not?” (Luke 6:39 ULB)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples from the Bible

Neither do people light a lamp and put it under a basket, but rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULB)

This parable teaches us not to hide the way we live for God from other people.

Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULB)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same. (See: [Translate Unknowns](#))

2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

Examples of Translation Strategies Applied

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same.

- **Jesus said to them, “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand”.** (Mark 4:21 ULB) - If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.
 - Jesus said to them, “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a *high shelf*.”
- **Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.”** (Matthew 13:31-32) - To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.
 - “Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and *planted* in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” ”

2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

- **Jesus said to them, “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand”.** (Mark 4:21 ULB)
 - *”Jesus told them a parable about why they should witness openly. “Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand.” ”* (Mark 4:21 ULB)
- **He said, “To what can we compare the kingdom of God and what parable can we use to explain it? It is like a mustard seed, which when it is sown it is the smallest of all the seeds sown that lay upon the ground. Yet when it is sown, it grows up and becomes greater than all the garden plants. It puts out great branches, so even the birds of heaven can make their nests under its shade.”** (Mark 4:30-32 ULB)

- *”He told them a story about how the Kingdom of God grows. “To what can we compare the kingdom of God and what parable can we use to explain it? It is like a mustard seed, which when it is sown it is the smallest of all the seeds sown that lay upon the ground. Yet when it is sown, it grows up and becomes greater than all the garden plants. It puts out great branches, so even the birds of heaven can make their nests under its shade.”*”

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*

Possession

This answers the question: What is possession and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Description

In common English, “possession” refers to having something, or to something that a person has. In grammar, **possession** refers to a grammatical relationship between two nouns. In English that grammatical relationship is shown with “of,” or an apostrophe and the letter “s,” or a possessive pronoun.

- the house *of* my grandfather
- my grandfather’s house
- *his* house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership - Someone owns something.
 - My clothes - The clothes that I own
- Social relationship - Someone has some kind of social relationship with another.
 - my mother - the woman who gave birth to me, or the woman who cared for me
 - my teacher - the person who teaches me
- Contents - Something has something in it.
 - a bag of potatoes - a bag that has potatoes in it, or a bag that is full of potatoes
- Part and whole: One thing is part of another.
 - my head - the head that is part of my body
 - the roof of a house - the roof that is part of a house

Reasons this is a translation issue

- Translators need to understand the relationship between two ideas represented by the two nouns when one possesses the other.
- Some languages do not use possession for all of the situations that your source text Bible might use it for.

Examples from the Bible

Ownership - In the example below, the son owned the money.

... the younger son ... wasted *his money* with wildly extravagant living. (Luke 15:13)

Social Relationship - In the example below, the disciples were people who learned from John.

Then *the disciples of John* came to him ..., (Matthew 9:14 ULB)

Material - In the example below, the material used for make the crowns was gold.

On their heads were something like *crowns of gold* (Revelation 9:7)

Contents - In the example below, the cup has water in it.

Whoever gives you *a cup of water* to drink ... will not lose his reward. (Mark 9:41 ULB)

Part of a whole - In the example below, the door was a part of the palace.

But Uriah slept at *the door of the king's palace* (2 Samuel 11:9 ULB)

Part of a group - In the example below, the whole group is “us” and “each one” refers to the individual members.

To *each one of us* has been given a gift (Ephesians 4:7 ULB)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject - Sometimes the word after “of” tells who would do the action named by the first noun. In the example below, John baptized people.

The **baptism** of John, was it from heaven or from men? Answer me.” (Mark 11:30)

In the example below, Christ loves us.

Who will separate us from *the love of Christ*? (Romans 8:35)

Object - Sometimes the word after “of” tells who or what something would happen to. In the example below, people love money.

For *the love of money* is a root of all kinds of evil. (1 Timothy 6:10 ULB)

Instrument - Sometimes the word after “of” tells how something would happen. In the example below, God would punish people by sending enemies to attack them with swords.

then be afraid of the sword, because wrath brings *the punishment of the sword* (Job 19:29 ULB)

Representation - In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their baptism represented their repentance.

As John came, he was baptizing in the wilderness and was preaching a **baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULB)

Strategies for learning what the relationship is between the two nouns

1. Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
2. Read the verse in the UDB. Sometimes it shows the relationship clearly.
3. See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

1. Use an adjective to show that one describes the other.
2. Use a verb to show how the two are related.
3. If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

1. Use an adjective to show that one describes the other. The adjective below is in **bold** print.

- **On their heads were something like crowns of gold** (Revelation 9:7)
 - "On their heads were **gold crowns**"

2. Use a verb to show how the two are related. In the example below, the added verb is in bold.

- **Whoever gives you a cup of water to drink ... will not lose his reward.** (Mark 9:41 ULB)
 - "Whoever gives you a cup that **has** water in it to drink ... will not lose his reward.
- **Wealth is worthless on the day of wrath** (Proverbs 11:4 ULB)
 - Wealth is worthless on *the day when God **shows** his wrath*"
 - Wealth is worthless on the day when God **punishes** people because of his wrath.

3. If one of the nouns refers to an event, translate it as a verb. In the example below, that verb is in bold.

- **Notice that I am not speaking to your children, who have not known or seen the punishment of Yahweh your God,** (Deuteronomy 11:2 ULB)

- "Notice that I am not speaking to your children who have not known or seen *how Yahweh your God **punished** the people of Egypt.*"
- **You will only observe and see the *punishment of the wicked.*** (Psalms 91:8 ULB)
 - You will only observe and see the *how Yahweh **punishes** the wicked.*
- **you will receive the *gift of the Holy Spirit.*** (Acts 2:38 ULB)
 - "you will receive *the Holy Spirit, whom God will **give** to you.*"

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*

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

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*

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 Volume

This answers the question: How can I translate the measures of volume that are in the Bible?

In order to understand this topic, it would be good to read:

- *Decimal Numbers*

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain).

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	kor	220 liters
Dry	seah	7.7 liters
Dry	letheke	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.

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 Isaiah 5:10 below.

- **For four hectares of vineyard will yield only one bath, and one homer of seed will yield only an ephah.** (Isaiah 5:10 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](#))

- "For four hectares of vineyard will yield only one *bat*, and one *homer* of seed will yield only an *efa*."

2. Use the measurements given in the UDB. Usually they are metric measurements. The translators of the UDB have already figured how to represent the amounts in the metric system.

- "For four hectares of vineyard will yield only *twenty-two liters*, and *ten baskets* of seed will yield only *one basket*."
 - "For four hectares of vineyard will yield only *twenty-two liters* and *220 liters* of seed will yield only *twenty-two liters*."

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 four hectares of vineyard will yield only six gallons, and *six and a half bushels* of seed will yield only twenty quarts."

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.

- "For four hectares of vineyard will yield only *one bath (six gallons)*, and *one homer (six and a half bushels)* of seed will yield only *an ephah (twenty quarts)*."

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 footnotes.

- "For four hectares of vineyard will yield only twenty-two liters¹, and 220 liters² of seed will yield only twenty-two liters²." The footnotes would look like:

- ^[1]one bath
- ^[2]one home
- ^[3]one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULB and UDB, add the word “measure.”

- **whenever anyone came to the grainery for *twenty measures* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty measures* of wine, there were only *twenty*.** (Haggai 2:16 ULB)

Translation Strategies

1. Translate literally by using the number without a unit.
2. Use a generic word like “measure” or “quantity” or “amount.”
3. Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
4. Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

- **whenever anyone came to the grainery for *twenty measures* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty measures* of wine, there were only *twenty*.** (Haggai 2:16 ULB)

1. Translate literally by using the number without a unit.
 - “whenever anyone came to the grainery for *twenty* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty* of wine, there were only *twenty*.”
2. Use a generic word like “measure” or “quantity” or “amount.”
 - “whenever anyone came to the grainery for *twenty amounts* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty amounts* of wine, there were only *twenty*.”
3. Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
 - “whenever anyone came to the grainery for *twenty baskets* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty jars* of wine, there were only *twenty*.”
4. Use a unit of measure that you are already using in your translation.

- "whenever anyone came to the grainery for *twenty liters* of grain, there were only *ten liters*, and whenever someone came to the wine vat to draw out *fifty liters* of wine, there were only *twenty liters*."

Next we recommend you learn about:

- *Fractions*
- *Making Assumed Knowledge and Implicit Information Explicit*

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](#)

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.”

Copy or Borrow Words

This answers the question: What does it mean to borrow words from another language and how can I do it?

In order to understand this topic, it would be good to read:

- [Translate Unknowns](#)

Sometimes the Bible talks about things that your language may not have a word for. It also talks about people and places that you may not have names for. One way you can deal with this problem is “borrow”, or copy, the word from another language into your own language. This page tells how to do that.

Description

Sometimes the Bible talks about things that are not part of your culture and that your language may not have a word for. It also talks about people and places that you may not have a name for.

When that happens you can “borrow” the word from the Bible into your own language. This means that you basically copy it from the other language. This page tells how to “borrow” words. (There are also other ways of dealing with words for things that are not in your language. See [Translate Unknowns](#)).

Examples from the Bible

He saw a *fig* tree on the roadside (Matthew 21:19 ULB)

If there are no fig trees where your language is spoken, you might not already have a name for this kind of tree.

Above him were the *seraphs* each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULB)

Your language might not already have a name for this kind of creature.

The declaration of the word of Yahweh to Israel by the hand of *Malachi*. (Malachi 1:1 ULB)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.

- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter “j” the same way that people pronounce the letter “y” when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft “th” sound in the English word “think” and some languages cannot start a word with a combination of sounds like “st” as in “stop.”

There are several ways to borrow a word.

1. If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
2. You can spell the word as the other language spells it, and pronounce it the way your language normally pronounces those letters.
3. You can pronounce the word similarly to the way the other language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

1. If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
2. You can spell the word as the other language spells it, and pronounce it the way your language normally pronounces those letters.

- **Zephaniah** - This is a man’s name.

- “Zephaniah”

3. You can pronounce the word similarly to the way the other language does, and adjust the spelling to fit the rules of your language.

- **Zephaniah** - If your language does not have the “z”, you could use “s”. If your writing system does not use “ph” you could use “f”. Depending on how you pronounce the “i” you could spell it with “i” or “ai” or “ay”.

- “Sefania”
- “Sefanaia”
- “Sefanaya”

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*

Introduction of a New Event

This answers the question: How do we introduce a new event in a story?

In order to understand this topic, it would be good to read:

- *Writing Styles*
- *Order of Events*

When people tell a story or when they start a new part of a story, they often put certain information at the beginning, such as who the story is about, when it happened, and where it happened. They may have certain ways of telling these things. For your translation to sound natural you may need to follow those ways.

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. New events in a story might involve new people, new times, and new places. In some languages people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? You may need to change how and in what order new information is introduced at the beginning of a new event in order for your translation to sound natural in your language.

Here are some examples of how some events are introduced in the books of Matthew and Luke.

In the days of Herod, king of Judea, there was a certain priest named Zechariah, from the division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULB)

The verses above introduce a story about Zechariah. The first underlined phrase tells when it happened, and the next two underlined phrase introduce the main people.

One day while Zechariah was performing his duties as a priest before God in the order of his division, the priests followed their custom and chose him by lot to enter the temple of the Lord and burn incense. (Luke 1:8-9 ULB)

Like 1:5-7 tell about Zechariah and Elizabeth being old and not having any children. The phrase *One day* helps to introduces the first event in this story.

The birth of Jesus Christ happened in the following way. His mother Mary was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULB)

The underlined sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying,... (Matthew 2:1 ULB)

The underlined phrase above shows that the events concerning the learned men happened *after* Jesus was born.

In those days John the Baptist came preaching in the wilderness of Judea saying, ... (Matthew 3:1-2 ULB)

The underlined phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

Then Jesus came from Galilee to the Jordan River to be baptized by John. (Matthew 3:13 ULB)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

Examples from the Bible

Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time (John 3:1-2 ULB)

The author first introduced the new person and then told about what he did and when he did. In some languages it might be more natural to tell about the time first.

⁶Noah was six hundred years old when the flood came upon the earth. ⁷Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6,7 ULB)

Verse 6 is a summary of the events that happen in the rest of the chapter. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. This sentence introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this simply introduces the event. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULB or UDB. If not, consider one of these strategies.

1. Put the information that introduces the event in the order that your people put it.
2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.
3. If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

Examples of Translation Strategies Applied

1. Put the information that introduces the event in the order that your people put it.

- **Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time and said to him ...** (John 3:1,2)
 - “There was a man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council. One night he came to Jesus and said...”
 - “One night a man named Nicodemus, who was a Pharisee and a member of the Jewish Council, came to Jesus and said ...”
- **As he passed by, he saw Levi the son of Alpheus, who was sitting at the tax collecting place, and he said to him ...** (Mark 2:14 ULB)
 - “As he passed by, *Levi the son of Alpheus was sitting* at the tax collecting place. Jesus saw him and and said to him ...”
 - “As he passed by, *there was a man sitting* at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...”
 - “As he passed by, *there was a tax collector* sitting at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...”

2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.

- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB) - If people expect to be told something about when the new event happened, the phrase “after that” can help them see that it happened after the events already mentioned.
 - “*After that*, when Noah was six hundred years old, the flood came upon the earth.”
- **Again he began to teach beside the lake.** (Mark 4:1 ULB) - In chapter 3 Jesus was teaching at someone’s house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the lake.
 - “*Another time* Jesus began to teach people again beside the lake.”
 - “Jesus went to the lake and began to teach people again there.”

3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary. This is one way that it can be done in English.

- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB)
 - “*Now this is what happened when* Noah was six hundred years old and the flood came upon the earth.”

4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

- **Noah was six hundred years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood.** (Genesis 7:6 ULB)
 - *"Now this is what happened when Noah was six hundred years old. Noah, his sons, his wife, and his sons' wives went into the ark together because God had said that the waters of the flood would come."*

Next we recommend you learn about:

- *Background Information*
- *Introduction of New and Old Participants*

Introduction of New and Old Participants

This answers the question: Why cannot the readers of my translation understand who the author was writing about?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Writing Styles*

The first time that people or things are mentioned in a story, they are new participants. After that, whenever they are mentioned, they are old participants. In order to make your translation clear and natural, you will need to refer to the participants in such a way that people will know if they are new participants or ones that they have already read about.

Description

The first time that people or things are mentioned in a story, they are *new participants*. After that, whenever they are mentioned, they are *old participants*.

Now there was a Pharisee whose name was Nicodemus... This man came to Jesus at night time... Jesus replied to *him* (John 3:1)

The first underlined phrase introduces Nicodemus as a new participant. He is then referred to as “This man” and “him” when he is an old participant.

Reason this is a translation issue

In order to make your translation clear and natural, it is necessary to properly refer to the participants in such a way that people will know if they are new participants or participants that they have already read about.

Examples from the Bible

New Participants

Sometimes a new participant is introduced with a phrase that says that he existed, such as “There was a man” in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that that author is speaking about him for the first time. The rest of the sentence tells where this man was from, who his family was, and what his name was.

There was a man from Zorah, of the family of the Danites, whose name was Manoah. (Judges 13:2 ULB)

Sometimes a new participant is simply mentioned in relation to another person who was already introduced. In the example below, Manoah’s wife is simply referred to as “his wife”. This phrase shows her relationship to him.

There was a man from Zorah, of the family of the Danites, whose name was Manoah. *His wife* was not able to become pregnant and so she had not given birth. (Judges 13:2 ULB)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the book of Judges, the first time that the angel of Yahweh is mentioned, he is referred to simply by his title.

The angel of Yahweh went up from Gilgal to Bochim, (Judges 2:1 ULB)

Old Participants

A person who has already been brought into the story, may then be referred to with a pronoun, with a noun phrase, or by name or title. In the example below, Manoah is referred to with the pronoun “his,” and his wife is referred to with the pronoun “she”.

His wife was not able to become pregnant and so *she* had not given birth. (Judges 13:2 ULB)

In the example below, Manoah’s wife is referred to with the noun phrase “the woman”.

The angel of Yahweh appeared to *the woman* and said to her, (Judges 13:3 ULB)

In the example below, Manoah is referred to with his name.

Then *Manoah* prayed to Yahweh

Some languages have something on the verb that tells something about the subject. In some of those languages people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough of a clue for the listener to understand who the subject is. (See: [Verbs](#))

In some languages people do not always have to use a noun or noun phrase to refer to an old participant when that participant is the subject of a sentence. People can understand it from the context.

Translation Strategies

1. If it is a new participant, use one of your language’s ways of introducing new participants.
2. If it is not clear who a pronoun refers to, use a noun phrase or name.
3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

1. If it is a new participant, use one of your language’s ways of introducing new participants.

- **Joseph, a Levite, a man from Cyprus, was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement).** (Acts 4:36-37 ULB)- Starting the sentence with Joseph's name when he hasn't been introduced yet might be too quick in some languages.
 - "There was a man named Joseph, from Cyprus. He was a Levite and he was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement)."
 - "There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement."

2. If it is not clear who a pronoun refers to, use a noun phrase or name.

- **It happened when *he* finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."** (Luke 11:1 ULB) - Since this is the first verse in a chapter, readers might wonder who "he" refers to.
 - "It happened when *Jesus* finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."

3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

- **Joseph's master took *Joseph* and put *him* in prison, in the place where all the king's prisoners were put, and *Joseph* stayed there.** (Genesis 39:20 ULB) - Since Joseph is the main person in the story, some languages might find it odd to use his name so much. They might prefer a pronoun.
 - "Joseph's master took *him* and put *him* in prison, in the place where all the king's prisoners were put, and *he* stayed there in the prison."

Next we recommend you learn about:

- **Pronouns - When to Use Them**

Poetry

This answers the question: What is poetry and how do I translate it into my language?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Writing Styles*

Poetry combines figures of speech with pleasant sounds and deep feelings to make a passage both beautiful and easier to remember.

Description

Poetry is one of various way in which to use words to make the writing more beautiful and to show the feeling. It is used to express a stronger emotional feeling than simple non-poetic forms would express. Poetry is easier to remember and tends to last longer than ordinary speech.

Some things commonly found in poetry

- Many figures of speech such as **Metaphor**, **Simile**, **Metonymy**, **Personification**, and **Apostrophe**.
- Parallel lines (See: **Parallelism** and **Parallelism with the Same Meaning**)
- Repetition of some or all of a line
 - **Praise him, all his angels; praise him, all his angel armies. Praise him, sun and moon; praise him, all you shining stars.** (Psalm 148:2-3 ULB)
- Lines of similar length.
 - **Love is patient and kind; love does not envy or boast; it is not arrogant or rude.** (1 Corinthians 13:4 ULB)
- The same sound used at the end or at the beginning of two or more lines
 - "Twinkle, twinkle little *star*. How I wonder what you *are*." (from an English rhyme)
- The same sound repeated many times
 - "Peter, Peter, pumpkin eater" (from an English rhyme)
- Old words and expressions

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is the probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons this is a translation issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language you may need to write it without the poetry.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples from the Bible

The Bible uses poetry for songs, teaching and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely poetry.

for you saw my affliction;
you knew the distress of my soul. (Psalm 31:7 ULB)

This example of **Parallelism with the Same Meaning** has two lines that mean the same thing.

Yahweh, judge the nations;
vindicate me, Yahweh, because I am righteous and innocent, Most High.

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See: **Parallelism**)

Keep your servant also from arrogant sins;
let them not rule over me. (Psalm 19:13 ULB)

This example of personification speaks of sins as if they could rule over a person. (See: **Personification**)

Oh, give thanks to Yahweh; for he is good, for his covenant faithfulness endures forever.
Oh, give thanks to the God of gods, for his covenant faithfulness endures forever.
Oh, give thanks to the Lord of lords, for his covenant faithfulness endures forever.
(Psalm 136:1-3 ULB)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

1. Translate the poetry using one of your styles of poetry.
2. Translate the poetry using your style of elegant speech.
3. Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

**Blessed is the man who does not walk in the advice of the wicked,
or stand in the pathway with sinners,
or sit in the assembly of mockers.
But his delight is in the law of Yahweh,
and on his law he meditates day and night.** (Psalm 1:1,2 ULB)

The following are examples of how people might translate Psalm 1:1,2.

1. Translate the poetry using one of your styles of poetry.
(The style in this example has words that sound similar at the end of each line.)

”Happy is the person not encouraged *to sin*
Disrespect for God he will not *begin*
To those who laugh at God, he is *no kin*.
God is his constant *delight*
He does what God says *is right*
He thinks of it all day *and night*”

2. Translate the poetry using your style of elegant speech.

- “This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people, or stop along the road to speak with sinners, or join the gathering of those who mock God. Rather he takes great joy in Yahweh’s law, and he meditates on it day and night.”

3. Translate the poetry using your style of ordinary speech.

- “The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or with those who do not respect God. They love to obey Yahweh’s law, and they think about it all the time.”

Next we recommend you learn about:

- *Symbolic Language*