



2 Samuel

translationNotes

v6

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translationNotes

Introduction to 2 Samuel

Part 1: General Introduction

Outline of 2 Samuel

1. The first years of David's reign (1:1–8:18)
 - a) Saul's death, and David's kindness to Ish Bosheth (1:1–4:12)
 - b) David defeats the Philistines (5:1–25)
 - c) Victories, the ark, the house of God (6:1–7:29)
2. David extends his rule to all the Promised Land (8:1–10:19)
3. David's sin with Bathsheba (11:1–12:31)
4. Ammon's crime and Absalom's retribution (13:1–14:33)
5. The later years of David's reign (15:1–24:25)
 - a) Absalom's rebellion and his death (15:1–18:33)
 - b) David's kingdom restored (19:1–20:26)
 - c) Famine and warfare (21:1–14)
 - d) David's Song of Praise (22:1–23:7)
 - e) David's mighty men (23:8–39)
 - f) David's sin of numbering the people, and the plague at the Temple (24:1–25)

What is the Book of 2 Samuel about?

This book is about David's rule as king over Israel. At first he rule over the tribe of Judah for seven years. Then the other eleven tribes agreed for him to become their king as well, and he ruled over all Israel for thirty-three years.

Throughout this time, David fought foreign enemies who attacked Israel. His most difficult struggle, however, was against someone in his own family, when his son Absalom rebelled against him (See: 2 Samuel 13-19).

Besides telling about David's struggles and victories, the Book of 2 Samuel tells about how David committed adultery with Bathsheba, the wife of Uriah the Hittite. David went further into sin by arranging for the death of her husband. David's moral failure led to great suffering for himself and all Israel.

However, the writer also presents the divine grace and love that David repeatedly experienced when he turned to God in repentance.

How should the title of this book be translated?

Like the Book of 1 Samuel, this book has a very vague meaning at best. Translators should use the same kind of title as they gave to that book, perhaps “The Second Book about Samuel, Saul, and David.” (See: [How to Translate Names](#))

What was the purpose of the Book of 2 Samuel?

The Book of 2 Samuel is a continuation of 1 Samuel. The writer continues in this book with the same purposes in mind, telling how Israel developed into a unified nation under its first kings. It seems clear that the writer also wanted to defend David’s right to rule in the place of Saul. This theme implies that the northern tribes had no right to rebel against the descendants of David, the king whom Yahweh had chosen to rule. It is likely that the author wrote at a time when the nation of Israel was in a civil war, and that he supported the kingdom of Judah.

Part 2: Important Religious and Cultural Concepts

What covenant has its beginning in the Book of 2 Samuel?

2 Samuel 7 records how Yahweh made a covenant, in which he promised to make descendants of David rule forever over Israel. This covenant is viewed by Christians as being fulfilled by Jesus Christ, who in his human nature is a descendant of David. In this way, Jesus Christ is the ultimate “anointed one,” the person chosen by God to be king forever. (See: [covenant](#))

Part 3: Important Translation Issues

Why does the book refer to someone being addressed indirectly?

David frequently refers to himself as “your servant” when he speaks to King Saul. He also calls Saul “my master.” This type of indirect reference can be difficult to translate. It is intended to show submissiveness to the one addressed. English sometimes uses the address “sir” or “ma’am” in this way.

Can I translate this book before 2 Samuel?

1 Samuel should be translated before 2 Samuel, since it is a continuation of that book.

How is the name “Israel” used in the Bible?

The name “Israel” is used in many different ways in the Bible. The descendants of Jacob, who was also named Israel, were a people group who became known as Israel. This people group developed into the unified nation of Israel. After the civil war in the nation of Israel, the tribes in the north took the name Israel, while the southern kingdom became known as the Kingdom of Judah. 2 Samuel speaks of both the northern kingdom of Israel and the whole nation of Israel as “Israel.” This can cause confusion because the civil war has not begun at this point in the history of Israel (see 2 Samuel 2:10; 3:10; 5:5; 11:11; 12:8; 19:4,42,43; 21:2; 24:1).

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2 Samuel 1 General Notes

Structure and formatting

Some translations prefer to set apart quotations, songs and poems. The ULB and many other English translations indent all the lines of 1:19-27, which is a song.

This chapter continues the material from 1 Samuel.

Special concepts in this chapter

David's funeral song

David praised Saul and Jonathan as great warriors and Jonathan as his dearest friend.

Important figures of speech in this chapter

Synecdoche

David used two figures of speech to express that Jonathan and Saul were great warriors: “the bow of Jonathan did not turn back, and the sword of Saul did not return empty.” (See: [Synecdoche](#))

Links:

- [2 Samuel 01:01 Notes](#)
- [Introduction to 2 Samuel](#) | >>**

2 Samuel 1:1-2

UDB:

¹ After Saul died, David and the men who were with him returned to the town of Ziklag after defeating the descendants of Amalek. They stayed in Ziklag for two days. ² On the third day, a man unexpectedly arrived there who had been in Saul's army. He had torn his clothes and put dust on his head to show that he was grieving. He came to David and prostrated himself on the ground in front of David to show respect for him.

ULB:

1 ¹ After the death of Saul, David returned from attacking the Amalekites and remained in Ziklag for two days. ² On the third day, a man came from Saul's camp with his clothes torn and with dirt on his head. When he came to David he lay facedown on the ground and prostrated himself.

translationWords:

- [death, die, dead](#)
- [Saul \(OT\)](#)
- [David](#)
- [Amalek, Amalekite](#)

translationNotes:

- **Ziklag** - This is the name of a city in the southern part of Judah. (See: [How to Translate Names](#))
- **On the third day** - "After three days" (See: [Ordinal Numbers](#))
- **with his clothes torn and with dirt on his head** - In this culture, tearing one's own clothes and putting dirt on one's head was an act of mourning. (See: [Symbolic Action](#))
- **he lay facedown on the ground and prostrated himself** - This was an act of showing submission to David, who was now the king of Israel. (See: [Symbolic Action](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 01 General Notes](#)
- [2 Samuel 01 Translation Questions](#)

2 Samuel 1:3-5

UDB:

³ David asked him, “Where have you come from?” The man replied, “From the Israelite army.”

⁴ David asked him, “What happened? Tell me about the battle!” The man replied, “Our soldiers ran away. Many of them were killed. And Saul and his son Jonathan are dead.”

⁵ David said to the young man, “How do you know that Saul and Jonathan are dead?”

ULB:

³ David said to him, “Where did you come from?” He answered, “I escaped from the camp of Israel.” ⁴ David said to him, “Please tell me how things went.” He answered, “The people fled from the battle. Many have fallen and many are dead. Saul and Jonathan his son are also dead.” ⁵ David said to the young man, “How do you know that Saul and Jonathan his son are dead?”

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [people group, peoples, the people, a people](#)
- [death, die, dead](#)
- [Jonathan](#)

translationNotes:

- **Many have fallen and many are dead** - Possible meanings are 1) “Many were wounded and many were killed” or 2) “Many were wounded and killed.”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 01 General Notes](#)
- [2 Samuel 01 Translation Questions](#)

2 Samuel 1:6-7

UDB:

⁶ The young man replied, "I was on Mount Gilboa where the fighting was. I saw Saul; he was leaning on his spear. The enemy chariots and their drivers were coming very close to him. ⁷ Saul turned around and saw me, and he called out to me. I answered him and said, 'What do you want me to do?'"

ULB:

⁶ The young man replied, "By chance I happened to be on Mount Gilboa, and there Saul was leaning on his spear, and chariots and riders were about to catch up with him. ⁷ Saul turned around and saw me and called out to me. I answered, 'Here I am.'"

translationWords:

- [spear](#)
- [chariot](#)
- [call, calling, called, call out](#)

translationNotes:

- **By chance I happened to be** - This statement emphasizes that the man did not plan to meet Saul.
- **Saul was leaning on his spear** - Possible meanings are 1) Saul was weak and using the spear to support himself or 2) Saul was attempting to kill himself by falling on his own spear. (See: [Euphemism](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 01 General Notes](#)
- [2 Samuel 01 Translation Questions](#)

2 Samuel 1:8-10

UDB:

⁸ He replied, ‘Who are you?’ I replied, ‘I am a descendant of Amalek.’

⁹ Then he said to me, ‘Come over here and kill me. I am in very much pain.’

¹⁰ So I went to him and killed him, because I saw that he was wounded very badly and would not continue to live. I took the crown from his head and his armband, which I have brought to you, my master.”

ULB:

⁸ He said to me, ‘Who are you?’ I answered him, ‘I am an Amalekite.’ ⁹ He said to me, ‘Please stand over me and kill me, for great suffering has taken hold of me, but life is still in me.’ ¹⁰ So I stood over him and killed him, because I knew that he would not live after he had fallen. Then I took the crown that was on his head and the band that was on his arm, and brought them here to you, my master.”

translationWords:

- [Amalek, Amalekite](#)
- [suffer, suffering](#)
- [life, live, living, alive](#)
- [crown, to crown](#)
- [lord, master, sir](#)

translationNotes:

- **He said to me, ‘Who are you?’ I answered him, ‘I am an Amalekite.’** - These direct quotations could be stated as indirect speech. AT: “He asked me who I was, and I told him that I am an Amalekite” (See: [Direct and Indirect Quotations](#))
- **I am an Amalekite** - These are the same people David just finishing attacking in [1:01](#).
- **great suffering has taken hold of me** - Saul’s suffering is spoken of as something terrible that has grabbed hold of him. AT: “I am suffering terribly” (See: [Personification](#))
- **life is still in me** - This idiom means he is still alive. AT: “I am still alive” (See: [Idiom](#))
- **he would not live after he had fallen** - “he would die anyway”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 01 General Notes](#)
- [2 Samuel 01 Translation Questions](#)

2 Samuel 1:11-13

UDB:

¹¹ Then David took hold of his clothing and he tore it apart, and all the men who were with him tore their clothes apart as well. ¹² They tore their clothing because they were very sad and they refused to eat anything until evening because they remembered that Saul and his son Jonathan had died, and that so many of the people of Yahweh had died, and they were sad because of the great dangers the descendants of Israel had gone through, and because so many of them died in battle.

¹³ But David asked the young man who had told him about the battle, “Where are you from?” He replied, “My father is a descendant of Amalek, but we live in Israel.”

ULB:

¹¹ Then David tore his clothes, and all the men with him did the same. ¹² They mourned, wept, and fasted until evening for Saul, for Jonathan his son, for the people of Yahweh, and for the house of Israel because they had fallen by the sword. ¹³ David said to the young man, “Where are you from?” He answered, “I am the son of a foreigner in the land, an Amalekite.”

translationWords:

- **mourn, mourning**
- **fast**
- **Saul (OT)**
- **Jonathan**
- **people group, peoples, the people, a people**
- **Yahweh**
- **house**
- **Israel, Israelites, nation of Israel**
- **sword**
- **foreigner, foreign, alien**

translationNotes:

- **David tore his clothes ... the men with him did the same** - David and his men tore their clothes as a sign of mourning for the death of King Saul. (See: **Symbolic Action**)
- **for the people of Yahweh, and for the house of Israel** - Both statements mean basically same thing. The word “house” is a metonym that represents the descendants of Israel. But, both “people” and “house” probably are a synecdoche representing the soldiers of Israel. AT: “for the Israelite soldiers” (See: **Parallelism** and **Metonymy** and **Synecdoche**)

- **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.
- **they had fallen by the sword** - Here “fallen” is a polite way of referring to being killed. Also, “sword” represents a battle. AT: “they had died in battle” or “enemies had killed them in battle” This here means “had been killed.” (See: [Euphemism](#) and [Metonymy](#))
- **Where are you from?** - The man had already stated that he is an Amalekite in [1:8](#). David apparently asks the man to confirm this because of the serious judgment that David was going to pronounce on the man.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 01 General Notes](#)
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2 Samuel 1:14-16

UDB:

¹⁴ David asked him, "Why were you not afraid that you would be punished if you killed Saul, whom Yahweh made king? **15-16** You yourself said, 'I killed the man whom Yahweh appointed to be the king.' So you have made yourself guilty; you deserve to die!" Then David summoned one of his soldiers and said to him, "Kill him!" So the soldier killed him.

ULB:

¹⁴ David said to him, "Why were you not afraid to kill Yahweh's anointed king with your own hand?"
¹⁵ David called one of the young men and said, "Go and kill him." So that man went and struck him down, and the Amalekite died. ¹⁶ Then David said to the dead Amalekite, "Your blood is on your head because your own mouth has testified against you and said, 'I have killed Yahweh's anointed king.'"

translationWords:

- fear, afraid, fear of Yahweh
- Yahweh
- anoint, anointed
- king
- call, calling, called, call out
- Amalek, Amalekite
- death, die, dead
- blood
- head
- testimony, testify

translationNotes:

- **Why were you not afraid to kill Yahweh's anointed ... hand?** - This rhetorical question is used to rebuke the man. It can be translated as a statement. AT: "You should have feared Yahweh and not killed his anointed ... hand!" (**Rhetorical Question**)
- **Yahweh's anointed king** - This metonym stands for Saul, who was ceremonially chosen by God. (See: **Metonymy**)
- **with your own hand** - This phrase refers to doing something yourself. AT: "yourself" or "personally" (See: **Metonymy**)
- **struck him down** - This idiom means "killed him." (See: **Idiom**)

- **Your blood is on your head** - Here “blood” implies “shed blood” and is associated with death. Here “your head” refers to the man and means that he is responsible. AT: “You are responsible for your own death” or “You have caused your own death” (See: [Metonymy](#) and [Synecdoche](#))
- **your own mouth has testified against you** - Here “your own mouth” refers to the man himself. AT: “you have testified against yourself” (See: [Synecdoche](#))

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 1:17-20**UDB:**

¹⁷ Then David composed this sad song about Saul and Jonathan, ¹⁸ and he ordered the men with him to teach it to the people of Judah. The song is called “The Bow,” and it has been written down in the Book of Jashar:

¹⁹ ”You Israelite people, your glorious leaders have been killed on the mountains!

It is very sad that these mighty men have died!

²⁰ Do not tell it to our enemies in the region of Philistia.

Do not tell the people who live in the city of Gath.

Do not proclaim it in the streets of the city of Ashkelon, or their women would celebrate.

Do not allow those pagan women to rejoice.

ULB:

¹⁷ Then David sung this funeral song about Saul and Jonathan his son. ¹⁸ He commanded the people to teach this Song of the Bow to the sons of Judah, which has been written in The Book of Jashar.

¹⁹ ”Your glory, Israel,
is dead, killed on your high places!

How the mighty have fallen!

²⁰ Do not tell it in Gath,

do not proclaim it

in the streets of Ashkelon,

so that the daughters of the

Philistines may not rejoice,

so that the daughters of the

uncircumcised may not celebrate.

translationWords:

- David
- command, to command, commandment

- people group, peoples, the people, a people
- son, son of
- Judah
- written
- glory, glorious
- Israel, Israelites, nation of Israel
- death, die, dead
- mighty, might
- Gath
- proclaim, proclamation
- Philistines
- rejoice
- uncircumcised, uncircumcision

translationNotes:

- **General Information:** - David sings a song of mourning for Saul and Jonathan.
- **Song of the Bow** - This was the title of the song.
- **which has been written in The Book of Jashar** - This is background information added to tell the reader what happened to the song in the future. (See: [Background Information](#))
- **The Book of Jashar** - The word “Jashar” means “upright.” AT: “The Book of the Upright” (See: [How to Translate Names](#))
- **Your glory, Israel, is dead** - “Your glory” refers to Saul. (See: [Metonymy](#))
- **the mighty** - The phrase “the mighty” refers to both Saul and Jonathan. This nominal adjective is plural, and can be stated as “the mighty ones.” (See: [Metonymy](#) and [Nominal Adjectives](#))
- **have fallen** - The word “fallen” here means “died” (UDB). (See: [Euphemism](#))
- **Do not tell it in Gath ... do not proclaim it in the streets of Ashkelon** - These two phrases mean the same thing and are repeated as part of the poetry of the song. (See: [Parallelism](#))
- **Gath ... Ashkelon** - Gath and Ashkelon are two of the Philistines’ major cities. The Philistines killed Saul and Jonathan.
- **so that the daughters of the Philistines may not rejoice ... so that the daughters of the uncircumcised may not celebrate** - These two phrases mean the same thing and are repeated as part of the poetry of the song. (See: [Parallelism](#))
- **the daughters of the uncircumcised** - This phrase refers to people who do not follow Yahweh, such as the Philistines. (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 01 General Notes](#)
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2 Samuel 1:21-22**UDB:**

²¹ I hope there will be no rain or dew ever again on the mountains of Gilboa

and that no grain will grow in the fields there,

because it was there that the shield of Saul, the mighty king, fell to the ground.

Now there is no one to rub olive oil on Saul's shield.

²² Jonathan's arrows were his servants who always pierced his enemies and drew their blood.

and Saul's sword was his servant who always struck his enemies.

ULB:

²¹ Mountains of Gilboa,

let there not be dew or rain on you,

nor fields giving grain for offerings,

for there the shield of the mighty was defiled.

The shield of Saul is no longer anointed with oil.

²² From the blood of those who have been killed,

from the bodies of the mighty,

the bow of Jonathan did not turn back,

and the sword of Saul did not return empty.

translationWords:

- grain
- sacrifice, offering
- shield
- defile, be defiled
- anoint, anointed
- oil
- body
- mighty, might

- [bow and arrow](#)
- [turn, turn away, turn back](#)
- [sword](#)

translationNotes:

- **Mountains of Gilboa** - David speaks directly to the “Mountains of Gilboa” as if they were listening to his song. (See: [Apostrophe](#))
- **let there not be dew or rain on you** - David curses the ground where King Saul died in the battle. This was out of reverence for Saul, who was God’s anointed king.
- **the shield of the mighty was defiled** - The “mighty” here refers to Saul. The shield was defiled because it fell on the ground, and because the king’s blood was shed on it. (See: [Metonymy](#))
- **The shield of Saul is no longer anointed with oil** - Saul’s shield was made of leather. To care for the shield, it was rubbed with oil. AT: “No one will care for Saul’s shield anymore”
- **From the blood of those who have been killed, from the bodies of the mighty, the bow of Jonathan did not turn back, and the sword of Saul did not return empty** - Saul and Jonathan are shown here to have been fierce and valiant warriors. (See: [Parallelism](#))
- **the sword of Saul did not return empty** - Saul’s sword is spoken of as if it were a living thing that could return on its own. Rather than return empty, it was carrying the blood of Saul’s enemies that it killed. (See: [Personification](#) and [Litotes](#))

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 1:23-24**UDB:**

²³ Saul and Jonathan were loved; they pleased many people.

They were together while they lived and when they died.
In battle they were swifter than eagles and stronger than lions.

²⁴ You women in Israel, weep about Saul.
He provided beautiful scarlet clothes for you
and gave you gold ornaments to put on.

ULB:

²³ Saul and Jonathan were loved and gracious in life,
and in their death they were not separated.

They were swifter than eagles,
they were stronger than lions.

²⁴ You daughters of Israel, weep over Saul,
who clothed you in scarlet as well as jewels,
and who put ornaments of gold on your clothing.

translationWords:

- Saul (OT)
- Jonathan
- love
- grace, gracious
- life, live, living, alive
- death, die, dead
- eagle
- lion
- clothe, clothed
- gold

translationNotes:

- **in their death they were not separated** - The phrase “were not separated” is used to emphasize that they were always together. AT: “even in death they were together”
- **They were swifter than eagles, they were stronger than lions.** - Saul and Jonathan were spoken of as if they were faster than eagles and stronger than lions. (See: [Metaphor](#))
- **who clothed you in scarlet as well as jewels, and who put ornaments of gold on your clothing** - “who provided you nice clothes and jewelry.” These two phrases share similar meanings that describe providing the women with expensive, attractive clothing. (See: [Parallelism](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 01 General Notes](#)
- [2 Samuel 01 Translation Questions](#)

2 Samuel 1:25-27

UDB:

²⁵ It is very sad that my brother Jonathan has died

He was a mighty soldiers, and his enemies killed him on the mountain.

²⁶ Jonathan, my dear friend, I grieve for you.

You were very dear to me.

You loved me in a wonderful manner.

It was even better than the way that a woman loves her husband and her children.

²⁷ It is very sad that these mighty men have died,
and that their weapons are now no more!

ULB:

²⁵ How the mighty have fallen in the midst of the battle!

Jonathan is killed on your high places.

²⁶ I am distressed for you, my brother Jonathan.

You were very dear to me.

Your love to me was wonderful,

exceeding the love of women.

²⁷ How the mighty have fallen,
and the weapons of war perished!"

translationWords:

- mighty, might
- high places
- love
- perish, perishing, perishable

translationNotes:

- **How the mighty have fallen in the midst of the battle** - This phrase is repeated in verse 27 to emphasize that Israel's best warriors are dead. AT: "The mighty men have died in battle"
- **the mighty** - Here "mighty" is plural and may refer to only Saul and Jonathan, or to all of the soldiers of Israel. AT: "the mighty warriors" (See: [Nominal Adjectives](#))
- **have fallen** - This is a polite way to say "have died." (See: [Euphemism](#))
- **Jonathan is killed** - This can be stated in active form. AT: "Jonathan has died in battle" or "The enemy has killed Jonathan" (See: [Active or Passive](#))
- **on your high places** - David continues to address this part of the song to the mountains of Gilboa as he started in [1:21](#). (See: [Apostrophe](#))
- **my brother Jonathan** - Here "brother" is used in the sense of a very close friend.
- **Your love to me was wonderful, exceeding the love of women** - Here "love" is used in the sense of friendship and loyalty. Jonathan's loyalty to David was even greater than the loyalty a woman has for her husband and children.

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 2 General Notes

Structure and formatting

This chapter begins the story of the civil war between Saul's son and David.

Special concepts in this chapter

Civil war

There was a civil war in Israel. David was made king of Judah and Saul's uncle (Abner) made Saul's son (Ishbosheth) king of the rest of Israel. When they fought each other, Abner killed Joab's brother, but David's army was victorious.

Important figures of speech in this chapter

Rhetorical question

Abner finally stopped the battle with a rhetorical question to David's army. "Must the sword devour forever?" (See: [Rhetorical Question](#))

Links:

- [2 Samuel 02:01 Notes](#)

2 Samuel 2:1-3

UDB:

¹ Some time after that, David asked Yahweh, “Should I go up to one of the towns in Judah?” Yahweh replied, “Yes, go up there.” Then David asked, “To which town should I go?” Yahweh replied, “To Hebron.”

² So David went up there, taking his two wives, Ahinoam who was from the city of Jezreel, and Abigail, the widow of Nabal, who was from the city of Carmel. ³ He also took the men who had been with him, together with their families. They all started to live in the city of Hebron and its surrounding villages.

ULB:

² ¹ After this David asked Yahweh and said, “Should I go up to one of the cities of Judah?” Yahweh replied to him, “Go up.” David said, “To which city should I go?” Yahweh replied, “To Hebron.” ² So David went up with his two wives, Ahinoam from Jezreel, and Abigail from Carmel, the widow of Nabal. ³ David brought the men who were with him, who each brought his family, to the cities of Hebron, where they began to live.

translationWords:

- David
- Yahweh
- Judah
- Hebron
- Jezreel
- Carmel, Mount Carmel
- family
- life, live, living, alive

translationNotes:

- **After this** - “After David mourned the deaths of Saul and Jonathan in battle”
- **go up to one of the cities of Judah** - At this time David was in the city of Ziklag. David used the phrase “go up” because Ziklag was lower in elevation than Judah. AT: “travel to one of the cities of Judah”
- **David went up with his two wives** - At this time David was in the city of Ziklag. The narrator uses the phrase “went up” because Ziklag was lower in elevation than Hebron. AT: “David traveled to Hebron with his two wives”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 02 General Notes](#)
- [2 Samuel 02 Translation Questions](#)

2 Samuel 2:4-5

UDB:

⁴ Then the men of Judah came to Hebron, and one of them poured olive oil on David's head to show they were appointing him to be the king of the tribe of Judah.

When David found out that the people of the city of Jabesh in the region of Gilead had buried Saul's body, ⁵ he sent messengers to the men of Jabesh to tell them, "I desire that Yahweh will bless you for having buried Saul. By doing this, you have shown that you were loyal to him.

ULB:

⁴ Then men from Judah came and anointed David king over the house of Judah.

They told David, "The men of Jabesh Gilead have buried Saul." ⁵ So David sent messengers to the men of Jabesh Gilead and said to them, "You are blessed by Yahweh, since you have showed this loyalty to your master Saul and have buried him.

translationWords:

- Judah
- anoint, anointed
- king
- house
- Gilead
- bury, buried, burial
- Saul (OT)
- send, send out, sent
- messenger
- bless, blessed, blessing
- lord, master, sir

translationNotes:

- **anointed David king** - In this symbolic act, they poured oil on David's head to show that he was selected to be the king. (See: [Symbolic Action](#))
- **the house of Judah** - Here "house" is used in the sense of "tribe." AT: "the tribe of Judah"
- **Jabesh Gilead** - This is the name of a town in the region of Gilead. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 02 General Notes
- 2 Samuel 02 Translation Questions

2 Samuel 2:6-7

UDB:

⁶ Now I also desire that Yahweh will faithfully love you and be loyal to you. And I will do good things for you because of what you have done for Saul. ⁷ Now, although Saul your king is dead, be strong and courageous, like the people of Judah, who have appointed me to be their king.”

ULB:

⁶ Now may Yahweh show you covenantal loyalty and faithfulness. I also will show you this goodness because you have done this thing. ⁷ Now then, let your hands be strong; be courageous for Saul your master is dead, and the house of Judah has anointed me king over them.”

translationWords:

- [covenant](#)
- [faithful, faithfulness](#)
- [hand, right hand, to hand over](#)
- [death, die, dead](#)

translationNotes:

- **General Information:** - David speaks to the people of Jabesh Gilead.
- **this thing** - They buried Saul.
- **let your hands be strong** - Here “hands” refers to the people of Jabesh Gilead. AT: “be strong” (See: [Synecdoche](#))
- **anointed me king** - In this symbolic act, they poured oil on David’s head to show that he was selected to be the king. (See: [Symbolic Action](#))

Links:

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2 Samuel 2:8-9

UDB:

⁸ However, Ner's son Abner, the commander of Saul's army, took Saul's son Ishbosheth and went across the Jordan River to the city of Mahanaim. ⁹ There Abner proclaimed that Ishbosheth was now the king ruling the regions of Gilead and Jezreel, and the tribes of Asher, Ephraim, and Benjamin. That meant that he was the king of most of Israel.

ULB:

⁸ But Abner son of Ner, commander of Saul's army, took Ishbosheth son of Saul and brought him to Mahanaim. ⁹ He made Ishbosheth king over Gilead, Asher, Jezreel, Ephraim, Benjamin, and over all Israel.

translationWords:

- [Abner](#)
- [commander, command](#)
- [Asher](#)
- [Ephraim](#)
- [Benjamin](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **Ner ... Ishbosheth** - These are the names of men. (See: [How to Translate Names](#))
- **Mahanaim ... Gilead ... Jezreel** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 02 General Notes](#)
- [2 Samuel 02 Translation Questions](#)

2 Samuel 2:10-11

UDB:

¹⁰ Ishbosheth was forty years old when he started to rule over the Israelite people. He ruled them for two years. But the tribe of Judah was loyal to David. ¹¹ David ruled them for seven and a half years while he was living in Hebron.

ULB:

¹⁰ Ishbosheth son of Saul, was forty years old when he began to reign over Israel, and he reigned two years. But the house of Judah followed David. ¹¹ The time that David was king in Hebron over the house of Judah was seven years and six months.

translationWords:

- [son, son of](#)
- [Saul \(OT\)](#)
- [reign](#)
- [house](#)
- [Judah](#)
- [Hebron](#)

translationNotes:

- **the house of Judah followed David** - Obeying David's rule is spoken of as "following" him. AT: "the tribe of Judah obeyed David as their king" (See: [Idiom](#))
- **house of Judah** - Here "house" is used to mean "tribe."

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 2:12-13

UDB:

¹² One day Abner and the officials of Ishbosheth went from Mahanaim across the Jordan River to the city of Gibeon. ¹³ Joab, whose mother was Zeruah, and some of David's officials went from Hebron to Gibeon, and they met at the pool of water there. They all sat down, one group on one side of the pool and the other group on the other side.

ULB:

¹² Abner son of Ner, and the servants of Ishbosheth son of Saul, went out from Mahanaim to Gibeon. ¹³ Joab son of Zeruah and the servants of David went out and met them by the pool of Gibeon. There they sat down, one group on one side of the pool and the other on the other side.

translationWords:

- [servant, slave, slavery](#)
- [Gibeon, Gibeonite](#)
- [Joab](#)

translationNotes:

- **Abner ... Ner ... Ishbosheth ... Saul ... Zeruah** - These are the names of men. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 02 General Notes](#)
- [2 Samuel 02 Translation Questions](#)

2 Samuel 2:14-15**UDB:**

¹⁴ Abner said to Joab, “Let us tell some of our young men to fight each other!” Joab replied, “Very well!”

¹⁵ So twelve men from the tribe of Benjamin fought for Ishbosheth, against twelve of David’s soldiers.

ULB:

¹⁴ Abner said to Joab, “Let the young men arise and compete before us.” Then Joab said, “Let them arise.” ¹⁵ Then the young men got up and gathered together, twelve for Benjamin and Ishbosheth son of Saul, and twelve from servants of David.

translationWords:

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

translationNotes:**Links:**

- [Introduction to 2 Samuel](#)
- [2 Samuel 02 General Notes](#)
- [2 Samuel 02 Translation Questions](#)

2 Samuel 2:16-17

UDB:

¹⁶ Each of them grabbed the head of the man against whom he was fighting, and thrust his sword into that man's side. The result was that all twenty-four of them fell down dead. So that area in Gibeon is now called "Field of Swords."

¹⁷ Then the others started to fight also. It was a very fierce battle. Abner and the men of Israel were defeated by David's soldiers.

ULB:

¹⁶ Each man seized his opponent by the head and thrust his sword into the side of his opponent, and they fell down together. Therefore that place was called in Hebrew, "Helkath Hazzurim," or "Field of Swords," which is in Gibeon. ¹⁷ The battle was very severe that day and Abner and the men of Israel were defeated before the servants of David.

translationWords:

- [sword](#)
- [Hebrew](#)
- [Gibeon, Gibeonite](#)
- [Abner](#)

translationNotes:

- **they fell down together** - This is a polite way of saying they died. AT: "they both died" (See: [Euphemism](#))
- **Helkath Hazzurim** - This is a name given to remind people what happened there. (See: [How to Translate Names](#))
- **The battle was very severe that day** - It may be helpful to explicitly state that this was the large battle that followed the contest of the young men. AT: "Then the others started to fight also. It was a very fierce battle that day" (See: [Assumed Knowledge and Implicit Information](#))

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- [Introduction to 2 Samuel](#)
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2 Samuel 2:18-19

UDB:

¹⁸ Zeruiah's three sons were there on that day: Joab, Abishai, and Asahel. Asahel was able to run very fast. He could run as fast as a wild gazelle. ¹⁹ Asahel started to pursue Abner. He ran straight toward Abner, without stopping.

ULB:

¹⁸ The three sons of Zeruiah were there: Joab, and Abishai, and Asahel. Asahel was swift in his feet like a wild gazelle. ¹⁹ Asahel closely pursued Abner and followed him without turning away in any direction.

translationWords:

- son, son of
- Joab
- Abner
- turn, turn away, turn back

translationNotes:

- **Zeruiah ... Joab ... Abishai ... Asahel ... Abner** - These are the names of men. (See: [How to Translate Names](#))
- **Asahel was swift in his feet like a wild gazelle** - Here Asahel is compared to a gazelle, an animal that runs very fast. AT: "Asahel could run very fast" (See: [Simile](#))
- **wild gazelle** - This small, four-legged animal, with two long horns on its head, runs very fast.
- **followed him without turning away in any direction** - Here "without turning away" is stated in negative form to emphasize how closely he followed Abner's path. AT: "followed him wherever he went"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 02 General Notes](#)
- [2 Samuel 02 Translation Questions](#)

2 Samuel 2:20-21

UDB:

²⁰ Abner looked behind him, and said, “Is that you, Asahel?” Asahel replied, “Yes!”

²¹ Abner shouted, “Stop chasing me; go after someone else!” But Asahel would not stop pursuing Abner.

ULB:

²⁰ Abner looked behind him and said, “Is that you Asahel?” He answered, “It is I.” ²¹ Abner said to him, “Turn aside to your right or to your left, and seize one of the young men and take his armor.” But Asahel would not turn aside.

translationWords:

- [Abner](#)
- [armor](#)

translationNotes:

- **Asahel** - This is the name of a man. (See: [How to Translate Names](#))
- **Turn aside to your right or to your left ... turn aside** - “Stop chasing me ... stop chasing Abner”
- **seize one of the young men and take his armor** - Abner was asking Asahel to kill and plunder another younger soldier who would not be as dangerous as Abner. He did not want to kill Asahel. AT: “fight with another soldier and take his equipment as plunder” (See: [Euphemism](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 02 General Notes](#)
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2 Samuel 2:22-23

UDB:

²² So Abner yelled at him again, “Stop chasing me! Why should I kill you? How could I face your brother Joab and explain your death to him?”

²³ But Asahel refused to stop pursuing Abner. So Abner suddenly turned and thrust the butt end of his spear into Asahel’s stomach. Because he thrust it very strongly, that end of the spear went through his body and came out at Asahel’s back, and he fell to the ground, dead. All the other soldiers who came to the place where his body was lying stopped and stood there, stunned at Asahel’s body.

ULB:

²² So Abner said again to Asahel, “Stop pursuing me. Why should I strike you to the ground? How then could I hold up my face to Joab, your brother?” ²³ But Asahel refused to turn aside, and so Abner stabbed him in the body with the blunt end of his spear, so that the spear came out the other side. Asahel fell down and died there. So it came about that anyone who arrived at the place where Asahel fell down and died, he stopped and stood still.

translationWords:

- face
- body
- spear
- death, die, dead

translationNotes:

- **Why should I strike you to the ground?** - This rhetorical question is used to warn Asahel of the danger he faced. “Strike to the ground” is a polite way of saying “to kill.” AT: “I do not wish to kill you” (See: [Rhetorical Question](#) and [Euphemism](#))
- **How then could I hold up my face to Joab, your brother?** - This rhetorical question emphasizes that Abner does not want to fight and kill Asahel because it would destroy Abner’s relationship with Joab. Here “hold up my face to Joab” is an idiom that means that he would be too ashamed to look at Joab. AT: “I would be too ashamed to look at your brother, Joab” (See: [Rhetorical Question](#) and [Idiom](#))
- **turn aside** - This means to “halt” or “stop chasing.”
- **the blunt end of his spear** - This refers to the handle, which is not sharp or designed to pierce anything. It can be implied that Abner was only trying to stop Asahel from following him, and did not intend to kill him. (See: [Assumed Knowledge](#) and [Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 02 General Notes](#)
- [2 Samuel 02 Translation Questions](#)

2 Samuel 2:24-25

UDB:

²⁴ But Joab and Abishai continued to pursue Abner. At sunset they came to the hill of Ammah, which is east of Giah, along the road to the wilderness near Gibeon. ²⁵ The men from the tribe of Benjamin gathered around Abner in a line of battle and stood at the top of a hill.

ULB:

²⁴ But Joab and Abishai pursued Abner. When the sun was going down, they came to the hill of Ammah, which is near Giah by the road to the wilderness of Gibeon. ²⁵ The men of Benjamin gathered themselves together behind Abner and stood on the top of the hill.

translationWords:

- [Abner](#)
- [desert, wilderness](#)
- [Gibeon, Gibeonite](#)
- [Benjamin](#)

translationNotes:

- **Abishai** - This is the name of a man. (See: [How to Translate Names](#))
- **hill of Ammah ... Giah** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 02 General Notes](#)
- [2 Samuel 02 Translation Questions](#)

2 Samuel 2:26-27

UDB:

²⁶ Then Abner called out to Joab, saying, "Are we going to continue to fight forever? Do you not realize that if we continue fighting the result will be very bad? We are all descendants of Jacob, so we should stop fighting each other! How long will it be until you tell your soldiers to stop pursuing us?"

²⁷ Joab replied, "Just as surely as God lives, if you had not said that, my soldiers would have continued pursuing your men until tomorrow morning!"

ULB:

²⁶ Then Abner called to Joab and said, "Must the sword devour forever? Do you not know it will be bitter in the end? How long will it be before you tell your men to stop pursuing their brothers?"

²⁷ Joab replied, "Just as God lives, if you had not said that, my soldiers would have pursued their brothers until the morning!"

translationWords:

- Abner
- Joab
- devour
- forever
- know, knowledge, make known
- God
- life, live, living, alive

translationNotes:

- **called** - "shouted" or "yelled"
- **Must the sword devour forever?** - This rhetorical question emphasizes that the battle had already continued too long. Here "sword" refers to the fighting. The killing in the battle is spoken of as if a wild animal was eating the soldiers. AT: "We do not need to keep using our swords to fight and kill each other." (See: [Rhetorical Question](#) and [Metonymy](#) and [Metaphor](#))
- **Do you not know it will be bitter in the end?** - This rhetorical question is used to force Joab to acknowledge that continued fighting could only result in more suffering. Here "bitter" is a euphemism for the terrible suffering that would occur. AT: "You know very well that there will be a terrible result if this continues!" (See: [Rhetorical Question](#) and [Euphemism](#))
- **How long will it be before you tell your men to stop pursuing their brothers?** - This rhetorical question is intended to convince Joab to stop fighting their fellow Israelites. Here

“brother” is used to represent the members of the nation of Israel. AT: “Stop this now so that Israelites will not have to kill each other!” (See: [Rhetorical Question](#) and [Metonymy](#))

- **Just as God lives** - This is a very strong vow. AT: “With God as my witness” or “God will affirm that I mean what I say”
- **if you had not said that ... pursued their brothers until the morning** - This hypothetical statement tells what might have happened if Abner had not spoken wisely to Joab. (See: [Hypothetical Situations](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 02 General Notes](#)
- [2 Samuel 02 Translation Questions](#)

2 Samuel 2:28-29

UDB:

²⁸ So Joab blew a trumpet to signal that they should stop fighting. So all his men stopped pursuing the soldiers of Israel.

²⁹ That night Abner and his soldiers went through the plain along the Jordan River. They crossed the Jordan and marched all the next morning, and they finally arrived back at Mahanaim.

ULB:

²⁸ So Joab blew the trumpet, and all his men stopped and did not pursue Israel anymore, nor did they fight anymore. ²⁹ Abner and his men traveled all that night through the Arabah. They crossed the Jordan, marched all the next morning, and then reached Mahanaim.

translationWords:

- [Joab](#)
- [trumpet](#)
- [Israel, Israelites, nation of Israel](#)
- [Abner](#)
- [Arabah](#)
- [Jordan River](#)

translationNotes:

- **blew the trumpet** - Trumpets were used to signal orders to the armies across great distances. (See: [Assumed Knowledge and Implicit Information](#))
- **pursue Israel anymore** - Here “Israel” refers to the men who were fighting for Israel. AT: “continue to chase the Israelites” (See: [Synecdoche](#))
- **Arabah ... Mahanaim** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 02 General Notes](#)
- [2 Samuel 02 Translation Questions](#)

2 Samuel 2:30-32

UDB:

³⁰ Joab and his soldiers gathered together after they stopped chasing Abner. Then Joab found out that in addition to Asahel, only nineteen of them had been killed in the battle. ³¹ But David's soldiers had killed 360 of Abner's men, all from the tribe of Benjamin. ³² Some of Joab's soldiers took Asahel's body and buried it in the tomb where his father had been buried, in Bethlehem. Then they marched all during the night, and at dawn they arrived back home at Hebron.

ULB:

³⁰ Joab returned from pursuing Abner. He assembled all his men, from whom were missing Asahel and nineteen of David's soldiers. ³¹ But the men of David had killed 360 men of Benjamin with Abner. ³² Then they took up Asahel and buried him in the tomb of his father, which was in Bethlehem. Joab and his men traveled all night, and the day dawned on them at Hebron.

translationWords:

- [Joab](#)
- [Abner](#)
- [Benjamin](#)
- [bury, buried, burial](#)
- [tomb, grave, burial place](#)
- [Bethlehem, Ephrathah](#)
- [Hebron](#)

translationNotes:

- **Asahel** - This is the name of a man. (See: [How to Translate Names](#))
- **360 men of Benjamin with Abner** - "360 men from Benjamin who followed Abner." Abner did not die.
- **of Benjamin** - This phrase means "from the tribe of Benjamin." (See: [Metonymy](#))
- **took up Asahel** - "carried Asahel's body with them"
- **the day dawned on them at Hebron** - "they arrived at Hebron by dawn the next morning"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 02 General Notes](#)
- [2 Samuel 02 Translation Questions](#)

2 Samuel 3 General Notes

Structure and formatting

This chapter records the first attempt to end the civil war.

Some translations prefer to set apart quotations, songs and poems. The ULB and many other English translations indent all the lines of 3:33-34, which is part of a song.

Special concepts in this chapter

David never wanted to hurt Saul's family. Isbosheth criticized Abner and Abner became angry. He decided to help David become king of all of Israel. He came and made a treaty with David. As he left, Joab arrived and told him he wanted to talk to him and he murdered Abner. David was very unhappy that Abner had been killed.

Links:

- [2 Samuel 03:01 Notes](#)

2 Samuel 3:1

UDB:

¹ After that, a long war developed between those who wanted Saul's son to be their king and those who wanted David to be their king. But more and more people began to want David, while fewer and fewer wanted Saul's son.

-

ULB:

3 ¹ Now there was a long war between the house of Saul and the house of David. David grew stronger and stronger, but the house of Saul grew weaker and weaker.

translationWords:

- [house](#)
- [Saul \(OT\)](#)
- [house of David](#)
- [David](#)

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. Here Samuel gives information about the war between David and the supporters of Saul. (See: [Background Information](#))
- **house** - Here "house" is used to mean "supporters."
- **grew stronger and stronger** - This metaphor means the number of people supporting David increased. (See: [Metaphor](#))
- **grew weaker and weaker** - This metaphor means the number of people supporting Saul's family decreased. (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:2-3

UDB:

² David's wives gave birth to six sons at Hebron. The oldest was Amnon, whose mother was Ahinoam from the city of Jezreel.

- ³ The next son was Kileab, whose mother was Abigail, the widow of Nabal, from the city of Carmel.
- The next son was Absalom, whose mother was Maacah, the daughter of Talmai, the king of the region of Geshur.
-

ULB:

² Sons were born to David in Hebron. His firstborn was Amnon, by Ahinoam from Jezreel. ³ His second son, Chileab, was born to Abigail, the widow of Nabal from Carmel. The third, Absalom, was son of Maacah, daughter of Talmai, king of Geshur.

translationWords:

- son, son of
- Hebron
- firstborn
- Amnon
- Jezreel
- Carmel, Mount Carmel
- Absalom
- king
- Geshur

translationNotes:

- **Sons were born to David** - This can be stated in active form. AT: "David's wives gave birth to six sons" (UDB) (See: [Active or Passive](#))
- **firstborn ... second son ... third** - This is the numerical order of David's sons. (See: [Numbers](#))
- **Ahinoam ... Abigail ... Maacah** - These are women's names. They are the wives of David. (See: [How to Translate Names](#))
- **Chileab ... Nabal ... Talmai** - These are men's names. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 03 General Notes
- 2 Samuel 03 Translation Questions

2 Samuel 3:4-5

UDB:

⁴ The next son was Adonijah, whose mother was Haggith.

- The next son was Shephatiah, whose mother was Abital.
- ⁵ The youngest son was Ithream, whose mother was Eglah, another one of David's wives.
- These sons of David were all born in Hebron.

ULB:

⁴ David's fourth son, Adonijah, was the son of Haggith. His fifth son was Shephatiah son of Abital, ⁵ and the sixth, Ithream, was the son of David's wife Eglah. These sons were born to David in Hebron.

translationWords:

- [David](#)
- [Adonijah](#)
- [Hebron](#)

translationNotes:

- **fourth son ... fifth son ... the sixth** - This is the numerical order of David's sons. (See: [Numbers](#))
- **Adonijah ... Shephatiah ... Ithream** - These are the names of David's sons. (See: [How to Translate Names](#))
- **Haggith ... Abital ... Eglah** - These are names of David's wives. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:6-7

UDB:

⁶ During the conflict between those who wanted Saul's son to rule over them and those who wanted David to rule over them, Abner was becoming more influential among those who wanted Saul's son to be the king. ⁷ Saul had as one of his wives a slave woman named Rizpah, the daughter of Aiah. But one day Abner slept with her. So Ishbosheth said to Abner, "Why have you slept with my father's slave wife?"

ULB:

⁶ It came about during the war between the house of Saul and the house of David that Abner made himself strong in the house of Saul. ⁷ Saul had a concubine whose name was Rizpah, the daughter of Aiah. Ishbosheth said to Abner, "Why have you slept with my father's concubine?"

translationWords:

- Saul (OT)
- house of David
- Abner
- concubine
- name

translationNotes:

- **It came about** - This introduces a new event in the story of the struggle between David's supporters and Saul's family. (See: [Introduction of a New Event](#))
- **house of Saul** - This refers to Saul's family and supporters who assumed control of his estate after he died.
- **house of David** - This refers to the supporters of David.
- **Abner made himself strong in the house of Saul** - Abner's increasing power over Saul's family is spoken of as if he became physically stronger. AT: "Abner gained more power over the family and supporters of Saul" (See: [Metaphor](#))
- **Rizpah ... Aiah** - These are names of women. (See: [How to Translate Names](#))
- **Ishbosheth** - This is a male name, a son of Saul. (See: [How to Translate Names](#))
- **Why have you slept with my father's concubine?** - Ishbosheth asked this question to rebuke Abner who was acting like he was the king. AT: "You did not have the right to sleep with my father's concubine!" (See: [Rhetorical Question](#))
- **slept with** - This is a euphemism for sexual relations. (See: [Euphemism](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:8

UDB:

⁸ Abner became very angry about what Ishbosheth said to him. He said to Ishbosheth, "Do you think that I am a worthless dog from Judah? From the beginning I have been loyal to Saul your father, to his brothers, and to his friends. And I have kept David's army from defeating you. So now why are you criticizing me about what I have done with some woman?"

ULB:

⁸ Then Abner was very angry at the words of Ishbosheth and said, "Am I a dog's head that belongs to Judah? Today I am showing faithfulness to the house of Saul, your father, to his brothers, and to his friends, by not delivering you into the hand of David. But now you accuse me of an offense concerning this woman?"

translationWords:

- angry, anger
- word
- Judah
- faithful, faithfulness

translationNotes:

- **Am I a dog's head that belongs to Judah?** - This question is used by Abner as an angry denial of Ishbosheth's accusation. It can be translated as a statement. AT: "I am not a traitor working for David!" (See: [Rhetorical Question](#))
- **Am I a dog's head that belongs to Judah?** - Abner speaks of himself as the head of a dog, which the Israelites considered to be loyal to anyone who fed them. Here "belongs to Judah" implies that Abner's loyalty is to Judah, to which David belonged, and not to Saul's house. AT: "Am I a traitor for Judah?" or "I am not a traitor working for David!" (See: [Metaphor](#) and [Metonymy](#))
- **into the hand of David** - Here "hand" represents the power to defeat. AT: "to be defeated by David" (See: [Metonymy](#))
- **But now you accuse me of an offense concerning this woman?** - Abner asks this question to rebuke Ishbosheth. It is unclear if Abner actually slept with Rizpah, or if he was falsely accused. Possible meanings are 1) Abner was guilty. AT: "You should not be upset that I slept with this woman!" or 2) Abner was not guilty. AT: "You should not think that I have slept with this woman!" (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:9-11

UDB:

9-10 Yahweh solemnly promised that he would not allow Saul and his descendants to continue to rule. He promised that he would cause David to rule over all the tribes of Israel and Judah, from the city of Dan far in the north to the city of Beersheba far in the south. So I hope that God will kill me if I do not enable that to happen!" ¹¹ Ishbosheth was very afraid of Abner, so he did not say anything to reply to Abner.

ULB:

⁹ May God do so to me, Abner, and more also, if I do not do for David as Yahweh has sworn to him, ¹⁰ to transfer the kingdom from the house of Saul and set up the throne of David over Israel and over Judah, from Dan to Beersheba." ¹¹ Ishbosheth could not answer Abner another word, because he feared him.

translationWords:

- God
- Yahweh
- oath, swear, swear by
- kingdom
- throne
- Israel, Israelites, nation of Israel
- Dan
- Beersheba
- fear, afraid, fear of Yahweh

translationNotes:

- **May God do so to me ... and more also, if I do not** - This is the form of a solemn vow in that time. Abner is asking God to judge him severely if he does not keep his vow. Your language may have a way of expressing vows. AT: "I am asking God to punish me if I do not"
- **the house of Saul** - Here "house" refers to Saul's family and supporters who survived Saul's death. AT: "the family and supporters of Saul"
- **throne of David** - This phrase refers to the authority of David as king. (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)

- 2 Samuel 03 Translation Questions

2 Samuel 3:12-13

UDB:

¹² Then Abner sent messengers to David when he was at Hebron to say to him, “Either you or I should be the ruler of this entire nation, but not Ishbosheth. However, if you make an agreement with me, I will help you by encouraging all the people of Israel to ask for you to be their king.” ¹³ David sent back this reply, “Good! I am willing to make an agreement with you. But before that happens, there is one thing that you must do. When you come to see me, you must bring my wife Michal, Saul’s daughter.”

ULB:

¹² Then Abner sent messengers to David to speak for him saying, “Whose land is this? Make a covenant with me, and you will see that my hand is with you, to bring all Israel to you.” ¹³ David answered, “Good, I will make a covenant with you. But one thing I require from you is that you cannot see my face unless you first bring Michal, Saul’s daughter, when you come to see me.”

translationWords:

- send, send out, sent
- messenger
- David
- covenant
- hand, right hand, to hand over
- face

translationNotes:

- **to David** - Some versions add “when he was at Hebron” and others omit it. You may want to add the phrase if it is present in your national version. (See: [Textual Variants](#))
- **Whose land is this?** - The original text of this question is not clear. Possible meanings are 1) Abner had the power to give the land to David. AT: “This land is mine!” or 2) David is chosen by God to rule the land: AT: “This land rightfully belongs to you!” (See: [Rhetorical Question](#))
- **my hand is with you** - Here “hand” represents Abner’s assistance that he is offering to David. AT: “I will assist you” (See: [Metonymy](#))
- **you cannot see my face unless you first bring Michal** - David is stating the condition under which he will meet Abner. Here “face” refers to David himself. AT: “you cannot see me unless you bring Michal to me first” (See: [Synecdoche](#))
- **Michal** - This is the name of a daughter of Saul. She was David’s first wife. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:14-16

UDB:

¹⁴ Then David sent messengers to Ishbosheth to say to him, “I killed one hundred men from Philistia and cut off their foreskins to give to Saul to pay for Michal to be my wife. So now give her back to me!”

¹⁵ So Ishbosheth sent some men to take Michal from her husband Paltiel. But when they took her, her husband followed them all the way to the city of Bahurim, crying as he went. ¹⁶ Then Abner turned and said to him, “Go back home!” so he did.

ULB:

¹⁴ Then David sent messengers to Ishbosheth, Saul’s son, saying, “Give me my wife Michal, for whom I paid a price of one hundred Philistine foreskins.” ¹⁵ So Ishbosheth sent for Michal and took her from her husband, Paltiel son of Laish. ¹⁶ Her husband went with her, weeping as he went, and followed her to Bahurim. Then Abner said to him, “Return home now.” So he returned.

translationWords:

- [Saul \(OT\)](#)
- [Philistines](#)
- [Abner](#)

translationNotes:

- **one hundred Philistine foreskins** - This represents the number of men David killed so that Saul would allow him to marry Michal. The “foreskin” is the fold of skin that covers the male reproductive organ. (See: [Numbers](#) and [Synecdoche](#))
- **took her from her husband** - Paltiel was Michal’s second husband. Saul gave her to him after David fled from Saul. (See: [Assumed Knowledge and Implicit Information](#))
- **Paltiel ... Laish** - These are the names of men. (See: [How to Translate Names](#))
- **Bahurim** - This is the name of a village. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:17-18

UDB:

¹⁷ Abner went to the Israelite leaders and talked with them. He said, "You have wanted David to be your king for a long time. ¹⁸ So now you have an opportunity for this to happen. Keep in mind that Yahweh promised this, 'With the help of David, who serves me well, I will rescue my people from the power of all their other enemies'."

ULB:

¹⁷ Abner spoke with the elders of Israel saying, "In the past you were trying to have David be king over you. ¹⁸ Now do it. For Yahweh has spoken of David saying, 'By the hand of my servant David I will save my people Israel from the hand of the Philistines and from the hand of all their enemies.'"

translationWords:

- [elder](#)
- [Israel, Israelites, nation of Israel](#)
- [David](#)
- [king](#)
- [Yahweh](#)
- [servant, slave, slavery](#)
- [save, safe](#)
- [people of God, my people](#)
- [power, powers](#)

translationNotes:

- **Now do it** - "So now make David your king"
- **By the hand of my servant David** - Here "hand" refers to David's power to defeat the Philistines. AT: "I will empower my servant David and" (See: [Metonymy](#))
- **the hand of the Philistines** - Here "hand" refers to power over Israel. AT: "the power of the Philistines" (See: [Metonymy](#))
- **the hand of all their enemies** - Here "hand" refers to power over Israel. AT: "the power of all of their enemies" (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:19-20

UDB:

¹⁹ Abner also spoke to the people of the tribe of Benjamin. Then he went to Hebron to tell David what all the people of Israel and the people of the tribe of Benjamin had agreed to do.

²⁰ When Abner came with twenty of his soldiers to see David at Hebron, David made a feast for all of them.

ULB:

¹⁹ Abner also spoke personally to the people of Benjamin. Then Abner went also to speak with David in Hebron to explain everything that Israel and the whole house of Benjamin desired to accomplish. ²⁰ When Abner and twenty of his men arrived in Hebron to see David, David had a feast prepared for them.

translationWords:

- [people group, peoples, the people, a people](#)
- [Benjamin](#)
- [Hebron](#)
- [feast](#)

translationNotes:

- **the people of Benjamin ... the whole house of Benjamin** - Both of these statements refer to the descendants of Benjamin, who were one of the tribes of Israel. (See: [Metonymy](#))
- **twenty of his men** - The number of men who came with Abner. (See: [Numbers](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
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2 Samuel 3:21

UDB:

²¹ Afterwards, Abner said to David, “Sir, I will now go and encourage all the people of Israel to accept you to be their king, as you have desired.” Then Abner left, peacefully.

ULB:

²¹ Abner explained to David, “I will arise and gather all Israel to you, my master the king, so that they may make a covenant with you, so that you may reign over all that you desire.” So David sent Abner away, and Abner left in peace.

translationWords:

- raise, rise, risen, arise, arose
- lord, master, sir
- covenant
- reign
- peace, peaceful

translationNotes:

- **all Israel** - This phrase means “all of the nation of Israel.” (See: [Metonymy](#))
- **So David sent Abner away** - They parted as friends. David was not angry with Abner.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:22-23

UDB:

²² Soon after that, Joab and some of David's other soldiers returned to Hebron after raiding one of their enemy's villages, bringing with them a lot of things that they had captured. But Abner was not there at Hebron, because David had already sent him safely away. ²³ When Joab and the soldiers who were with him arrived, someone told him that Abner had come there and talked with the king, and that the king allowed Abner to go away safely.

ULB:

²² Then the soldiers of David and Joab came from a raid and brought much plunder with them. But Abner was not with David in Hebron. David had sent him away, and Abner had left in peace. ²³ When Joab and all the army with him arrived, they told Joab, "Abner son of Ner came to the king, and the king has sent him away, and Abner left in peace."

translationWords:

- [Joab](#)
- [Abner](#)
- [send, send out, sent](#)

translationNotes:

- **plunder** - These are items taken from the enemy.
- **Abner was not with David in Hebron** - Abner had already left to return home.
- **they told Joab** - "someone told Joab"
- **Ner** - This is a man's name. He is the grandfather of Saul. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:24-26

UDB:

²⁴ So Joab went to the king and said, "Why have you done that? Listen to me! Abner is your enemy, but when he came to you, you allowed him to leave! ²⁵ Do you not know that he came to you to deceive you and to find out everything that you are doing, and all the places that you go to?"

²⁶ After Joab left David, he sent some messengers to get Abner. They found him at the well of Sirah and brought him back to Hebron, but David did not know that they had done this.

ULB:

²⁴ Then Joab came to the king and said, "What have you done? Look, Abner came to you! Why have you sent him away, and he is gone? ²⁵ Do you not know that Abner son of Ner came to deceive you and to discover your plans and learn everything you are doing?" ²⁶ When Joab left David, he sent messengers after Abner, and they brought him back from the well of Sirah, but David did not know this.

translationWords:

- king
- know, knowledge, make known
- deceive, deceit, deception, deceptive
- messenger

translationNotes:

- **What have you done?** - Joab asks this question to rebuke David for letting Abner go in peace. AT: "You should not have done this!" (See: [Rhetorical Question](#))
- **Why have you sent him away, and he is gone?** - Joab asks this question to rebuke David for letting Abner escape. This can be translated as a statement. AT: "Abner was here and you let him leave!" (See: [Rhetorical Question](#))
- **Do you not know ... everything you are doing?** - Joab asks this question to convince David that Abner is plotting against David. AT: "Surely you know ... everything you are doing." (See: [Rhetorical Question](#))
- **well of Sirah** - "Sirah" is the name of a place where the well was located. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 03 General Notes
- 2 Samuel 03 Translation Questions

2 Samuel 3:27

UDB:

²⁷ So when Abner returned to Hebron, Joab met him at the city gate, and took him into a side room as though he wanted to speak with him privately. Then he stabbed Abner in the stomach with his knife. In that way he murdered Abner because Abner had killed Joab's brother Asahel.

ULB:

²⁷ When Abner returned to Hebron, Joab took him aside in the middle of the gate to speak with him quietly. There Joab stabbed him in the stomach and killed him. In this way, Joab avenged the blood of Asahel his brother.

translationWords:

- [Hebron](#)
- [gate, gate bar](#)
- [avenge, revenge, vengeance](#)
- [blood](#)
- [brother](#)

translationNotes:

- **the middle of the gate** - This refers to one of the gates in the city wall at Hebron. As the UDB implies, city gates were constructed as part of buildings set into the city walls. Inside the passageway were doors leading to side rooms, where guests could be received and business and judicial proceedings could be conducted. It was probably in one of these rooms that Joab murdered Abner.
- **the blood of Asahel** - Here "blood" is associated with the death of Asahel. AT: "the death of Asahel" (See: [Metonymy](#))
- **Asahel** - This is the name of a male person. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:28-30

UDB:

²⁸ Later, after David heard what had happened, he said, "Yahweh knows that I and the people of my kingdom are not at all responsible for Abner. ²⁹ I hope that there will always be someone in his family who has sores, or someone who is a leper, or some man who is forced to do women's work, or someone who is killed in a battle, or someone who does not have enough food to eat!"

³⁰ That is how Joab and his brother Abishai murdered Abner, because he had killed their brother Asahel in the battle at Gibeon.

ULB:

²⁸ When David heard about this he said, "I and my kingdom are innocent before Yahweh forever regarding the blood of Abner son of Ner. ²⁹ Let the guilt of Abner's death fall on the head of Joab and on all his father's house. May there never fail to be in the family of Joab someone who has a flowing sore or skin disease or who is lame and must walk with a staff or who is killed by the sword or who goes without food." ³⁰ So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in battle.

translationWords:

- David
- kingdom
- innocent
- Yahweh
- forever
- blood
- Abner
- guilt, guilty
- death, die, dead
- head
- Joab
- house
- staff
- sword
- Gibeon, Gibeonite

translationNotes:

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

- **the blood of Abner** - Here “blood” refers to the death of Abner. See how you translated a similar phrase in [3:27](#). AT: “the death of Abner” or “the murder of Abner” (See: [Metonymy](#))
- **fall on the head of Joab and on all his father’s house** - This phrase means the results of the guilt will happen to Joab and his family as if something heavy had collapsed on them. AT: “always cause suffering for Joab and for all his father’s house” (See: [Metaphor](#))
- **all his father’s house** - Here “house” refers to descendants. AT: “all the descendants of Joab’s father” (See: [Metonymy](#))
- **May there never fail to be** - This double negative emphasizes that there will always be someone with the problems listed. AT: “May there always be” (See: [Metonymy](#))
- **is killed by the sword** - Here “sword” refers to violent death. AT: “dies violently” (See: [Metonymy](#))
- **goes without food** - “is hungry”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:31-32

UDB:

³¹ Then David said to Joab and to all Joab's soldiers, "Tear your clothes and put on coarse cloth to show that you are sad, and mourn for Abner!" And at the funeral, King David walked behind the men who were carrying the coffin. ³² They buried Abner's body at Hebron. And at the grave, the king cried loudly, and all the other people also cried.

ULB:

³¹ David said to Joab and to all the people who were with him, "Tear your clothes, put on sackcloth, and mourn before Abner's body." Now King David walked behind the body in the funeral procession. ³² They buried Abner in Hebron. The king wept and cried loudly at the tomb of Abner, and all the people also wept.

translationWords:

- sackcloth
- mourn, mourning
- body
- king
- bury, buried, burial
- tomb, grave, burial place
- people group, peoples, the people, a people

translationNotes:

- **Tear your clothes, put on sackcloth** - These were symbolic actions to demonstrate their grief and sadness. (See: [Symbolic Action](#))
- **The king wept and cried loudly** - The words "wept" and "cried loudly" mean basically the same thing and emphasize how much David mourned for Abner. (See: [Doublet](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:33-34**UDB:**

³³ David sang this sad song to lament for Abner:

”It is not right that Abner should have died in disgrace!

³⁴ No one tied his hands or put chains on his feet, as they do to criminals.

No, he was murdered by wicked men!”

ULB:

³³ The king lamented for Abner and sang,

”Should Abner die as a fool dies?

³⁴ Your hands were not bound.

Your feet were not shackled.

As a man falls before the sons of injustice, so you have fallen.”

Once more all the people wept over him.

translationWords:

- lament, lamentation
- fool, foolish, folly
- son, son of
- unjust, unjustly, injustice

translationNotes:

- **Should Abner die as a fool dies?** - This rhetorical question is used to emphasize that his death was not fair. AT: “Abner should not have died in disgrace!” (UDB) (See: [Rhetorical Question](#))
- **Your hands were not bound. Your feet were not shackled** - These two sentences express similar ideas. They can be combined into one sentence. AT: “You were in no way a criminal in prison” or “You were completely innocent of doing wrong” (See: [Parallelism](#))
- **Your hands were not bound** - This can be stated in active form. AT: “No one had tied your hands” (See: [Active or Passive](#))
- **Your feet were not shackled** - This can be stated in active form. AT: “No one had attached your feet to chains” (See: [Active or Passive](#))
- **the sons of injustice** - This refers to people who are unjust or wicked. AT: “wicked men” (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:35-36**UDB:**

³⁵ Then many people came to David to tell him to eat some food before sunset, but David refused. He said, "I hope that God will kill me if I eat any food before the sun goes down!" ³⁶ All the people saw what David did, and they were pleased. Truly, everything that the king did pleased the people.

ULB:

³⁵ All the people came to make David eat while it was still day, but David swore, "May God do so to me, and more also, if I taste bread or anything else before the sun goes down." ³⁶ All the people took notice of David's grief, and it pleased them, as whatever the king did pleased them.

translationWords:

- [people group, peoples, the people, a people](#)
- [David](#)
- [God](#)
- [bread](#)

translationNotes:

- **All the people came** - This deliberate exaggeration is used to show that the nation of Israel wanted to take care of David in his grief. AT: "Many people came" (See: [Hyperbole](#))
- **May God do so to me, and more also, if** - This is the form of a solemn vow in that time. David is asking God to judge him severely if he eats anything before sunset. Your language many have a way of expressing vows. AT: "I am asking God to punish me if"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 3:37-39

UDB:

³⁷ So all the people realized that the king had not wanted Abner to be killed. ³⁸ The king said to his officials, "Do you not realize that a leader and a great man has died today in Israel? ³⁹ Even though Yahweh appointed me to be the king, today I feel weak. These two sons of Zeruiah, Joab and Abishai, are very violent. I cannot control them. So I hope that Yahweh will punish them severely in return for this wicked deed that they have done!"

ULB:

³⁷ So all the people and all Israel understood that day that it was not the king's desire to kill Abner son of Ner. ³⁸ The king said to his servants, "Do you not know that a prince and a great man has fallen this day in Israel? ³⁹ Now I am weak today, though I am an anointed king. These men, the sons of Zeruiah, are too brutal for me. May Yahweh repay the evildoer by punishing him for his wickedness, as he deserves."

translationWords:

- Abner
- servant, slave, slavery
- prince, princess
- Israel, Israelites, nation of Israel
- anoint, anointed
- Yahweh
- punish, punishment
- evil, wicked, wickedness

translationNotes:

- **Do you not know that a prince and a great man has fallen this day in Israel?** - This rhetorical question is used to show how much David respected Abner. Here "fallen" is a euphemism that means "died." It can be translated as a statement. AT: "It is certainly true that a great prince has died today in Israel!" (See: [Rhetorical Question](#) and [Euphemism](#))
- **a prince and a great man** - These two phrases both refer to Abner. AT: "a great prince" (See: [Hendiadys](#))
- **Ner ... Zeruiah** - These are names of men. (See: [How to Translate Names](#))
- **brutal** - "without mercy"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 03 General Notes](#)
- [2 Samuel 03 Translation Questions](#)

2 Samuel 4 General Notes

Structure and formatting

While the end of the civil war occurs in this chapter, David still only reigned over Judah (1-4).

Special concepts in this chapter

David and Ishbosheth

David never sought revenge against Saul's family. When two men snuck into Ishbosheth's room, cut off his head and brought it to David, David had them killed for killing an innocent man. (See: [avenge](#), [revenge](#), [vengeance](#))

Important figures of speech in this chapter

Rhetorical questions

When two men brought Ishbosheth's head to David and expected to get a reward for it. David condemned them with the rhetorical question: "should I not now require his blood from your hand, and remove you from the earth?" (See: [Rhetorical Question](#), [condemn](#), [condemnation](#) and [reward](#))

Links:

- [2 Samuel 04:01 Notes](#)

2 Samuel 4:1-3

UDB:

¹ When Saul's son Ishbosheth heard that Abner had been killed at Hebron, he became very discouraged, and all the Israelite people with him. ² Ishbosheth had two officers who were leaders of groups of soldiers. They were brothers with the names of Baanah and Rechab; they were sons of Rimmon from the town of Beeroth in the tribe of Benjamin. Now Beeroth is in the area that had been assigned to the tribe of Benjamin. ³ But the original inhabitants of Beeroth had fled to the town of Gittaim, where they still live.

ULB:

⁴ ¹ When Ishbosheth, Saul's son, heard that Abner was dead in Hebron, his hands became weak, and all Israel was troubled. ² Now Saul's son had two men who were captains of groups of soldiers. The name of one was Baanah and the other Rechab, sons of Rimmon the Beerothite of the people of Benjamin (for Beeroth is also considered part of Benjamin, ³ and the Beerothites fled to Gittaim and have been living there until this very time).

translationWords:

- Saul (OT)
- Abner
- death, die, dead
- Hebron
- Israel, Israelites, nation of Israel
- trouble, troubles, troubled
- name
- Benjamin
- life, live, living, alive

translationNotes:

- **Ishbosheth ... Baanah ... Rechab ... Rimmon** - These are names of men. (See: [How to Translate Names](#))
- **his hands became weak** - In this phrase "his hands" represents Ishbosheth. AT: "Ishbosheth became weak" or "Ishbosheth lost all strength" (See: [Synecdoche](#))
- **Now Saul's son had two men ... this very time** - This introduces the men Baanah and Rechab in the story. (See: [Introduction of New and Old Participants](#))
- **for Beeroth is also considered part of Benjamin, and the Beerothites fled to Gittaim and have been living there until this very time** - Here the author provides background information about Beeroth for the reader. The area of Beeroth was part of the land that belonged to the tribe of Benjamin. (See: [Background Information](#))

- **Beeroth ... Gittaim** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 04 General Notes](#)
- [2 Samuel 04 Translation Questions](#)

2 Samuel 4:4

UDB:

⁴ Saul's son Jonathan had a son named Mephibosheth. Mephibosheth was five years old when Saul and Jonathan died in the battle. When people brought that news from Jezreel, Mephibosheth's nursemaid picked him up and ran away, but she ran very fast and she dropped him, and he became crippled in his legs.

ULB:

⁴ Now Jonathan, Saul's son, had a son who was crippled in his feet. He was five years old when the news about Saul and Jonathan came from Jezreel. His nurse picked him up to flee. But as she was running, Jonathan's son fell and became lame. His name was Mephibosheth.

translationWords:

- [Jonathan](#)
- [son, son of](#)
- [Jezreel](#)

translationNotes:

- **General Information:** - This verse pauses the main story to provide background information about Mephibosheth, a descendent of Saul through Jonathan instead of through Ishbosheth. Mephibosheth will become an important character later in the book. (See: [Background Information](#) and [Introduction of New and Old Participants](#))
- **crippled in his feet** - This phrase means “unable to walk.”
- **five years old** - This was the age of Jonathan's son at the time of his father's death. (See: [Numbers](#))
- **the news about Saul and Jonathan** - This refers to the news about their death.
- **nurse** - This is a woman or girl who is hired to care for young children.
- **became lame** - This explains how Mephibosheth was injured so he was unable to walk.
- **Mephibosheth** - This is the name of Jonathan's young son, the grandson of Saul. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 04 General Notes](#)
- [2 Samuel 04 Translation Questions](#)

2 Samuel 4:5-7

UDB:

⁵ One day, Rechab and Baanah left their home to go to Ishbosheth's house. They arrived there about noontime, when Ishbosheth was taking his midday nap. ⁶ The woman who was serving as the doorkeeper was sifting wheat; but she became sleepy and then fell asleep. So Rechab and his brother Baanah were able to creep in quietly.

⁷ They entered Ishbosheth's bedroom, where he was sleeping. They killed him with their swords and cut off his head. They carried his head and walked all night through the plain along the Jordan.

ULB:

⁵ So the sons of Rimmon the Beerothite, Rechab and Baanah, traveled during the heat of the day to the house of Ishbosheth, as he was resting at noon. ⁶ The woman guarding the door had fallen asleep while sifting wheat, and Rechab and Baanah walked in quietly and passed her. ⁷ So after they entered the house, they attacked him and killed him as he was lying on his bed in his room. Then they cut off his head and carried it away, traveling on the road all night to the Arabah.

translationWords:

- son, son of
- Rimmon
- rest
- wheat
- cut off
- Arabah

translationNotes:

- **General Information:** - The story returns to the actions of Rechab and Baanah who were introduced in [4:2](#).
- **the heat of the day** - the middle of the day, the part of the day when it is the hottest
- **sifting wheat** - "cleaning chaff from wheat"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 04 General Notes](#)
- [2 Samuel 04 Translation Questions](#)

2 Samuel 4:8-10

UDB:

⁸ They took the head of Ishbosheth to David at Hebron. They said to him, “Here is the head of Ishbosheth, the son of your enemy Saul, who tried to kill you. Your Majesty, today Yahweh has allowed you to get revenge on Saul and his descendants!”

⁹ But David replied to them, “Just as surely as Yahweh lives—and he is the one who has rescued me from all trouble, I will tell you this: ¹⁰ When a messenger came to Ziklag and told me ‘Saul is dead!’ (and he thought that the news that he was bringing to me was good news), I told one of my soldiers to kill him. That was the reward I gave to him for his news!”

ULB:

⁸ They brought the head of Ishbosheth to David at Hebron, and they said to the king, “Look, this is the head of Ishbosheth son of Saul, your enemy, who sought your life. Today Yahweh has avenged our master the king against Saul and his descendants.” ⁹ David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite; he said to them, “As Yahweh lives, who delivered my life from every trouble, ¹⁰ when someone told me, ‘Look, Saul is dead,’ thinking he was bringing good news, I seized him and killed him at Ziklag. That was the reward I gave him for his news.”

translationWords:

- David
- king
- avenge, revenge, vengeance
- lord, master, sir
- descendant, descended from
- Yahweh
- reward

translationNotes:

- **sought your life** - This idiom means “was trying to kill you.” (See: [Idiom](#))
- **As Yahweh lives** - This is one of the strongest oaths David could swear, as Yahweh is the witness. AT: “I swear on the life of Yahweh” (See: [Idiom](#))
- **who delivered my life** - Here “life” refers to David himself. AT: “who rescued me” (See: [Synecdoche](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 04 General Notes
- 2 Samuel 04 Translation Questions

2 Samuel 4:11-12

UDB:

¹¹ So because you two evil men have murdered a man who did nothing wrong—and you killed him when he was sleeping on his bed in his own house, I will do something worse to you. I will surely get revenge on you two for murdering him, and wipe you off from the earth!”

¹² Then David gave a command to his soldiers, and they killed the two men, and cut off their hands and their feet, and hung their bodies on a pole near the pool at Hebron. But they took the head of Ishbosheth and buried it respectfully in the tomb of Abner, there at Hebron.

ULB:

¹¹ How much more, when wicked men have killed an innocent person in his own house on his bed, should I not now require his blood from your hand, and remove you from the earth?” ¹² Then David gave orders to the young men, and they killed them and cut off their hands and feet and hung them up beside the pool at Hebron. But they took the head of Ishbosheth and buried it in the grave of Abner in Hebron.

translationWords:

- evil, wicked, wickedness
- innocent
- hand, right hand, to hand over
- bury, buried, burial
- tomb, grave, burial place
- Abner

translationNotes:

- **How much more ... should I not now require his blood from your hand, and remove you from the earth?** - This question is used to show that the men had committed an especially serious crime. It can be translated as a statement. AT: “You are even more guilty! It is my duty to require his blood from your hand and to remove you from the earth.” (See: [Rhetorical Question](#))
- **require his blood from your hand** - The phrase “his blood” represents the life of Ishbosheth. Here “from your hand” represents Rechab and Baanah, the sons of Rimmon the Beerothite, introduced in [4:5](#). AT: “hold you responsible for the death of Ishbosheth” (See: [Synecdoche](#))
- **cut off their hands and feet and hung them up** - These were symbolic actions to show contempt for the men. (See: [Symbolic Action](#))
- **they took the head of Ishbosheth and buried it in the grave** - This was a symbolic act to honor Ishbosheth. This could be stated explicitly. AT: “they honored Ishbosheth by burying

his head in the grave” (See: [Symbolic Action](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 04 General Notes](#)
- [2 Samuel 04 Translation Questions](#)

2 Samuel 5 General Notes

Structure and formatting

This records the beginning of the kingdom's expansion.

Special concepts in this chapter

David conquers Jerusalem

David brought the combined army to Jerusalem and conquered it by going in through the water shaft. He enlarged the city and strengthened the defenses, and made it his capital. Jerusalem is an important place in the plans of God.

David consulting God

David always consulted God before fighting a battle. The Philistines invaded Israel trying to capture David. David asked God if he should attack the Philistines, and God said yes; so he defeated them. They invaded again and God told him to attack them from the rear and he defeated them again.

Links:

- [2 Samuel 05:01 Notes](#)

2 Samuel 5:1-2

UDB:

¹ Then the leaders of all the tribes of Israel came to David at Hebron and said to him, "Listen, we have the same ancestors that you do. ² In the past, when Saul was our king, it was you who led our soldiers into battle. You are the one to whom Yahweh promised, 'You will be the leader of my people. You will be their king.'"

ULB:

⁵ ¹ Then all the tribes of Israel came to David at Hebron and said, "Look, we are your flesh and bone. ² In the recent past, when Saul was king over us, it was you who led the Israelite army. Yahweh said to you, 'You will shepherd my people Israel, and you will become ruler over Israel.'"

translationWords:

- tribe
- Israel, Israelites, nation of Israel
- David
- Hebron
- flesh
- Saul (OT)
- king
- Yahweh
- shepherd, to shepherd
- people of God, my people
- ruler, rulers, rule

translationNotes:

- **we are your flesh and bone** - This phrase means "a relative." AT: "we are related to you" or "we are of the same family" - (See: [Idiom](#))
- **In the recent past** - This is historical information. Saul had been their king before David. (See: [Background Information](#))
- **You will shepherd my people Israel, and you will become ruler over Israel** - These two clauses mean basically the same thing and emphasize that Yahweh had chosen David to be king. (See: [Parallelism](#))
- **You will shepherd my people Israel** - Here ruling over the people is spoken of as shepherding them. AT: "You will care for my people Israel" or "You will rule over my people Israel" (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 05 General Notes](#)
- [2 Samuel 05 Translation Questions](#)

2 Samuel 5:3-5

UDB:

³ So while Yahweh was listening, all those leaders of the people of Israel declared there at Hebron that David would be their king. And David made an with them. They anointed him with olive oil to set him apart to be the king of the Israelites. ⁴ David was thirty years old when he became their king. He ruled them for forty years. ⁵ In Hebron he had ruled over the tribe of Judah for seven and a half years, and in Jerusalem he would rule over all the people of Judah and Israel for thirty-three years.

ULB:

³ So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before Yahweh. They anointed David king over Israel. ⁴ David was thirty years old when he began to reign, and he reigned forty years. ⁵ In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

translationWords:

- [elder](#)
- [king](#)
- [David](#)
- [covenant](#)
- [Yahweh](#)
- [anoint, anointed](#)
- [Israel, Israelites, nation of Israel](#)
- [reign](#)
- [Hebron](#)
- [Judah](#)
- [Jerusalem](#)

translationNotes:

- **They anointed David king over Israel** - To “anoint” is a symbolic act to show that they recognized that God had chosen David as king. (See: [Symbolic Action](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 05 General Notes](#)
- [2 Samuel 05 Translation Questions](#)

2 Samuel 5:6-7

UDB:

⁶ One day King David and his soldiers went to Jerusalem to fight against the Jebus people group who lived there. The people there thought that David's army would not be able to capture the city, so they said to David, "Your army will never be able to get inside our city! Even the blind and crippled people can stop you!" ⁷ But David's army did indeed capture the fortress on Mount Zion; later it was known as the city of David.

ULB:

⁶ The king and his men went to Jerusalem against the Jebusites, the inhabitants of the land. They said to David, "You will not come here except to be turned away by the blind and the lame. David cannot come here." ⁷ Nevertheless, David captured the stronghold of Zion, which now is the city of David.

translationWords:

- [Jebusites, Jebus](#)
- [turn, turn away, turn back](#)
- [stronghold, fortress, fortified](#)
- [Zion, Mount Zion](#)
- [city of David](#)

translationNotes:

- **General Information:** - David and the army of Israel attack Jerusalem.
- **You will not come here except to be turned away by the blind and the lame** - This can be stated in a positive form. AT: "If you come here, even the blind and the lame will be able to turn you away"
- **the blind and the lame** - Here "the blind" and "the lame" are nominal adjectives. AT: "those people who cannot see and those who cannot walk" (See: [Nominal Adjectives](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 05 General Notes](#)
- [2 Samuel 05 Translation Questions](#)

2 Samuel 5:8-10

UDB:

⁸ On that day, David said to his soldiers, “Those who want to get rid of the Jebus people should go through the water tunnel to enter the city. That is where my enemies are, even my enemies who are ‘crippled people and blind people’.” That is why people say, “Those who are ‘blind and crippled’ are not allowed to go into David’s palace.”

⁹ After David and his soldiers captured the city with its strong walls around it, he lived there, and they named it the city of David. David and his soldiers built the city around the fortress, starting where the land was filled in on the east side of the hill. ¹⁰ David continued to become more and more powerful because Yahweh, commander of the angel armies, was helping him.

ULB:

⁸ At that time David said, “Those who attack the Jebusites will have to go through the water shaft to reach the ‘lame and the blind’ who are David’s enemies.” That is why people say, “The ‘blind and the lame’ must not enter the palace.” ⁹ So David lived in the stronghold and called it the city of David. He fortified around it, from the terrace toward the inside. ¹⁰ David became very powerful because Yahweh, the God of hosts, was with him.

translationWords:

- Jebusites, Jebus
- water, waters
- palace
- life, live, living, alive
- stronghold, fortress, fortified
- call, calling, called, call out
- city of David
- Yahweh of hosts, God of hosts, host

translationNotes:

- **David said, “Those who attack the Jebusites** - David was speaking to his soldiers. AT: “David said to his soldiers, ”Those who want to get rid of the Jebus people” (UDB)
- **The ‘blind and the lame’** - Possible meanings are 1) this refers to people who are truly lame and blind or 2) this is a metonym that speaks about the Jebusites inside the city of Jerusalem as if they were all weak and handicapped. (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 05 General Notes](#)
- [2 Samuel 05 Translation Questions](#)

2 Samuel 5:11-12

UDB:

¹¹ One day Hiram, the king of the city of Tyre, sent ambassadors to David to talk about making an agreement between their countries. Hiram agreed to provide cedar trees to make lumber, and he also agreed that he would send carpenters and masons to build a palace for David. ¹² Because Hiram did these things, David realized that Yahweh had truly appointed him to be the king of Israel. He also realized that because Yahweh loved the Israelites and chosen them to belong to himself, he had increased David's own power as king.

ULB:

¹¹ Then Hiram king of Tyre sent messengers to David, and cedar trees, carpenters, and masons. They built a house for David. ¹² David knew that Yahweh had established him as king over Israel, and that he had exalted his kingdom for the sake of his people Israel.

translationWords:

- Tyre, Tyrians
- send, send out, sent
- messenger
- cedar
- exalt, exaltation
- kingdom
- people group, peoples, the people, a people
- Israel, Israelites, nation of Israel

translationNotes:

- **Hiram** - This is the name of a man. (See: [How to Translate Names](#))
- **carpenters** - those who work with wood
- **masons** - those who work with stone or brick

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 05 General Notes](#)
- [2 Samuel 05 Translation Questions](#)

2 Samuel 5:13-16**UDB:**

¹³ After David moved from Hebron to Jerusalem, he took more slave women to be his wives, and he also married other women. All of those women gave birth to more sons and daughters. ¹⁴ The names of his sons who were born in Jerusalem were Shammua, Shobab, Nathan, Solomon, ¹⁵ Ibhar, Elishua, Nepheg, Japhia, ¹⁶ Elishama, Eliada, and Eliphelet.

ULB:

¹³ After David left Hebron and came to Jerusalem, he took more concubines and wives in Jerusalem, and more sons and daughters were born to him. ¹⁴ These were the names of the children who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, ¹⁵ Ibhar, Elishua, Nepheg, Japhia, ¹⁶ Elishama, Eliada, and Eliphelet.

translationWords:

- [concubine](#)
- [Jerusalem](#)
- [name](#)
- [Solomon](#)

translationNotes:

- **Shammua ... Shobab ... Nathan ... Solomon ... Ibhar ... Elishua ... Nepheg ... Japhia ... Elishama ... Eliada ... Eliphelet** - These are the names of David's sons. (See: [How to Translate Names](#))
- **more sons and daughters were born to him** - This can be stated in active form. AT: "he had more sons and daughters" or "they bore him more sons and daughters" (See: [Active or Passive](#))
- **who were born to him** - This can be stated in active form. AT: "that his wives bore for him" or "he had" (See: [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 05 General Notes](#)
- [2 Samuel 05 Translation Questions](#)

2 Samuel 5:17-18

UDB:

¹⁷ When the Philistine people heard that David had been made king of Israel, their army went up toward Jerusalem to try to capture David. But David heard that they were coming, so he went down to another fortified place. ¹⁸ The army of Philistia arrived at the Valley of Rephaim southwest of Jerusalem and spread themselves out inside it.

ULB:

¹⁷ Now when the Philistines heard that David had been anointed as king over Israel, they all went out looking for him. But David heard about it and went down to the stronghold. ¹⁸ Now the Philistines had come and spread out in the Valley of Rephaim.

translationWords:

- [Philistines](#)
- [anoint, anointed](#)
- [stronghold, fortress, fortified](#)

translationNotes:

- **David had been anointed as king over Israel** - This can be stated in active form. AT: "Israel had anointed David as king" (See: [Active or Passive](#))
- **they all went out looking for him** - This phrase refers to some Philistines looking for David. It uses exaggeration to show how much the Philistines wanted to find David. (See: [Hyperbole](#))
- **Valley of Rephaim** - This is the name of a place. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 05 General Notes](#)
- [2 Samuel 05 Translation Questions](#)

2 Samuel 5:19-21

UDB:

¹⁹ David asked Yahweh, “Should my men and I attack the Philistine army? Will you enable us to defeat them?” Yahweh replied, “Yes, attack them, because I will certainly enable your army to defeat them.”

²⁰ So David and his army went to where the Philistine army was, and there they defeated them. Then David said, “Yahweh has burst through my enemies like a flood. ” So that place is called Baal Perazim. ²¹ The Philistine men left their idols there, and David and his soldiers took them away.

ULB:

¹⁹ Then David asked for help from Yahweh. He said, “Should I attack the Philistines? Will you give victory over them?” Yahweh said to David, “Attack, for I will certainly give you victory over the Philistines.” ²⁰ So David attacked at Baal Perazim, and there he defeated them. He commented, “Yahweh has burst through my enemies before me like a bursting flood of water.” So the name of that place became Baal Perazim. ²¹ The Philistines left their idols there, and David and his men carried them away.

translationWords:

- [Yahweh](#)
- [idol, idolatrous](#)
- [David](#)

translationNotes:

- **Baal Perazim** - This is the name of a place. (See: [How to Translate Names](#))
- **Yahweh has burst through my enemies before me like a bursting flood of water** - Here David speaks of the victory that Yahweh brought as if it were a flood of water that overflowed its banks and covered the land, causing destruction. AT: “Yahweh has overwhelmed my enemies like a flood overwhelms the land” (See: [Simile](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 05 General Notes](#)
- [2 Samuel 05 Translation Questions](#)

2 Samuel 5:22-23

UDB:

²² Then the Philistine army returned to the Valley of Rephaim and spread all over the valley once again. ²³ So again David asked Yahweh if his army should attack them. But Yahweh replied, "Do not attack them from here. Tell your men to go around them and attack them from the other side, near the balsam trees.

ULB:

²² Then the Philistines came up again and spread out once more in the Valley of Rephaim. ²³ So David sought help from Yahweh again, and Yahweh said to him, "You must not attack their front, but rather circle around behind them and come on them through the balsam woods.

translationWords:

- [Philistines](#)
- [David](#)
- [Yahweh](#)

translationNotes:

- **the Philistines came up again** - They "came up" because the Philistines lived at a lower elevation than David's stronghold.
- **Valley of Rephaim** - This is the name of a place. (See: [How to Translate Names](#))
- **balsam woods** - "Balsam" is a type of tree, and the "woods" describe many balsam trees growing together. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 05 General Notes](#)
- [2 Samuel 05 Translation Questions](#)

2 Samuel 5:24-25

UDB:

²⁴ When you hear something in the tops of the balsam trees that sounds like an army marching, attack them. Then you will know that I will have gone ahead of you to enable your army to defeat their army.” ²⁵ So David did what Yahweh told him to do, and his army defeated the Philistine army and chased it from the city of Geba all the way west to the city of Gezer.

ULB:

²⁴ When you hear the sound of marching in the wind blowing through the balsam treetops, then attack with force. Do this because Yahweh will have gone out before you to attack the army of the Philistines.” ²⁵ So David did as Yahweh had commanded him. He killed Philistines from Geba all the way to Gezer.

translationWords:

- [Yahweh](#)
- [Philistines](#)
- [command, to command, commandment](#)

translationNotes:

- **When you hear ... Yahweh will have gone out before you to attack the army of the Philistines** - This is the continuation of Yahweh’s instruction to David that began in [5:23](#). Yahweh here speaks of himself in the third person. (See: [First, Second or Third Person](#))
- **When you hear the sound of marching in the wind blowing through the balsam treetops** - This speaks of the sound of the leaves rustling as wind blows through them as if it were the sound of marching. AT: “When the wind blowing through the tops of the balsam trees sounds like men marching” (See: [Metaphor](#))
- **Geba ... Gezer** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 05 General Notes](#)
- [2 Samuel 05 Translation Questions](#)

2 Samuel 6 General Notes

Special concepts in this chapter

Bringing the Ark of the Covenant to Jerusalem

David organized a procession with many musical instruments to bring the ark to Jerusalem. They put it on a cart; but when the oxen stumbled, Uzzah reached out to steady it so it would not fall. God killed him for touching the ark. David was angry at God for killing Uzzah and was afraid to bring the ark any further. Uzzah died because the Ark was perfectly holy. (See: [holy, holiness](#))

Dancing

David danced for joy in front of the Ark. His wife, Michal, criticized David for uncovering himself as he danced but David did not care. (See: [joy, joyful](#))

Important figures of speech in this chapter

Irony

Michal criticized David by using irony: “How honored the king of Israel was today, who undressed himself today before the eyes of the slave girls among his servants, like one of the crude fellows who shamelessly undresses himself!” (See: [Irony](#))

Links:

- [2 Samuel 06:01 Notes](#)

2 Samuel 6:1-2

UDB:

¹ Then David chose thirty thousand Israelite men and gathered them together. ² He led them to the place in Judah formerly called Baalah, now called Kiriath Jearim. They went in order to bring the sacred chest to Jerusalem, the chest that had the name of Yahweh, commander of the angel armies, written on it, and that had the figures of the winged creatures on top of it. Between those statues was where Yahweh himself was present, though he remained unseen.

ULB:

6¹ Now David again gathered together all the chosen men of Israel, thirty thousand. ² David arose and went with all his men who were with him from Baalah in Judah to bring up from there the ark of God, which is called by the name of Yahweh of hosts, who sits enthroned over the cherubim.

translationWords:

- David
- Israel, Israelites, nation of Israel
- raise, rise, risen, arise, arose
- Judah
- ark of the covenant, ark of the covenant decrees, ark of Yahweh
- call, calling, called, call out
- name
- Yahweh of hosts, God of hosts, host
- cherubim, cherub

translationNotes:

- **Now** - This word marks a new part of the story.
- **all the chosen men of Israel** - This metonym represents the army of the nation of Israel. (See: [Metonymy](#))
- **thirty thousand** - “30,000” (See: [Numbers](#))
- **from Baalah in Judah to bring up from there the ark of God** - It is implied that they are taking the ark to Jerusalem. AT: “from Baalah in Judah to take to Jerusalem the ark of God” (See: [Assumed Knowledge and Implicit Information](#))
- **to bring up from there the ark of God** - Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it.
- **to bring up** - The word “bring” can be translated as “take.” (See: [Go and Come](#))
- **Baalah** - This is the name of a place. (See: [How to Translate Names](#))

- **which is called by the name of Yahweh of hosts** - Yahweh's name was written on the ark.
- **who sits enthroned over the cherubim** - "who sits in his place of authority between the cherubim"
- **enthroned** - to sit on a throne or a place of authority

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 06 General Notes](#)
- [2 Samuel 06 Translation Questions](#)

2 Samuel 6:3-5**UDB:**

³ The sacred chest was in the house of Abinadab, on top of a hill. They went there, and put the chest on a new cart. Uzzah and Ahio, Abinadab's two sons, were guiding the oxen that were pulling the cart. ⁴ Uzzah walked alongside the cart, and Ahio walked in front of it. ⁵ David and all the Israelite men were celebrating in God's presence, singing with all their strength and playing wooden lyres and harps, and beating tambourines, and clashing castanets and cymbals.

ULB:

³ They set the ark of God on a new cart. They brought it out of Abinadab's house, which was on a hill. Uzzah and Ahio, his sons, were guiding the new cart. ⁴ They brought the cart out of Abinadab's house on the hill with the ark of God on it. Ahio was walking in front of the ark. ⁵ Then David and all the house of Israel began to play before Yahweh, celebrating with wooden instruments, harps, lyres, tambourines, rattles, and cymbals.

translationWords:

- ark of the covenant, ark of the covenant decrees, ark of Yahweh
- house
- harp
- lute, lyre

translationNotes:

- **General Information:** - David and the army of the nation of Israel move the ark of the covenant.
- **Abinadab ... Uzzah ... Ahio** - These are names of men. (See: [How to Translate Names](#))
- **all the house of Israel** - This metonym represents the people of Israel. AT: "all the other Israelites with him" (See: [Metonymy](#))
- **tambourines** - A tambourine is a musical instrument like the head of a drum with pieces of metal around the side that sound when the instrument is shaken or hit. (See: [Translate Unknowns](#))
- **rattles** - musical instruments with many small, hard objects inside a hard shell, making rhythmic noise when shaken (See: [Translate Unknowns](#))
- **cymbals** - two thin, round metal plates that are hit together to make a loud sound (See: [Translate Unknowns](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 06 General Notes](#)
- [2 Samuel 06 Translation Questions](#)

2 Samuel 6:6-7

UDB:

⁶ But when they came to the place where Nacon threshed grain, the oxen stumbled. So Uzzah put his hand on the sacred chest to steady it. ⁷ Yahweh immediately became very angry with Uzzah, and killed him right there alongside the sacred chest, because he had touched the chest.

ULB:

⁶ When they came to the threshing floor of Nacon, the oxen stumbled, and Uzzah reached out with his hand to grab the ark of God, and he took hold of it. ⁷ Then the anger of Yahweh burned against Uzzah. God attacked him there for his sin. Uzzah died there by the ark of God.

translationWords:

- [thresh, threshing](#)
- [ox, oxen](#)
- [angry, anger](#)
- [Yahweh](#)
- [sin, sinful, sinner, sinning](#)
- [death, die, dead](#)

translationNotes:

- **Nacon** - This is the name of a man. (See: [How to Translate Names](#))
- **anger of Yahweh burned** - Here the “anger of Yahweh” is spoken of as if it were fire. (See: [Metaphor](#))
- **for his sin** - It was a sin for Uzzah to touch the ark because Yahweh had commanded that no one should touch the ark. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 06 General Notes](#)
- [2 Samuel 06 Translation Questions](#)

2 Samuel 6:8-9

UDB:

⁸ But David was angry because Yahweh had punished Uzzah. So ever since that time, that place has been called Perez Uzzah.

⁹ Then David was afraid of what else Yahweh would do to punish them, so he said, “How can I take the sacred chest with me to Jerusalem?”

ULB:

⁸ David was angry because Yahweh had attacked Uzzah, and he called the name of that place Perez Uzzah. That place is called Perez Uzza to this day. ⁹ David was afraid of Yahweh that day. He said, “How can the ark of Yahweh come to me?”

translationWords:

- David
- angry, anger
- fear, afraid, fear of Yahweh
- Yahweh

translationNotes:

- **Perez Uzzah** - This is the name of a place. Translator may add a footnote that says, “The name ‘Perez Uzzah’ means ‘the punishment of Uzzah.’” (See: [How to Translate Names](#))
- **to this day** - This means to the time when this was being written, not to the present time in the twenty-first century.
- **How can the ark of Yahweh come to me?** - David uses this question to emphasize that he is afraid to take the ark to Jerusalem. AT: “I am too afraid to bring the ark of Yahweh with me to Jerusalem.” (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 06 General Notes](#)
- [2 Samuel 06 Translation Questions](#)

2 Samuel 6:10-11

UDB:

¹⁰ So he decided not to take the sacred chest to Jerusalem. Instead, they took it to another place, the house of Obed Edom the Gittite. ¹¹ They left the sacred chest in the house of Obed Edom for three months, and during that time Yahweh blessed him and his family.

ULB:

¹⁰ So David was not willing to take the ark of Yahweh with him into the city of David. Instead, he put it aside in the house of Obed Edom the Gittite. ¹¹ The ark of Yahweh remained in the house of Obed Edom the Gittite for three months. So Yahweh blessed him and all his household.

translationWords:

- [David](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [city of David](#)
- [house](#)
- [biblical time: month](#)
- [bless, blessed, blessing](#)
- [household](#)

translationNotes:

- **Obed Edom the Gittite** - This is the name of a man. (See: [How to Translate Names](#))
- **blessed him** - Here “him” refers to Obed Edom the Gittite.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 06 General Notes](#)
- [2 Samuel 06 Translation Questions](#)

2 Samuel 6:12-13

UDB:

¹² Some time later, people told David, “Yahweh has blessed Obed Edom and his family because he is taking care of the sacred chest!” When David heard that, he and some other men went to Obed Edom’s house, and very joyfully brought the sacred chest from there to Jerusalem. ¹³ When the men who were carrying the sacred chest had walked six steps, they stopped, and there David killed a bull and a fat calf, and offered them to Yahweh as a sacrifice.

ULB:

¹² Now King David was told, “Yahweh has blessed Obed Edom’s house and everything that belongs to him because of the ark of God.” So David went and brought up the ark of God from Obed Edom’s house to the city of David with joy. ¹³ When those who were carrying the ark of Yahweh had gone six steps, he sacrificed an ox and a fattened calf.

translationWords:

- [king](#)
- [joy, joyful](#)
- [sacrifice, offering](#)
- [ox, oxen](#)
- [cow, calf, bull, cattle](#)

translationNotes:

- **Now** - This word starts a new part of the story.
- **King David was told** - This can be stated in active form. AT: “people told King David” (See: [Active or Passive](#))
- **Obed Edom’s house** - Here “house” represents a family. AT: “Obed Edom and his family” (See: [Metonymy](#))
- **brought up the ark of God** - Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it. AT: “moved the ark of God” or “took the ark of God.”
- **brought up** - The word “brought” can be translated as “took.” (See: [Go and Come](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 06 General Notes](#)
- [2 Samuel 06 Translation Questions](#)

2 Samuel 6:14-15

UDB:

¹⁴ David was wearing only a linen cloth wrapped around his waist, and was dancing very energetically to honor Yahweh. ¹⁵ David and the Israelite men took the sacred chest up to Jerusalem, shouting loudly and blowing trumpets.

ULB:

¹⁴ David danced before Yahweh with all his might; he was wearing only a linen ephod. ¹⁵ So David and all the house of Israel brought up the ark of Yahweh with shouting and the sound of trumpets.

translationWords:

- [mighty, might](#)
- [ephod](#)
- [house](#)
- [Israel, Israelites, nation of Israel](#)
- [trumpet](#)

translationNotes:

- **David danced before Yahweh with all his might** - Dancing here is a form of joyfully worshipping Yahweh.
- **linen** - a cloth made from fibers of the flax plant
- **all the house of Israel** - Here “house” represents the people of Israel. AT: “all the other Israelites with him” (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 06 General Notes](#)
- [2 Samuel 06 Translation Questions](#)

2 Samuel 6:16-17

UDB:

¹⁶ While they were carrying the sacred chest into the city, his wife Michal, Saul's daughter, looked out the window of her house. She saw King David leaping and dancing to honor Yahweh. But she was disgusted with him.

¹⁷ They brought the sacred chest into the tent that David had erected for it. Then David gave to Yahweh offerings to be completely burned on an altar, and other offerings to promise friendship with Yahweh.

ULB:

¹⁶ Now as the ark of Yahweh came into the city of David, Michal, daughter of Saul, looked out the window. She saw King David leaping and dancing before Yahweh. Then she despised him in her heart. ¹⁷ They brought in the ark of Yahweh and put it in its place, in the middle of the tent that David had set up for it. Then David offered burnt offerings and fellowship offerings before Yahweh.

translationWords:

- ark of the covenant, ark of the covenant decrees, ark of Yahweh
- Yahweh
- city of David
- Saul (OT)
- king
- David
- heart
- tent
- burnt offering, offering by fire
- fellowship offering

translationNotes:

- **Now ... in her heart** - The word "Now" marks a break in the storyline. Here the narrator gives information about Michal.
- **Michal** - Michal was the daughter of King Saul and also David's first wife. See how you translated this name in [3:13](#).
- **she despised him in her heart** - Here "heart" represents thoughts or emotions. AT: "she looked at him with disdain" or "she sneered at him" (See: [Metonymy](#))
- **before Yahweh** - "to Yahweh"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 06 General Notes](#)
- [2 Samuel 06 Translation Questions](#)

2 Samuel 6:18-19

UDB:

¹⁸ When David had finished offering those sacrifices, he asked Yahweh, commander of the angel armies, to bless the people. ¹⁹ He also distributed food to all the people. To each man and woman he gave a loaf of bread, some meat, and a raisin cake. Then they all returned to their homes.

ULB:

¹⁸ When David had finished sacrificing the burnt offerings and the fellowship offerings, he blessed the people in the name of Yahweh of hosts. ¹⁹ Then he distributed among all the people, the whole multitude of Israel, both to men and women, a loaf of bread, a portion of meat, and a cake of raisins. Then all the people left; each one returned to his own house.

translationWords:

- [people group, peoples, the people, a people](#)
- [name](#)
- [Yahweh of hosts, God of hosts, host](#)
- [bread](#)

translationNotes:

- **he blessed the people in the name of Yahweh of hosts** - To bless “in the name of Yahweh of hosts” means to bless with Yahweh’s power and authority or as his representative. (See: [Metonymy](#))
- **cake of raisins** - a baked sweet bread made with dried grapes

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 06 General Notes](#)
- [2 Samuel 06 Translation Questions](#)

2 Samuel 6:20

UDB:

²⁰ When David went home to ask Yahweh to bless his family, his wife Michal came out to meet him. She said to him, “Maybe you, the king of Israel, think that you were acting in an honorable way today, but really, you acted like a fool. You were nearly naked in front of the female servants of your officials!”

ULB:

²⁰ Then David returned to bless his family. Michal, the daughter of Saul, came out to meet David and said, “How honored the king of Israel was today, who undressed himself today before the eyes of the slave girls among his servants, like one of the crude fellows who shamelessly undresses himself!”

translationWords:

- [bless, blessed, blessing](#)
- [family](#)
- [Saul \(OT\)](#)
- [honor, to honor](#)
- [servant, slave, slavery](#)

translationNotes:

- **came out** - Here “came” can be translated as “went.” (See: [Go and Come](#))
- **How honored the king of Israel was today** - This is an ironic statement. Michal means the opposite of what she said, and she does not believe David acted honorably. Michal speaks disrespectfully to King David about his dancing attire and behavior. (See: [Irony](#))
- **before the eyes of the slave girls** - Here “eyes of the slave girls” represents the slave girls. AT: “in front of the slave girls” (See: [Synecdoche](#))
- **crude fellows** - Michal is comparing David to vulgar and foolish men.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 06 General Notes](#)
- [2 Samuel 06 Translation Questions](#)

2 Samuel 6:21-23

UDB:

²¹ David replied to Michal, "I was doing that to honor Yahweh, who chose me instead of your father and other members of his family, to be the king of the Israelite people, the people who belong to Yahweh. And I will continue to dance to honor Yahweh! ²² Even though you think that what I did was disgraceful, I will continue to act in this way because I am willing to be made a fool in my own eyes. But the female servants whom you were talking about, they will give me honor!"

²³ As a result, Saul's daughter never gave birth to any children.

ULB:

²¹ David responded to Michal, "I did that before Yahweh, who chose me above your father and above all his family, who appointed me leader over the people of Yahweh, over Israel. Before Yahweh I will be joyful! ²² I will be even more undignified than this, and I will be humiliated in my own eyes. But by these slave girls you have spoken about, I will be honored." ²³ So Michal, the daughter of Saul, had no children to the day of her death.

translationWords:

- Yahweh
- ancestor, father, forefather
- appoint, appointed
- people of God, my people
- death, die, dead

translationNotes:

- **who chose me above your father** - Here "your" refers to Michal. (See: [Forms of You](#))
- **over the people of Yahweh, over Israel** - Here "the people of Yahweh" and "Israel" mean the same thing. (See: [Doublet](#))
- **I will be even more undignified than this** - David is being ironic and means the opposite of what he said. He does not believe what he did was actually undignified or that his actions in the future will be undignified. (See: [Irony](#))
- **I will be humiliated in my own eyes** - Here "in my own eyes" represents what a person considers or thinks about something. AT: "I will consider myself humiliated" or "I will consider myself a fool" (See: [Metonymy](#))
- **But by these slave girls you have spoken about, I will be honored** - This can be stated in active form. AT: "But the slave girls of whom you have spoken will honor me" (See: [Active or Passive](#))
- **had no children to the day of her death** - "was never able to bear any children"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 06 General Notes](#)
- [2 Samuel 06 Translation Questions](#)

2 Samuel 7 General Notes

Structure and formatting

This is the finishing of a small interruption about the house of God. (See: [house of God, Yahweh's house](#))

Special concepts in this chapter

David wanted to honor God by building him a temple. God told David that he would not build it but his son would build it. (See: [temple](#))

Covenant of David

God made a covenant with David that was not conditioned upon anything David or his descendants did. God promised that one of David's descendants would rule Israel forever. Because Israel would not have a king in the future, this promise did not begin at this time. The descendant, who would rule forever, is Jesus. (See: [covenant, promise and forever](#))

Links:

- [2 Samuel 07:01 Notes](#)

2 Samuel 7:1-2

UDB:

¹ King David began to live in his palace. By now Yahweh had caused the enemy people groups to stop attacking Israel. ² One day David said to the prophet Nathan, “It is not right that I am here, living in a beautiful house made of cedar wood, but the chest that contains God’s Ten Commandments is kept in a tent!”

ULB:

⁷ ¹ It happened that after the king had settled in his house, and after Yahweh had given him rest from all his surrounding enemies, ² the king said to Nathan the prophet, “Look, I am living in a house of cedar, but the ark of God is staying in the middle of a tent.”

translationWords:

- king
- Yahweh
- rest
- Nathan
- prophet, prophecy, prophesy, seer, prophetess
- life, live, living, alive
- house
- cedar
- ark of the covenant, ark of the covenant decrees, ark of Yahweh
- tent

translationNotes:

- **It happened** - This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.
- **given him rest from all his surrounding enemies** - “given him safety from all his surrounding enemies.” Here “rest” is an abstract noun. AT: “caused the enemy people groups to stop attacking Israel” (See: [Abstract Nouns](#))
- **I am living in a house of cedar** - Cedar is a kind of tree that is known for its strength. If you have an equivalent type of tree in your culture, you use that name, otherwise you can reword this. AT: “I am living in a strong, permanent house” (See: [Assumed Knowledge and Implicit Information](#))
- **the ark of God is staying in the middle of a tent** - Tents are temporary dwellings. If you do not have tents in your culture, you can word this differently. AT: “the ark of God is staying in a temporary place” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 07 General Notes](#)
- [2 Samuel 07 Translation Questions](#)

2 Samuel 7:3-5

UDB:

³ Then Nathan said to the king, “Yahweh is helping you, so do about the sacred chest whatever you think is right.”

⁴ But that night, Yahweh spoke to Nathan:

⁵ ”Go and tell my servant, David, that this is what Yahweh says to him: he is not the one who will build a temple for me to live in.

ULB:

³ Then Nathan said to the king, “Go, do what is in your heart, for Yahweh is with you.” ⁴ But that same night the word of Yahweh came to Nathan and said, ⁵ ”Go and tell David my servant, ’This is what Yahweh says: Will you build me a house in which to live?”

translationWords:

- heart
- word of God, word of Yahweh, word of the Lord, scripture
- David
- servant, slave, slavery
- house

translationNotes:

- **do what is in your heart** - Here “heart” represents the mind. AT: “do what you think you should” (See: [Metonymy](#))
- **for Yahweh is with you** - Here “with you” means God is helping and blessing David. (See: [Idiom](#))
- **the word of Yahweh came** - This is an idiom that means Yahweh spoke. “Yahweh spoke his message” (See: [Idiom](#))
- **the word of Yahweh** - Here “word” represents Yahweh’s message. AT: “the message of Yahweh” (See: [Metonymy](#))
- **and said, ”Go and tell David my servant, ’This is what Yahweh says: Will you build me a house in which to live?”** - This has quotations within quotations. It may be necessary to translate them as indirect quotation. AT: “and said, ”Go and ask David if he thinks that he will be the one to build a house in which I will live.” (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))
- **Will you build me a house in which to live?** - Yahweh uses a question to emphasize that David is not the one to build a house for Yahweh. This question can be translated as a statement. AT: “You will not build a house for me” (See: [Rhetorical Question](#))

- **build me a house** - Here “house means a temple. In 7:11 Yahweh will say that he will build a house for David. There ”house” means a family. If your language has a word that can express both ideas, use it here and in 7:11.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 07 General Notes](#)
- [2 Samuel 07 Translation Questions](#)

2 Samuel 7:6-7**UDB:**

⁶ I have not lived in any building from the day that I brought the Israelites up from Egypt until now. Instead, I have been living in my sacred tent, moving from one place to another with the people.
⁷ Wherever I went with the Israelites as they traveled, I never said to any of the leaders whom I appointed to lead them, ‘Why have you not built me a temple made of cedar wood?’

ULB:

⁶ For I have not lived in a house from the day that I brought up the people of Israel out of Egypt until this present day; instead, I have been moving about in a tent, a tabernacle. ⁷ In all places where I have moved among all the people of Israel, did I ever say anything to any of Israel’s leaders whom I appointed to shepherd my people Israel, saying, “Why have you not built me a house of cedar?””

translationWords:

- people group, peoples, the people, a people
- Israel, Israelites, nation of Israel
- Egypt, Egyptian
- tabernacle
- appoint, appointed
- shepherd, to shepherd
- people of God, my people

translationNotes:

- **did I ever say anything to any of Israel’s leaders whom I appointed to shepherd my people Israel, saying, “Why have you not built me a house of cedar?”** - This has a quotation within a quotation. The direct quotation can be stated as an indirect quotation. AT: “I have never asked any of the leaders, whom I appointed, to build me a temple of cedar wood.” (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))
- **did I ever say anything to any of Israel’s leaders** - Yahweh uses a question to emphasize that he never asked any of Israel’s leaders to build him a house. AT: “I never said anything to any of Israel’s leaders” (See: [Rhetorical Question](#))
- **Why have you not built me a house of cedar?** - If Yahweh had asked the leaders this question, he would have been using a question to scold them for not building him a house of cedar. But, Yahweh said previously that he did not ask them this question. AT: “You should have built me a house of cedar.” (See: [Rhetorical Question](#))

- **whom I appointed to shepherd my people Israel** - Those who are leaders of the people of Israel are spoken of as if they were shepherds and the people were sheep. (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 07 General Notes](#)
- [2 Samuel 07 Translation Questions](#)

2 Samuel 7:8-9

UDB:

⁸ So tell my servant David that Yahweh, the commander of the angel armies, says that he took him from a pasture and from taking care of sheep, and appointed him to become the ruler of my Israelite people. ⁹ Remind him I have been with him wherever he has gone. I have gotten rid of all his enemies who attacked him. I will make him very famous, as well known as the names of all the greatest men who have ever lived on the earth.

ULB:

⁸ Now then, tell my servant David, "This is what Yahweh of hosts says: 'I took you from the pasture, from following the sheep, so that you would be ruler over my people Israel. ⁹ I have been with you wherever you went. I have cut off all your enemies from before you. Now I will make your name great, like the names of the great ones of the earth.

translationWords:

- Yahweh of hosts, God of hosts, host
- sheep, ram, ewe
- ruler, rulers, rule
- people of God, my people
- cut off
- adversary, enemy
- name

translationNotes:

- **General Information:** - Yahweh describes his promises to King David through the prophet Nathan.
- **Now** - This does not mean "at this moment," but is used to draw attention to the important point that follows.
- **tell my servant David, "This is what Yahweh of hosts says: 'I took you ... your name great, like the names of the great ones of the earth.** - This has quotations within quotations. It may be necessary to translate the direct quotations as indirect quotations as in the UDB. AT: "tell my servant David that I took him ... his name great, like the names of the great ones of the earth" (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))
- **tell my servant David** - Yahweh is still telling the prophet Nathan what he should tell David.
- **I have been with you** - Here "with you" means that Yahweh has helped and blessed David. (See: [Idiom](#))

- **I have cut off all your enemies** - Yahweh destroying David's enemies is spoken of as if Yahweh cut them off, as one would cut a piece of cloth or cut a branch from a tree. (See: [Metaphor](#))
- **make your name great** - Here "name" represents a person's reputation. (See: [Metonymy](#))
- **the great ones** - The phrase "great ones" means famous persons.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 07 General Notes](#)
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2 Samuel 7:10-11

UDB:

10-11 Formerly, during the time that I appointed leaders for my Israelite people, many violent groups oppressed them. But this will not happen anymore. I have chosen a place where my people can live peacefully and where no one will disturb them anymore. I will make all their enemies stop attacking them. And I will defeat all their enemies.

Tell David that I declare to him that I, Yahweh, will enable his descendants to rule after him.

ULB:

¹⁰ I will appoint a place for my people Israel and will plant them there, so that they may live in their own place and be troubled no more. No longer will wicked people oppress them, as they did before, ¹¹ as they were doing from the days that I commanded judges to be over my people Israel. Now I will give you rest from all your enemies. Moreover, I, Yahweh declare to you that I will make you a house.

translationWords:

- appoint, appointed
- trouble, troubles, troubled
- evil, wicked, wickedness
- oppress, oppression, oppressor
- command, to command, commandment
- judge
- rest
- house

translationNotes:

- **General Information:** - Yahweh continues describing his promises to King David through the prophet Nathan.
- **I will appoint a place** - “I will choose a place”
- **will plant them there** - Yahweh causing the people to live in the land permanently and securely is spoke of as if he would plant them in the land. (See: [Metaphor](#))
- **and be troubled no more** - This can be stated in active form. AT: “and no one will ever trouble them” (See: [Active or Passive](#))
- **from the days** - Here “days” represents a longer period of time. AT: “from the time” (See: [Metonymy](#))

- **I commanded judges** - 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.
- **Now I will give you rest from all your enemies ... declare to you that I will make you a house** - If in [7:8-9](#) you translated the direct quotations as indirect quotation, then here you may need to translate “you” as “him” or “his.” AT: “Now I will give him rest from all his enemies ... declare to him that I will make him a house” (See: [Quotes within Quotes](#) and [Direct and Indirect Quotations](#))
- **I will give you rest from all your enemies** - “I will give you safety from all your enemies.” Here “rest” is an abstract noun. AT: “I will make all your enemies stop attacking you” (See: [Abstract Nouns](#))
- **I will make you a house** - Here the metonym “house” refers to David’s ancestors continuing on as the rulers of Israel. In [7:4](#) Yahweh asked David if he would be the one to build a house for Yahweh. There “house” represented a temple. If your language has a word that can express both ideas, use it here and in [7:4](#). (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 07 General Notes](#)
- [2 Samuel 07 Translation Questions](#)

2 Samuel 7:12-14

UDB:

¹² When he dies and is buried, I will appoint one of his own sons to be king, and I will make him to be a very powerful king. ¹³ He is the one who will arrange for a temple to be built for me. I will make his rule over Israel to last forever. ¹⁴ I will be like a father to him, and it will be as though he is a son to me. When he does something that is wrong, I will punish him as fathers punish their sons.

ULB:

¹² When your days are fulfilled and you lie down with your fathers, I will raise up a descendant after you, one who will come out from your body, and I will establish his kingdom. ¹³ He will build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be a father to him, and he will be my son. When he sins, I will discipline him with the rod of men and with the whipping of the sons of men.

translationWords:

- fulfill
- ancestor, father, forefather
- raise, rise, risen, arise, arose
- descendant, descended from
- body
- kingdom
- house of God, Yahweh's house
- throne
- forever
- son, son of
- sin, sinful, sinner, sinning
- discipline, self-discipline

translationNotes:

- **General Information:** - Yahweh continues describing his promises to King David through the prophet Nathan.
- **When your days are fulfilled and you lie down with your fathers** - These two phrases have similar meanings and are combined for emphasis. They both are polite ways to refer to death and dying. (See: [Parallelism](#) and [Euphemism](#))
- **I will raise up a descendant after you** - Yahweh appointing David's descendant is spoken of as if Yahweh would raise or lift him up. (See: [Metaphor](#))

- **one who will come out from your body** - This is an idiom that means the person will be David's descendant. (See: [Idiom](#))
- **I will establish his kingdom** - Here "his kingdom" represents his power to rule. AT: "I will make him to be a very powerful king" (UDB) (See: [Metonymy](#))
- **a house for my name** - Here "name" refers to Yahweh. AT: "a permanent dwelling for me" ((See: [Metonymy](#))
- **I will establish the throne of his kingdom forever** - Here "throne" represents the person's power to rule as king. AT: "I will make his rule over Israel to last forever" (UDB) (See: [Metonymy](#))
- **I will be a father to him, and he will be my son** - The prophecy in 7:12-14 refers to Solomon, David's son. But, aspects of the prophecy will be fulfilled by Jesus. So, here it is best to translate the words "father" and "son" with your normal words for a biological father and son.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 07 General Notes](#)
- [2 Samuel 07 Translation Questions](#)

2 Samuel 7:15-17

UDB:

¹⁵ But I will never stop faithfully loving him as I stopped loving Saul, whom I removed from being king before David became king. ¹⁶ David's descendants will rule the kingdom of Israel forever. Their rule will never end."

¹⁷ So Nathan told David everything that Yahweh had told him.

ULB:

¹⁵ But my covenant faithfulness will not leave him, as I took it from Saul, whom I removed from before you. ¹⁶ Your house and kingdom will be confirmed forever before you. Your throne will be established forever." ¹⁷ Nathan spoke to David and reported to him all these words, and he told him about the entire vision.

translationWords:

- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- Saul (OT)
- confirm, confirmation
- Nathan
- report
- word
- vision

translationNotes:

- **General Information:** - Yahweh finishes describing his promises to King David through the prophet Nathan.
- **But my covenant faithfulness will not leave him, as I took it from Saul** - The word "faithfulness" is an abstract noun that can be stated as "faithful." Also this statement can be translated in positive form. AT: "But I will always remain faithful to him, unlike I was to Saul" (See: [Abstract Nouns](#) and [Litotes](#))
- **from before you. Your house ... before you. Your throne** - If in [7:8-9](#) you translated the direct quotations as indirect quotation, then here you may need to translate "you" as "David" or "him" or "his" as in the UDB. AT: "from before David. David's house ... before him. His throne" (See: [Direct and Indirect Quotations](#))
- **Your house and kingdom will be confirmed forever before you. Your throne will be established forever.** - These two sentences have similar meanings and emphasize that David's dynasty will last forever. (See: [Parallelism](#))

- **Your house and kingdom will be confirmed forever before you** - Here the word “house” represents David’s descendants, who will rule as kings. Here “kingdom” means about the same thing as “house.” This can also be stated in active form. AT: “You will live to see me establish your family and their rule over the people of Israel forever” (See: [Doublet](#) and [Active or Passive](#))
- **Your throne will be established forever** - Here “throne” represents the power to rule as king. AT: “I will cause your descendants to rule over Israel forever” (See: [Active or Passive](#))
- **all these words** - Here “words” represents what Yahweh said. (See: [Metonymy](#))
- **he told him about the entire vision** - “he told him about everything Yahweh revealed to him”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 07 General Notes](#)
- [2 Samuel 07 Translation Questions](#)

2 Samuel 7:18-20

UDB:

¹⁸ When David heard Nathan's message, he went into the sacred tent and sat in Yahweh's presence, and prayed this:

"Yahweh, my God, I am not worthy of all the things that you have done for me, and my family is not worthy either.

¹⁹ And now, O Yahweh my God, in addition to everything else, you have spoken about what will happen to my descendants in the future for many generations.

²⁰ O Yahweh God, what more can I, David, say to you for honoring me? Although you know very well what I am like, Yahweh my God, you have acted toward me as though I were the most important man on the earth!

ULB:

¹⁸ Then David the king went in and sat before Yahweh; he said, "Who am I, Yahweh God, and what is my family that you have brought me to this point? ¹⁹ Now this was a small thing in your sight, Lord Yahweh. You have even spoken about your servant's family for a great while to come, and have shown me future generations, Lord Yahweh! ²⁰ What more can I, David, say to you? You have honored your servant, Lord Yahweh.

translationWords:

- Lord Yahweh, Yahweh God
- family
- generation
- honor, to honor
- servant, slave, slavery

translationNotes:

- **Who am I, Yahweh God, and what is my family that you have brought me to this point?** - David asks this question to express the deep emotion he felt from hearing Yahweh's proclamation. This rhetorical question can be translated as a statement. AT: "My family and I are not worthy of this honor, Yahweh God." (See: [Rhetorical Question](#))
- **this was a small thing in your sight** - Here "your sight" represents what Yahweh considers something to be. AT: "this even seemed to you to be a small thing to do" (See: [Metonymy](#))
- **your servant's family** - Here David refers to himself as "your servant." This can be stated in first person. AT: "my family" (See: [First, Second or Third Person](#))

- **for a great while to come** - This speaks about time as if it were something that travels and arrives somewhere. AT: “and what will happen to them in the future” (See: [Metaphor](#))
- **What more can I, David, say to you?** - David uses this question to emphasize that he has nothing left to say to Yahweh. AT: “There is nothing more I can say to you.” (See: [Rhetorical Question](#))
- **your servant** - Here David refers to himself as “your servant.” This can be stated in first person. AT: “me” (See: [First, Second or Third Person](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 07 General Notes](#)
- [2 Samuel 07 Translation Questions](#)

2 Samuel 7:21-23**UDB:**

²¹ You have done all these great things to teach me, and you have done them just because you wanted to do them and because you decided to do them.

²² O Yahweh my God, you are great. There is no one like you. Only you are God, just as we have always heard. ²³ And there is no other nation in the world like Israel. Israel is the only nation on the earth whose people you went out to rescue, as you rescued them from Egypt. Then you made them belong to you yourself. And for doing all these things, you are now well known throughout the world. As your people advanced through this land, you drove out other people groups who were in Canaan, along with their gods.

ULB:

²¹ For your word's sake, and to fulfill your own purpose, you have done this great thing and revealed it to your servant. ²² Therefore you are great, Lord Yahweh, for there is no one like you, and there is no God besides you, as we have heard with our own ears. ²³ What nation is like your people Israel, the one nation on earth whom you, God, went and rescued for yourself? You did this so that they would become a people for yourself, to make a name for yourself, and to do great and fearful deeds for your land. You drove out nations and their gods from before your people, whom you rescued from Egypt.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- reveal, revelation
- servant, slave, slavery
- Lord Yahweh, Yahweh God
- God
- nation
- people of God, my people
- earth, earthly
- name
- fear, afraid, fear of Yahweh
- works, deeds, work, acts
- cast out, drive out, throw out
- false god, foreign god, god, goddess

translationNotes:

- **For your word's sake** - Here "word" represents what God promised to do. AT: "Because of what you promised to do" (See: [Metonymy](#))
- **to fulfill your own purpose** - "to accomplish what you planned to do"
- **to your servant** - David refers to himself as "your servant." It can be stated in first person. AT: "to me" (See: [First, Second or Third Person](#))
- **as we have heard with our own ears** - The phrase "with our own ears" is used for emphasis. AT: "as we ourselves have heard" (See: [Idiom](#))
- **as we have heard** - Here "we" refers to David and the nation of Israel. (See: [Exclusive "We"](#))
- **What nation is like your people Israel, the one nation on earth whom you, God, went and rescued for yourself?** - David uses a question emphasize that there is no other nation like Israel. AT: "There is no nation like your people Israel, the one nation on earth whom you, God, went and rescued for yourself." (See: [Rhetorical Question](#))
- **to make a name for yourself** - Here "name" represents Yahweh's reputation. AT: "to make all people know who you are" (See: [Metonymy](#))
- **for your land** - Here "land" represents the people. AT: "for your people" (See: [Metonymy](#))
- **You drove out nations** - Here "nations" represents the people groups that were living in Canaan. (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 07 General Notes](#)
- [2 Samuel 07 Translation Questions](#)

2 Samuel 7:24-26

UDB:

²⁴ You caused us Israelites to be your people forever, and you, Yahweh, have become our God!

²⁵ And now, Yahweh my God, I pray that you will cause the things that you promised to me about my descendants to come true and be true forever, and that you will do the things that you said that you would do. ²⁶ When that happens, you will become famous forever, and people will exclaim, ‘Yahweh, the commander of angel armies, is the God who rules Israel.’ And you will cause that there will forever be descendants of mine who will rule.

ULB:

²⁴ You established Israel as your own people forever, and you, Yahweh, became their God. ²⁵ So now, Yahweh God, may the promise that you made concerning your servant and his family be established forever. Do as you have spoken. ²⁶ May your name be forever great, so the people will say, ‘Yahweh of hosts is the God of Israel,’ while the house of me, David, your servant is established before you.

translationWords:

- Israel, Israelites, nation of Israel
- Yahweh of hosts, God of hosts, host
- God
- promise
- family
- name

translationNotes:

- **General Information:** - David continues to talk to Yahweh.
- **So now** - Here “now” does not mean “at this moment,” but is used to draw attention to the important point that follows.
- **may the promise that you made concerning your servant and his family be established forever** - This can be stated in active form. AT: “may you do what you promised to me and my family, and may your promise never change” (See: [Active or Passive](#))
- **your servant and his family** - David is speaking about himself in the third person. This can be stated in the first person. AT: “me and my family” (See: [First, Second or Third Person](#))
- **May your name be forever great** - Here “name” represents Yahweh’s reputation. (See: [Metonymy](#))

- **the house of me, David, your servant** - Here “house” represents family. AT: “my family” (See: [Metonymy](#))
- **is established before you** - This can be stated in active form. AT: “is secure because of you” or “continues because of you” (See: [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 07 General Notes](#)
- [2 Samuel 07 Translation Questions](#)

2 Samuel 7:27-29

UDB:

²⁷ Yahweh, the God whom we Israelite people worship, you have revealed to me that you will make some of my descendants kings. For that reason, I have been brave enough to pray like this to you. ²⁸ So now, O Yahweh, because you are God, we can trust that you will do what you promise. You have promised these good things to me. ²⁹ So now I ask you that if it pleases you, you will bless my descendants, in order that they may continue to rule forever. Yahweh God, you have promised these things, so I know that if you do these things, you will keep blessing my descendants forever.”

ULB:

²⁷ For you, Yahweh of hosts, the God of Israel, have revealed to your servant that you will build him a house. That is why I, your servant, have found courage to pray to you. ²⁸ Now, Lord Yahweh, you are God, and your words are trustworthy, and you have made this good promise to your servant. ²⁹ Now then, let it please you to bless the house of your servant, so that it may continue forever before you. For you, Lord Yahweh, have said these things, and with your blessing your servant’s house will be blessed forever .”

translationWords:

- Yahweh of hosts, God of hosts, host
- God
- Israel, Israelites, nation of Israel
- reveal, revelation
- servant, slave, slavery
- house
- courage, courageous
- pray, prayer
- word of God, word of Yahweh, word of the Lord, scripture
- trust, trustworthy, trustworthiness
- promise
- bless, blessed, blessing

translationNotes:

- **to your servant that you will build him a house** - David is refers to himself as “your servant.” AT: “to me that you will build me a house” (See: **First, Second or Third Person**)
- **that you will build him a house** - Here the metonym “house” refers to David’s ancestors continuing on as the rulers of Israel. In **7:4** Yahweh asked David if he would be the one to build a house for Yahweh. There “house” represented a temple. If your language has a word that can express both ideas, use it here and in 7:4. (See: **Metonymy**)

- **Now** - This does not mean “at this moment,” but is used to draw attention to the important point that follows.
- **your words are trustworthy** - Here “words” represents what Yahweh says. AT: “I trust what you say” (See: [Metonymy](#))
- **and with your blessing your servant’s house will be blessed forever** - This can be stated in active form. AT: “and you will continue to bless my family forever” (See: [Active or Passive](#))
- **your servant’s house** - Here David refers to himself as “your servant.” AT: “my house” or “my family” (See: [First, Second or Third Person](#))
- **house** - Here “house” represents David’s family. (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 07 General Notes](#)
- [2 Samuel 07 Translation Questions](#)

2 Samuel 8 General Notes

Structure and formatting

This chapter returns to the theme of the expansion of David's kingdom.

Special concepts in this chapter

God enabled victory

God enabled David to conquer all the surrounding nations. Much of the loot and tribute David received, he saved for the temple that his son would build.

Links:

- [2 Samuel 08:01 Notes](#)

2 Samuel 8:1

UDB:

¹ Some time later, David's army attacked the Philistine army and defeated them. They took control over the Philistine city of Gath and its surrounding villages.

ULB:

8 ¹ After this it came about that David attacked the Philistines and defeated them. So David took Gath and its villages out of the Philistines' control.

translationWords:

- [David](#)
- [Philistines](#)
- [Gath](#)

translationNotes:

- **David attacked** - Here David represents his soldiers. AT: "David and his soldiers attacked" (See: [Synecdoche](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 08 General Notes](#)
- [2 Samuel 08 Translation Questions](#)

2 Samuel 8:2

UDB:

² David's army also defeated the army of the Moab people group. David forced their soldiers to lie down on the ground close to each other. His men killed two out of every three of them. The others of the Moab people were forced to accept David as their ruler, and they were forced to give to him every year the payment that he demanded.

ULB:

² Then he defeated Moab and measured their men with a line by making them lie down on the ground. He measured off two lines to put to death, and one full line to keep alive. So the Moabites became servants to David and began to pay him tribute.

translationWords:

- [Moab, Moabite, Moabites](#)
- [death, die, dead](#)
- [life, live, living, alive](#)
- [servant, slave, slavery](#)
- [tribute](#)

translationNotes:

- **Then he defeated** - Here "he" refers to David who represents his soldiers. AT: "Then they defeated" (See: [Synecdoche](#))
- **measured their men with a line ... He measured off two lines to put to death, and one full line to keep alive** - Here the "line" is a "rope." David had the soldiers lie down on the ground to be measured and sorted into three groups. The men in two groups were killed, and in the third, they were allowed to live.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 08 General Notes](#)
- [2 Samuel 08 Translation Questions](#)

2 Samuel 8:3-4

UDB:

³ David's army also defeated the army of Hadadezer son of Rehob, who ruled the region of Zobah in Aram. That happened when he went try to regain power over the area at the upper part of the Euphrates River. ⁴ David's army captured 1,700 of Hadadezer's soldiers who used chariots, and twenty thousand soldiers on foot. They also crippled all but one hundred of the horses, and they would be used to pull chariots.

ULB:

³ David then defeated Hadadezer son of Rehob, the king of Zobah, as Hadadezer was traveling to recover his rule by the Euphrates River. ⁴ David captured from him 1,700 chariots and twenty thousand footmen. David hamstrung all the chariot horses, but reserved enough of them for a hundred chariots.

translationWords:

- [king](#)
- [Euphrates River](#)
- [chariot](#)
- [horse](#)

translationNotes:

- **David then defeated Hadadezer** - Here both "David" and "Hadadezer" represent their armies. AT: "David and his army then defeated the army of Hadadezer" (See: [Synecdoche](#))
- **Hadadezer ... Rehob** - These are the names of men. (See: [How to Translate Names](#))
- **Zobah** - This is the name of a region in Aram. (See: [How to Translate Names](#))
- **to recover his rule** - "to regain control over a region" or "to recapture a region"
- **twenty thousand footmen** - "20,000 footmen" (See: [Numbers](#))
- **David hamstrung** - This is a practice where the tendons in the backs of the legs are cut so that the horses cannot run.
- **reserved enough** - "set aside enough" or "saved enough"
- **a hundred chariots** - "100 chariots" (See: [Numbers](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 08 General Notes](#)
- [2 Samuel 08 Translation Questions](#)

2 Samuel 8:5-6

UDB:

⁵ When the army of Aram came from the city of Damascus to help King Hadadezer's army, David's soldiers killed twenty-two thousand of them. ⁶ Then David stationed groups of his soldiers in their area, and the people of Aram were forced to accept David to be their ruler, and to give to David's government every year the payment of tribute money that he demanded. And Yahweh enabled David's army to win victories wherever they went.

ULB:

⁵ When the Arameans of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand Aramean men. ⁶ Then David put garrisons in Aram of Damascus, and the Arameans became servants to him and brought him tribute. Yahweh gave victory to David wherever he went.

translationWords:

- [Aram, Aramean, Aramaic](#)
- [Damascus](#)
- [David](#)
- [servant, slave, slavery](#)
- [tribute](#)
- [Yahweh](#)

translationNotes:

- **David killed** - Here David represents his soldiers. AT: "David and his soldiers killed" (See: [Synecdoche](#))
- **twenty-two thousand Aramean men** - "22,000 Aramean men" (See: [Numbers](#))
- **put garrisons in Aram** - "ordered large groups of his soldiers to remain in Aram"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 08 General Notes](#)
- [2 Samuel 08 Translation Questions](#)

2 Samuel 8:7-8

UDB:

⁷ David's soldiers took the gold shields that were carried by Hadadezer's officials, and brought them to Jerusalem. ⁸ They also brought to Jerusalem much bronze that they found in Betah and Berothai, two cities that King Hadadezer had previously ruled.

ULB:

⁷ David took the golden shields that were on Hadadezer's servants and brought them to Jerusalem.
⁸ From Betah and Berothai, cities of Hadadezer, King David took very much bronze.

translationWords:

- [gold](#)
- [shield](#)
- [servant, slave, slavery](#)
- [Jerusalem](#)
- [bronze](#)

translationNotes:

- **David took ... King David took** - Here David represents his soldiers. (See: [Synecdoche](#))
- **Betah and Berothai** - These are the names of places. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 08 General Notes](#)
- [2 Samuel 08 Translation Questions](#)

2 Samuel 8:9-10

UDB:

⁹ When Tou, the king of the city of Hamath in Aram, heard that David's army had defeated the entire army of King Hadadezer, ¹⁰ he sent his son Joram to greet King David and to congratulate him about his army defeating Hadadezer's army, which Tou's army had fought many times. Joram brought to David many gifts made from gold, silver, and bronze.

ULB:

⁹ When Tou, king of Hamath, heard that David had defeated all the army of Hadadezer, ¹⁰ Tou sent Hadoram his son to King David to greet him and to bless him, because David had fought against Hadadezer and defeated him, and because Hadadezer had waged war against Tou. Hadoram brought with himself objects of silver, gold, and bronze.

translationWords:

- [Hamath, Lebo Hamath, Hamathites](#)
- [send, send out, sent](#)
- [bless, blessed, blessing](#)
- [silver](#)

translationNotes:

- **Tou ... Hadoram** - These are the names of men. (See: [How to Translate Names](#))
- **Hamath** - This is the name of a place. (See: [How to Translate Names](#))
- **David had defeated** - Here "David" represents his army. AT: "David's army had defeated" (See: [Synecdoche](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 08 General Notes](#)
- [2 Samuel 08 Translation Questions](#)

2 Samuel 8:11-12

UDB:

¹¹ King David dedicated all those items to Yahweh. He also dedicated the silver and gold that his army had taken from the nations that they had conquered. ¹² They had taken items from the people groups of Edom and Moab, from Ammon, from the Philistine, from the those who descended from Amalek, and from the people whom Hadadezer previously ruled.

ULB:

¹¹ King David set aside these objects to Yahweh, together with the silver and gold from all the nations that he conquered— ¹² from Aram, Moab, the people of Ammon, the Philistines, and Amalek, along with all of the plundered goods of Hadadezer son of Rehob, the king of Zobah.

translationWords:

- [nation](#)
- [Aram, Aramean, Aramaic](#)
- [Moab, Moabite, Moabites](#)
- [Ammon, Ammonites, Ammonites](#)
- [Philistines](#)
- [Amalek, Amalekite](#)
- [king](#)

translationNotes:

- **and Amalek** - “and the Amalekites”
- **the plundered goods** - These are the valuable items that soldiers take from the people they defeated.
- **Hadadezer son of Rehob, the king of Zobah** - Translate these names as you did in [8:3](#).

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 08 General Notes](#)
- [2 Samuel 08 Translation Questions](#)

2 Samuel 8:13-14

UDB:

¹³ When David returned after defeating the armies of Aram, he became more famous because his army killed eighteen thousand soldiers from the Edom people group in the Valley of Salt near the Dead Sea.

¹⁴ David stationed groups of his soldiers throughout the region of Edom, and forced the people there to accept him to be their king. Yahweh enabled David's army to win battles wherever they went.

ULB:

¹³ David's name was well known when he returned from conquering the Arameans in the Valley of Salt, with their eighteen thousand men. ¹⁴ He placed garrisons throughout all of Edom, and all the Edomites became servants to him. Yahweh gave victory to David wherever he went.

translationWords:

- [name](#)
- [know, knowledge, make known](#)
- [Edom, Edomite, Idumea](#)
- [Yahweh](#)

translationNotes:

- **David's name was well known** - Here "name" refers to David's reputation. This can be stated in active form. AT: "David was very famous" (See: [Metonymy](#) and [Active or Passive](#))
- **Valley of Salt** - This is the name of a place. Its exact location is unknown. (See: [How to Translate Names](#))
- **eighteen thousand men** - "18,000 men" (See: [Numbers](#))
- **He placed garrisons throughout all of Edom** - "He ordered groups of his soldiers to remain in areas throughout all of Edom"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 08 General Notes](#)
- [2 Samuel 08 Translation Questions](#)

2 Samuel 8:15-18

UDB:

¹⁵ David ruled over all the Israelite people, and he always did for them what was fair and just. ¹⁶ Joab was the army commander. Jehoshaphat son of Ahilud, was the man who reported to the people everything that David decided that they should do. ¹⁷ Zadok son of Ahitub and Ahimelech son of Abiathar were the priests. Seraiah was the official secretary; ¹⁸ Benaiah son of Jehoiada was the commander of David's bodyguards, and David's sons were his advisors.

ULB:

¹⁵ David reigned over all Israel, and he administered justice and righteousness to all his people. ¹⁶ Joab son of Zeruiah was the commander of the army, and Jehoshaphat son of Ahilud was recorder. ¹⁷ Zadok son of Ahitub and Ahimelech son of Abiathar were priests, and Seraiah was scribe. ¹⁸ Benaiah son of Jehoiada was in charge of the Cherethites and Pelethites, and David's sons were the king's leading advisors.

translationWords:

- reign
- just, justice, justly
- righteous, righteousness
- Joab
- commander, command
- Jehoshaphat
- Zadok
- Abiathar
- priest, priesthood
- scribe, expert in the Jewish law
- Benaiah

translationNotes:

- **Joab son of Zeruiah** - Translate these names as you did in [2:13](#).
- **Ahilud ... Ahitub ... Ahimelech ... Seraiah ... Jehoiada** - These are names of men. (See: [How to Translate Names](#))
- **Ahilud was recorder** - A recorder was a person who spoke to the people and told them the king's announcements. AT: "Ahilud was the herald" (See: [Assumed Knowledge and Implicit Information](#))
- **Cherethites ... Pelethites** - These are names of people-groups. These people were David's bodyguards. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 08 General Notes](#)
- [2 Samuel 08 Translation Questions](#)

2 Samuel 9 General Notes

Structure and formatting

This chapter is another interruption to the story of David's expanding. David is concerned with fulfilling his oath to Jonathan's descendants.

Special concepts in this chapter

David's vow

David determined to fulfill his vow to Jonathan to care for Jonathan's descendants. He found Jonathan's son and told him he would treat him as if he was one of his sons. He restored all of Saul's property to him and had him eat every day at the king's table. (See: [fulfill](#), [vow](#) and [restore, restoration](#))

Important figures of speech in this chapter

Rhetorical question and Metaphor

Jonathan's son expressed his surprise and feeling of unworthiness with a rhetorical question: "What is your servant, that you should look with favor on such a dead dog as I am?" and by a metaphor comparing himself to "a dead dog." (See: [Rhetorical Question](#) and [Metaphor](#))

Links:

- [2 Samuel 09:01 Notes](#)

2 Samuel 9:1-2

UDB:

¹ One day David asked some of his servants, “Is there anyone who is a descendant of Saul to whom I can act kindly?” He asked this because he had loved Jonathan.

² They told him that there was in Jerusalem a man named Ziba who had been a servant of Saul’s family. So David sent messengers to summon Ziba. When he arrived, the king asked him, “Are you Ziba?” He replied, “Yes, your Majesty, I am.”

ULB:

9 ¹ David said, “Is there anyone left in Saul’s family to whom I may show kindness for Jonathan’s sake?” ² There was in Saul’s family a servant whose name was Ziba, and they called him to David. The king said to him, “Are you Ziba?” He replied, “Yes. I am your servant.”

translationWords:

- David
- Saul (OT)
- family
- Jonathan
- servant, slave, slavery
- name
- call, calling, called, call out
- king

translationNotes:

- **for Jonathan’s sake** - “because of my love for Jonathan”
- **Jonathan’s sake** - Jonathan was Saul’s son and David’s best friend.
- **Ziba** - This is the name of a man. (See: [How to Translate Names](#))
- **I am your servant** - Ziba calls himself “your servant” to show great respect to David.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 09 General Notes](#)
- [2 Samuel 09 Translation Questions](#)

2 Samuel 9:3-4

UDB:

³ The king asked him, “Is there anyone in Saul’s family to whom I can act kindly, as I promised God that I would do?” Ziba replied, “Yes, there is one son of Jonathan who is still alive. His feet are crippled.”

⁴ The king asked him, “Where is he?” Ziba replied, “He is living in the house of Machir son of Ammiel, in the city of Lo Debar east of the Jordan River.”

ULB:

³ So the king said, “Is there not anyone left of Saul’s family to whom I may show the kindness of God?” Ziba replied to the king, “Jonathan still has a son, who is lame in his feet.” ⁴ The king said to him, “Where is he?” Ziba replied to the king, “Look, he is in the house of Machir son of Ammiel in Lo Debar.”

translationWords:

- [God](#)
- [Jonathan](#)
- [son, son of](#)
- [house](#)

translationNotes:

- **I may show the kindness of God** - The abstract noun “kindness” can be stated as “kind.” AT: “I may be kind as I promised God I would be”
- **who is lame in his feet** - “whose feet are damaged.” The word “feet” here refers to the ability to walk. AT: “who is unable to walk” (See: [Metonymy](#))
- **Machir ... Ammiel** - These are names of men. (See: [How to Translate Names](#))
- **Lo Debar** - This is the name of a place. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 09 General Notes](#)
- [2 Samuel 09 Translation Questions](#)

2 Samuel 9:5-6

UDB:

⁵ So King David sent messengers to bring Mephibosheth to Jerusalem.

⁶ When Mephibosheth came to David, he knelt down with his face on the ground, to show respect. Then David said, "Mephibosheth!" He replied, "Yes, your Majesty, how may I serve you?"

ULB:

⁵ Then King David sent and had him brought out of the house of Machir son of Ammiel from Lo Debar. ⁶ So Mephibosheth son of Jonathan son of Saul, came to David and bowed down his face to the floor in honor of David. David said, "Mephibosheth." He answered, "See, I am your servant!"

translationWords:

- [send, send out, sent](#)
- [bow, bow down](#)
- [face](#)
- [honor, to honor](#)
- [servant, slave, slavery](#)

translationNotes:

- **King David sent** - It is understood that David sent messengers. (See: [Ellipsis](#))
- **Mephibosheth** - Translate this as you did in [4:4](#).
- **came to David** - The word "came" can be translated as "went." (See: [Go and Come](#))
- **I am your servant** - Mephibosheth refers to himself as "your servant" to show great honor to David.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 09 General Notes](#)
- [2 Samuel 09 Translation Questions](#)

2 Samuel 9:7-8

UDB:

⁷ David said to him, “Do not be afraid. I will be kind to you because Jonathan your father was my friend. I will give back to you all the land that belonged to your grandfather Saul. And I want you to always eat with me in my house.”

⁸ Mephibosheth bowed in front of David again and said, “Sir, I am as worthless as a dead dog. I do not deserve that you act kindly toward me!”

ULB:

⁷ David said to him, “Do not be afraid, for I will surely show you kindness for Jonathan your father’s sake, and I will restore to you all the land of Saul your grandfather, and you will always eat at my table.” ⁸ Mephibosheth bowed and said, “What is your servant, that you should look with favor on such a dead dog as I am?”

translationWords:

- fear, afraid, fear of Yahweh
- restore, restoration
- favor, favorable, favoritism
- death, die, dead

translationNotes:

- **for Jonathan your father’s sake** - “because I loved your father, Jonathan”
- **you will always eat at my table** - Here “my table” represents being together with David or in his presence. Eating with the king at his table was a great honor. AT: “you will always eat with me” (See: [Metonymy](#))
- **What is your servant, that you should look with favor on such a dead dog as I am?** - This rhetorical question shows that Mephibosheth understands that he is not important enough for the king to take care of him. This can be translated as a statement. AT: “I am like a dead dog. I do not deserve for you to be kind to me.” (See: [Rhetorical Question](#))
- **such a dead dog** - Here Mephibosheth represents the line of Saul, and he compares himself to a “dead dog.” Dogs were feral animals, not cared for, and of little importance. A dead dog would be considered even less important. AT: “such a person like me who is worthless as a dead dog” (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 09 General Notes
- 2 Samuel 09 Translation Questions

2 Samuel 9:9-10

UDB:

⁹ Then the king summoned Saul's servant Ziba and said to him, "Saul was your master, and now I am giving to Mephibosheth everything that belonged to Saul and his family. ¹⁰ You and your fifteen sons and your twenty servants must plow the land for Mephibosheth's family and plant crops and harvest them, in order that they will have food to eat. But Mephibosheth will eat with me at my house."

ULB:

⁹ Then the king called to Ziba, Saul's servant, and said to him, "All that belonged to Saul and his family I have given to your master's grandson. ¹⁰ You, your sons, and your servants must till the land for him and you must harvest the crops so that your master's grandson will have food to eat. For Mephibosheth, your master's grandson, must always eat at my table." Now Ziba had fifteen sons and twenty servants.

translationWords:

- [servant, slave, slavery](#)
- [lord, master, sir](#)
- [possess, possession](#)
- [plow](#)
- [harvest](#)

translationNotes:

- **must always eat at my table** - Here "my table" represents being together with David or in his presence. Eating with the king at his table was a great honor. AT: "must always eat with me" (See: [Metonymy](#))
- **Now Ziba ... servants** - Here "now" makes a break in the main storyline. The narrator gives background information about Ziba. (See: [Background Information](#))
- **fifteen sons and twenty servants** - "15 sons and 20 servants" (See: [Numbers](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 09 General Notes](#)
- [2 Samuel 09 Translation Questions](#)

2 Samuel 9:11-13**UDB:**

¹¹ Ziba replied to the king, “Your Majesty, I will do everything that you have commanded me to do.” So after that, Mephibosheth always ate at the king’s table, as though he were one of the king’s sons.

¹² Mephibosheth had a young son named Mica. All of Ziba’s family became servants of Mephibosheth. ¹³ So Mephibosheth, who was still crippled in both of his feet, started to live in Jerusalem, and he always ate at the king’s table.

ULB:

¹¹ Then Ziba said to the king, “Your servant will do all that my master the king commands his servant.” The king added, “As for Mephibosheth he will eat at my table, as one of the king’s sons.”

¹² Mephibosheth had a young son whose name was Mica. All who lived in the house of Ziba were servants of Mephibosheth. ¹³ So Mephibosheth lived in Jerusalem, and he always ate at the king’s table, though he was lame in both his feet.

translationWords:

- servant, slave, slavery
- lord, master, sir
- king
- command, to command, commandment
- life, live, living, alive

translationNotes:

- **Your servant will do all that my master the king commands his servant** - Ziba refers to himself as “your servant” and refers to David as “my master.” AT: “I, your servant will do all that you, my king, command me to do” (See: [First, Second or Third Person](#))
- **Mica** - This is the name of the son of Mephibosheth. (See: [How to Translate Names](#))
- **all who lived in the house of Ziba** - Here “house” represents Ziba’s family. AT: “all of Ziba’s family” (See: [Metonymy](#))
- **he always ate at the king’s table** - Here “table” represents being together with David or in his presence. Eating with the king at his table was a great honor. AT: “he always ate with the king at his table” (See: [Metonymy](#))
- **though he was lame in both his feet** - “thouge both of his feet were damaged.” Here “feet” represents the ability to walk. AT: “though he was unable to walk” (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 09 General Notes](#)
- [2 Samuel 09 Translation Questions](#)

2 Samuel 10 General Notes

Structure and formatting

The chapter records the last expansion of David's kingdom. This chapter is also the beginning of a section dealing with the war between Israel and Ammon.

Special concepts in this chapter

Shame

It was apparently the cause of shame or embarrassment in ancient Ammon to have their beards shaved off or to have their garments cut off. (See: [Assumed Knowledge and Implicit Information](#))

Important figures of speech in this chapter

Metaphor

The Ammon people used a metaphor comparing themselves to a bad smell: "they had become a stench to David" when they realized they had made David very angry. (See: [Metaphor](#))

Links:

- [2 Samuel 10:01 Notes](#)

2 Samuel 10:1-3

UDB:

¹ Some time later, Nahash, the king of the Ammon people group, died; then his son Hanun became their king. ² David thought to himself, “Nahash was kind to me, so I will be kind to his son.” So David sent some officials there, to tell Hanun that David was sorry that Hanun’s father had died.

When those messengers arrived in the land of Ammon, ³ the Ammonite leaders said to Hanun, “Do you think that it is to honor your father that King David has sent these men to say that he is sorry that you father died? We think that he has sent them here to look around the city to determine how his army can conquer us!”

ULB:

10 ¹ It came about later that the king of the people of Ammon died, and that Hanun his son became king in his place. ² David said, “I will show kindness to Hanun son of Nahash, as his father showed kindness to me.” So David sent his servants to comfort Hanun concerning his father. His servants entered the land of the people of Ammon. ³ But the leaders of the people of Ammon said to Hanun their master, “Do you really think that David is honoring your father because he has sent men to comfort you? Has not David sent his servants to you to look at the city, to spy it out, in order to overthrow it?”

translationWords:

- king
- people group, peoples, the people, a people
- Ammon, Ammonites, Ammonitess
- death, die, dead
- David
- send, send out, sent
- servant, slave, slavery
- comfort, comforter
- lord, master, sir
- honor, to honor

translationNotes:

- **Hanun ... Nahash** - These are the names of men. (See: [How to Translate Names](#))
- **Do you really think that ... you?** - The leaders use a question to suggest to the king that he should not trust David. AT: “You are wrong to think that ... you!” (See: [Rhetorical Question](#))
- **to spy** - to secretly learn information about someone else

- **Has not David ... overthrow it?** - The leaders use a question to suggest to the king that he should not trust David. AT: “You need to know that David ... overthrow it.” (See: [Rhetorical Question](#))
- **in order to overthrow it** - Here “it” refers to the city which represents the people who live there. AT: “in order to conquer us” (See: [Metonymy](#))
- **the city** - Here “the city” refers to Rabbah, the capital city of the Ammonites.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 10 General Notes](#)
- [2 Samuel 10 Translation Questions](#)

2 Samuel 10:4-5

UDB:

⁴ Hanun believed what they said. So he commanded some soldiers to seize David's officials and insult them by shaving off one side of their beards, and by cutting off the lower part of their robes, with the result that their buttocks could be seen, and then they sent them away.

⁵ The men were very humiliated, so they did not want to return home. When David found out about what had happened to his officials, he sent someone to tell them, "Stay at Jericho until your beards have grown again, and then return home."

ULB:

⁴ So Hanun took David's servants, shaved off half their beards, cut off their garments up to their buttocks, and sent them away. ⁵ When they explained this to David, he sent to meet with them, for the men were deeply ashamed. The king said, "Stay at Jericho until your beards have grown back, and then return."

translationWords:

- [shame, shameful, ashamed](#)

translationNotes:

- **shaved off half their beards** - This act was meant as an insult to humiliate the men. (See: [Assumed Knowledge and Implicit Information](#))
- **were deeply ashamed** - Here "deeply" is an idiom that means "very." (See: [Idiom](#))
- **then return** - It is understood that they should return to Jerusalem. (See: [Ellipsis](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 10 General Notes](#)
- [2 Samuel 10 Translation Questions](#)

2 Samuel 10:6-8**UDB:**

⁶ Then the Ammonite leaders realized that they had greatly insulted David. So they sent some men to hire some soldiers from other nearby areas to help defend them. They hired twenty thousand soldiers from the regions of Beth Rehob and Zobah northeast of Israel, and twelve thousand soldiers from the region of Tob, and one thousand soldiers from the army of the king of the region of Maacah.

⁷ When David heard about that, he sent Joab with all of the Israelite army to fight against them.

⁸ The Ammonite soldiers came outside their city gate and stood in a line ready for battle. At the same time, the foreign soldiers whom their king had hired grouped themselves in the open fields nearby.

ULB:

⁶ When the people of Ammon saw that they had become a stench to David, the people of Ammon sent messengers and hired the Arameans of Beth Rehob and Zobah, twenty thousand foot soldiers, and the king of Maacah with a thousand men, and the men of Tob with twelve thousand men. ⁷ When David heard of it, he sent Joab and all the army of soldiers. ⁸ The Ammonites came out and formed a line of battle at the entrance to their city gate, while the Arameans of Zobah and of Rehob, and the men of Tob and Maacah, stood by themselves in the open fields.

translationWords:

- Ammon, Ammonites, Ammonitess
- messenger
- Aram, Aramean, Aramaic
- Joab
- gate, gate bar

translationNotes:

- **they had become a stench to David** - The phrase “become a stench” is a metaphor for “they had become offensive.” AT: “they had become offensive like a bad smell to David” (See: [Metaphor](#))
- **Beth Rehob ... Zobah ... Maacah ... Tob** - These are the names of places. (See: [How to Translate Names](#))
- **twenty thousand ... a thousand ... twelve thousand** - “20,000 ... 1,000 ... 12,000” (See: [Numbers](#))
- **to their city gate** - Here “the city” refers to Rabbah, the capital city of the Ammonites.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 10 General Notes](#)
- [2 Samuel 10 Translation Questions](#)

2 Samuel 10:9-10

UDB:

⁹ Joab saw that there were enemy soldiers in front of his troops and behind his troops. So he chose some of the best Israelite soldiers, and put them in positions to fight against the soldiers in the fields. ¹⁰ He told his brother Abishai to command the other soldiers, those who were facing the Ammonite soldiers in front of their city gate.

ULB:

⁹ When Joab saw the battle lines facing him both in front and behind, he chose some of Israel's best fighters and arranged them against the Arameans. ¹⁰ As for the rest of the army, he gave it into the command of Abishai his brother, and he put them into battle lines against the army of Ammon.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [Aram, Aramean, Aramaic](#)
- [command, to command, commandment](#)
- [Ammon, Ammonites, Ammonitess](#)

translationNotes:

- **General Information:** - The battle with the Arameans and Ammon continues.
- **As for the rest of the army, he gave it into the command of Abishai his brother** - "He put Abishai his brother in charge of the rest of the army"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 10 General Notes](#)
- [2 Samuel 10 Translation Questions](#)

2 Samuel 10:11-12

UDB:

¹¹ Then Joab said, "If the soldiers from Aram are too strong for us to defeat them, your men must come and help us. But if the Ammonite soldiers are too strong for you, we will come and help your men. ¹² We must be strong and fight hard to defend our people and the cities that belong to our God. I will pray that Yahweh do what he considers to be good."

ULB:

¹¹ Joab said, "If the Arameans are too strong for me, then you, Abishai, must rescue me. But if the army of Ammon is too strong for you, then I will come and rescue you. ¹² Be strong, and let us show ourselves to be strong for our people and for the cities of our God, for Yahweh will do what is good for his purpose."

translationWords:

- [people group, peoples, the people, a people](#)
- [God](#)
- [Yahweh](#)

translationNotes:

- **General Information:** - Joab gets the army ready for battle.
- **for me, then you, Abishai, must rescue me** - Here "me" refers to Joab who represents his soldiers. Also, Abishai represents his soldiers. AT: "for us, then you, Abishai, and your army must rescue us" (See: [Synecdoche](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 10 General Notes](#)
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2 Samuel 10:13-14

UDB:

¹³ So Joab and his army advanced to attack the army of Aram, and the Aramites ran away from them. ¹⁴ When the Ammonites saw that the Aramites were running away, they also started to run away from Abishai and his men; they retreated back inside the city. Then Joab and his army left that place and went back to Jerusalem.

ULB:

¹³ So Joab and the soldiers of his army advanced to the battle against the Arameans, who were forced to flee before the army of Israel. ¹⁴ When the army of Ammon saw that the Arameans had fled, they also fled from Abishai and went back into the city. Then Joab returned from the people of Ammon and went back to Jerusalem.

translationWords:

- [Jerusalem](#)

translationNotes:

- **from Abishai** - Here Abishai represents his soldiers. AT: “from Abishai and his soldiers” (See: [Synecdoche](#))
- **into the city** - Here “the city” refers to Rabbah, the capital city of the Ammonites.
- **and went back to Jerusalem** - “and returned to Jerusalem”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 10 General Notes](#)
- [2 Samuel 10 Translation Questions](#)

2 Samuel 10:15-16

UDB:

¹⁵ After the leaders of the army of Aram saw that the Israelite army had defeated them, they gathered all their troops together. ¹⁶ Their king, Hadadezer, summoned the soldiers of Aram who lived on the east side of the Euphrates River. They gathered at the city of Helam. Their commander was Shobach.

ULB:

¹⁵ When the Arameans saw that they were being defeated by Israel, they gathered themselves together again. ¹⁶ Then Hadarezer sent for Aramean troops from beyond the Euphrates River. They came to Helam with Shobach, the commander of Hadarezer's army at their head.

translationWords:

- [Aram, Aramean, Aramaic](#)
- [Israel, Israelites, nation of Israel](#)
- [Euphrates River](#)
- [commander, command](#)
- [head](#)

translationNotes:

- **When the Arameans saw that they were being defeated by Israel** - This can be stated in active form. AT: “when the Arameans realized that the Israelites were defeating them” (See: [Active or Passive](#))
- **Hadarezer ... Shobach** - These are the names of men. (See: [How to Translate Names](#))
- **from beyond the Euphrates River** - This means the east side of the Euphrates River.
- **They came to Helam** - Here “came to” can be translated as “went to” or “gathered at” (See: [Go and Come](#))
- **Helam** - This is the name of a place. (See: [How to Translate Names](#))
- **at their head** - This phrase refers to a position of authority. AT: “leading them” (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 10 General Notes](#)
- [2 Samuel 10 Translation Questions](#)

2 Samuel 10:17-19**UDB:**

¹⁷ When David heard about that, he gathered all the Israelite soldiers, and they crossed the Jordan River and marched to Helam. There the army of Aram took their positions, and the battle started. ¹⁸ But the Aramites ran away from the Israelite soldiers. David and his army killed seven hundred of their chariot soldiers and forty thousand other soldiers. They also wounded Shobach, their commander, and he died there. ¹⁹ When all the kings whom Hadadezer ruled realized that Israel had defeated them, they made peace with the Israelites and agreed to accept David as their king. So the Arameans were unwilling to help the Ammonites any longer, because they were afraid of Israel.

ULB:

¹⁷ When David was told this, he gathered all Israel together, crossed the Jordan, and arrived at Helam. The Arameans arranged themselves in battle lines against David and fought him. ¹⁸ The Arameans fled from Israel. David killed seven hundred Aramean chariot soldiers and forty thousand horse soldiers. Shobach the commander of their army was wounded and died there. ¹⁹ When all the kings who were servants of Hadarezer saw that they were defeated by Israel, they made peace with Israel and became their subjects. So the Arameans were afraid to help the people of Ammon anymore.

translationWords:

- Jordan River
- Aram, Aramean, Aramaic
- chariot
- horse
- death, die, dead
- peace, peaceful
- Israel, Israelites, nation of Israel
- fear, afraid, fear of Yahweh

translationNotes:

- **When David was told this** - This can be stated in active form. AT: “When David heard about this” (See: [Active or Passive](#))
- **gathered all Israel together** - Here “Israel” represents the army of Israel. AT: “assembled all the army of Israel together” (See: [Metonymy](#))
- **Helam** - Translate these names as you did in [10:16](#).

- **against David and fought him** - Here David represents his soldiers. AT: “against David and his soldiers and fought them” (See: [Synecdoche](#))
- **David killed** - Here David represents his soldiers. AT: “David and his soldiers killed” (See: [Synecdoche](#))
- **seven hundred ... forty thousand** - “700 ... 40,000” (See: [Numbers](#))
- **Shobach the commander of their army was wounded and died there** - This can be stated in active form. AT: “The Israelites wounded Shobach the commander of the Aramean army, and he died there” (See: [Active or Passive](#))
- **Shobach ... Hadarezer** - Translate these names as you did in [10:16](#).
- **saw that they were defeated by Israel** - This can be stated in active form. AT: “realized that the Israelites had defeated them” (See: [Active or Passive](#))

Links:

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2 Samuel 11 General Notes

Structure and formatting

This chapter begins a new section of David's life. God punished David by allowing his family to have many problems.

Special concepts in this chapter

David's adultery and murder

The army of Israel defeated the army of Ammon and then they besieged Ammon's capital while David stayed in Jerusalem. One day David saw a beautiful woman, named Bathsheba, bathing. He committed adultery with her. When she became pregnant, David tried to coverup his sin. When this did not work, he had her husband killed in battle. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [2 Samuel 11:01 Notes](#)

2 Samuel 11:1

UDB:

¹ In that region, kings usually went with their armies to fight their enemies in the springtime. But the following year, in the springtime, David did not do that. Instead, he stayed in Jerusalem, and he sent his commander Joab to lead the army. So Joab went with the other officers and the rest of the Israelite army. They crossed the Jordan River and defeated the army of the Ammon people group. Then they surrounded their capital city, Rabbah.

ULB:

11 ¹ It came about in the springtime, at the time when kings normally go to war, that David sent out Joab, his servants, and all the army of Israel. They destroyed the army of Ammon and besieged Rabbah. But David stayed in Jerusalem.

translationWords:

- king
- David
- send, send out, sent
- Joab
- servant, slave, slavery
- Israel, Israelites, nation of Israel
- Ammon, Ammonites, Ammonitess
- siege, besiege
- Jerusalem

translationNotes:

- **It came about in the springtime** - “It happened in the springtime.” This introduces a new event in the storyline. (See: [Introduction of a New Event](#))
- **at the time** - “at the time of year”
- **David sent out Joab, his servants, and all the army of Israel** - David sent them out to war. This can be stated clearly. Also, the word “his” refers to David. AT: “David sent Joab, his servants, and all the army of Israel to war” (See: [Assumed Knowledge and Implicit Information](#))
- **the army of Ammon** - “the Ammonite army”
- **Rabbah** - This is the name of a city. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 11 General Notes
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2 Samuel 11:2-3

UDB:

² Late one afternoon, after David woke up from a short sleep, he walked around the flat roof of his palace. He saw a woman who was bathing in the courtyard of her house. The woman was very beautiful. ³ David sent a messenger to find out who she was. The messenger returned and said, “She is Bathsheba. She is the daughter of Eliam, and her husband is Uriah, from the Heth people group.”

ULB:

² So it came about one evening that David got up from his bed and walked on the roof of his palace. From there he happened to see a woman who was bathing, and the woman was very beautiful to look at. ³ So David sent and he asked people who would know about the woman. Someone said, “Is not this Bathsheba, the daughter of Eliam, and is she not the wife of Uriah the Hittite?”

translationWords:

- palace
- people group, peoples, the people, a people
- Bathsheba
- Uriah
- Hittite

translationNotes:

- **So it came about** - “So it happened” or “So it came to pass.” The author uses this phrase to introduce the next event in the storyline. (See: [Introduction of a New Event](#))
- **a woman who was bathing** - The woman was not on the roof, she would have been bathing outside in the courtyard of her house. AT: “a woman who was bathing in the courtyard of her house” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **So David sent** - Here the word “sent” means that David sent a messenger. AT: “So David sent a messenger” (See: [Idiom](#))
- **he asked people who would know about the woman** - David was trying to find out who the woman was. The word “he” refers to David, but is a metonym for the messenger that David sent. The messenger was to ask the people for information about her. AT: “the messenger asked the people who knew her about who she was” (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))
- **Is not this Bathsheba ... and is she not the wife of Uriah the Hittite** - This question gives information and can be written as a statement. AT: “This is Bathsheba ... and she is the wife of Uriah the Hittite.” (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 11 General Notes](#)
- [2 Samuel 11 Translation Questions](#)

2 Samuel 11:4-5

UDB:

⁴ Then David sent more messengers to get her. They brought her to David, and he slept with her. (She had just finished performing the rituals to make herself pure after her menstrual period.) Then Bathsheba went back home. ⁵ After some time, she realized that she was pregnant. So she sent a messenger to tell David this news.

ULB:

⁴ David sent messengers and took her; she came in to him, and he slept with her (for she had just purified herself from menstruation). Then she returned to her house. ⁵ The woman conceived, and she sent and told David; she said, "I am pregnant."

translationWords:

- [messenger](#)
- [sleep with, have relations with, lovemaking](#)
- [pure, purify, purification](#)

translationNotes:

- **and took her** - "and he took her." Here it says that David took the woman, but it was actually the messengers whom he sent that took her and brought her to him. AT: "and they brought her to him" (See: [Metonymy](#))
- **she came in to him, and he slept with her** - The phrase "she came in to him" is a graphic description of David having sex with the woman. These two phrases have the same meaning and are used together to emphasize that they slept together. AT: "he slept with her" or "he had sex with her" (See: [Parallelism](#))
- **menstruation** - a woman's monthly period
- **she sent and told David; she said, "I am pregnant."** - Here the word "sent" means that she sent a messenger. She sent him to tell David that she was pregnant. AT: "she sent a messenger to David to tell him that she was pregnant" (See: [Idiom](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 11 General Notes](#)
- [2 Samuel 11 Translation Questions](#)

2 Samuel 11:6-8**UDB:**

⁶ Then David sent a message to Joab. He said, “Send Uriah, from the Heth people group, to me.” So Joab did that. He sent Uriah to David. ⁷ When he arrived, David asked if Joab was well, if other soldiers were well, and how the war was progressing. ⁸ Then David, hoping that Uriah would go home and sleep with his wife, said to Uriah, “Now go home and relax for a while.” So Uriah left, and David gave someone a gift to take to Uriah’s house.

ULB:

⁶ Then David sent to Joab saying, “Send me Uriah the Hittite.” So Joab sent Uriah to David. ⁷ When Uriah arrived, David asked him how Joab was, how the army was doing, and how the war was going. ⁸ David said to Uriah, “Go down to your house, and wash your feet.” So Uriah left the king’s palace, and the king sent a gift for Uriah after he left.

translationWords:

- David
- Joab
- Uriah
- Hittite
- palace
- gift

translationNotes:

- **Then David sent** - Here the word “sent” means that David sent a messenger. AT: “Then David sent a messenger” (See: **Idiom**)
- **how Joab was, how the army was doing, and how the war was going** - David was asking if Joab and the army were well and about the progress of the war. AT: “if Joab was well, if other soldiers were well, and how the war was progressing” (UDB) (See: **Idiom**)
- **Go down to your house** - Possible meanings for the phrase “go down” are 1) Uriah’s house was located at a lower elevation than the king’s palace or 2) Uriah’s house was of lesser importance than the king’s palace. AT: “Go to your house” (See: **Idiom**)
- **wash your feet** - This phrase is a metonym for returning home to rest for the night after working all day. AT: “rest for the night” (See: **Metonymy**)
- **the king sent a gift for Uriah** - David sent someone to bring the gift to Uriah. This can be stated clearly. AT: “the king sent someone to take a gift to Uriah” (See: **Metonymy**)

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 11 General Notes](#)
- [2 Samuel 11 Translation Questions](#)

2 Samuel 11:9-11**UDB:**

⁹ But Uriah did not go home. Instead, he slept at the palace entrance with the palace guards.

¹⁰ When someone told David that Uriah did not go to his house that night, David summoned him again and said to him, “Why did you not go home to be with your wife last night, after having been away for a long time?”

¹¹ Uriah replied, “The soldiers of Judah and Israel are camping in the open fields, and even our commander Joab is sleeping in a tent, and the sacred chest is with them. I could not possibly go home, eat and drink, and sleep with my wife. I solemnly declare that I will never do such a thing!”

ULB:

⁹ But Uriah slept at the door of the king’s palace with all the servants of his master, and he did not go down to his house. ¹⁰ When they told David, “Uriah did not go down to his house,” David said to Uriah, “Have you not come from a journey? Why did you not go down to your house?” ¹¹ Uriah answered David, “The ark, and Israel and Judah are staying in tents, and my master Joab and my master’s servants are camped in an open field. How then can I go into my house to eat and to drink and to sleep with my wife? As sure as you are alive, I will not do this.”

translationWords:

- lord, master, sir
- ark of the covenant, ark of the covenant decrees, ark of Yahweh
- Israel, Israelites, nation of Israel
- Judah
- tent
- Joab
- life, live, living, alive

translationNotes:

- **his master** - The word “his” refers to Uriah and the word “master” refers to David.
- **Have you not come from a journey? Why did you not go down to your house?** - This rhetorical question is used to show David’s surprise that Uriah did not visit his wife. This can be written as a statement. AT: “After coming from such a long journey, you should have gone down to your house.” (See: [Rhetorical Question](#))
- **Israel and Judah** - This refers to their armies. AT: “the armies of Israel and Judah” (See: [Synecdoche](#))

- **How then can I go into my house ... with my wife?** - This rhetorical question is used to emphasize Uriah's refusal to visit his wife and can be translated as a statement. AT: "It would be wrong for me to go into my house ... with my wife while the other soldiers in my army are in danger." (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))
- **As sure as you are alive, I will not do this** - Uriah swears a strong promise that he will not go home to his wife as long as the rest of the soldiers are at war. He makes this promise by comparing the truth of his promise to the certainty that the king was alive. AT: "I solemnly promise that I will not do this!" (See: [Simile](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 11 General Notes](#)
- [2 Samuel 11 Translation Questions](#)

2 Samuel 11:12-13

UDB:

¹² Then David said to Uriah, “Stay here today. I will let you return to the battle tomorrow.” So Uriah stayed in Jerusalem that day and that night. ¹³ The next day, David invited him to a meal. So Uriah had a meal with David, and David made him drink a lot of wine so that he would get drunk, hoping that if he was drunk, he would sleep with his wife. But that night, Uriah again did not go home. Instead, he slept on a cot with the king’s servants.

ULB:

¹² So David said to Uriah, “Stay here today also, and tomorrow I will let you leave.” So Uriah stayed in Jerusalem that day and the next day. ¹³ When David called him, he ate and drank before him, and David made him drunk. At evening Uriah went out to sleep on his bed with the servants of his master; he did not go down to his house.

translationWords:

- [Jerusalem](#)
- [drunk, drunkard](#)

translationNotes:

- **he ate and drank before him** - “Uriah ate and drank with David”
- **down to his house** - Possible meanings of the word “down” are 1) Uriah’s house was located at a lower elevation than the king’s palace or 2) Uriah’s house was of lesser importance than the king’s palace. See how you translated the similar phrase “down to your house” in [11:8](#). AT: “to his house” (See: [Idiom](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 11 General Notes](#)
- [2 Samuel 11 Translation Questions](#)

2 Samuel 11:14-15

UDB:

¹⁴ Someone reported that to David, so the next morning he wrote a letter to Joab, and gave it to Uriah to take to Joab. ¹⁵ In the letter, he wrote, “Put Uriah in the front line, where the fighting is the worst. Then command the soldiers to pull back from him, in order that our enemies will kill him.”

ULB:

¹⁴ So in the morning David wrote a letter to Joab, and sent it by the hand of Uriah. ¹⁵ David wrote in the letter saying, “Set Uriah at the very front of the most intense battle, and then withdraw from him, that he may be hit and killed.”

translationWords:

- [hand, right hand, to hand over](#)

translationNotes:

- **sent it by the hand of Uriah** - The phrase “the hand of Uriah” refers to Uriah himself. AT: “sent Uriah himself to deliver it to him” (See: [Synecdoche](#))
- **very front of the most intense battle** - “very front of the battle line where the fighting is the worst”
- **withdraw from him** - “command the soldiers to back away from him”
- **he may be hit and killed** - “he may be wounded and killed”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 11 General Notes](#)
- [2 Samuel 11 Translation Questions](#)

2 Samuel 11:16-17**UDB:**

¹⁶ So after Joab got the letter, as his army was surrounding the city, he sent Uriah to a place where he knew that their enemies' strongest and best soldiers would be fighting. ¹⁷ The men from the city came out and fought with Joab's soldiers. They killed some of David's officers, including Uriah.

ULB:

¹⁶ So as Joab watched the siege upon the city, he assigned Uriah to the place where he knew the strongest enemy soldiers would be fighting. ¹⁷ When the men of the city went out and fought against Joab's army, some of the soldiers of David fell, and Uriah the Hittite was also killed there.

translationWords:

- [siege, besiege](#)
- [assign, assigned](#)
- [Uriah](#)
- [Hittite](#)

translationNotes:

- **the siege upon the city** - The word "siege" can be expressed with the verbs "surround" and "attack." AT: "his army surround and attack the city" (See: [Abstract Nouns](#))
- **some of the soldiers of David fell** - The word "fell" is a polite way to refer to the soldiers being killed. AT: "David's soldiers were killed" or "they killed some of David's soldiers" (See: [Euphemism](#))
- **and Uriah the Hittite was also killed there** - This can be stated in active form. AT: "including Uriah the Hittite" (UDB) or "and the men of the city also killed Uriah the Hittite" (See: [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 11 General Notes](#)
- [2 Samuel 11 Translation Questions](#)

2 Samuel 11:18-20

UDB:

¹⁸ Then Joab sent a messenger to David to tell him about the fighting. ¹⁹ He said to the messenger, "Tell David the news about the battle. After you finish telling that to him, ²⁰ if David is angry because so many officers were killed, he may ask you, 'Why did your soldiers go so close to the city to fight? Did you not know that they would shoot arrows at you from the top of the city wall?"

ULB:

¹⁸ When Joab sent word to David about everything concerning the war, ¹⁹ he commanded the messenger, saying, "When you have finished telling all the things concerning the war to the king, ²⁰ it may happen that the king will become angry, and he will say to you, 'Why did you go so near to the city to fight? Did you not know that they would shoot from the wall?"

translationWords:

- Joab
- word
- David
- command, to command, commandment
- messenger
- angry, anger

translationNotes:

- **Joab sent word to David** - The phrase "sent word" means that he sent a messenger to give a report. AT: "Joab sent a messenger to David to give a report" (See: [Metonymy](#))
- **Why did you go so near ... from the wall?** - Joab says that David may rebuke him by asking these rhetorical questions. These questions may be written as statements. AT: "You should not have gone so near to the city to fight. You should have known that they would shoot from the wall." (See: [Rhetorical Question](#))
- **shoot from the wall** - This refers to men of the city shooting arrows down at their enemy from the top of the city wall. AT: "shoot arrows at you from the top of the city wall" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 11:21**UDB:**

²¹ Do you not remember how Abimelech son of Gideon was killed? A woman who lived in Thebez threw a huge millstone on him from the top of a tower, and he died. So why did our troops go near to the city wall? If the king asks this, then tell him, ‘Your officer Uriah also was killed.’”

ULB:

²¹ Who killed Abimelech son of Jerubbesheth? Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall? Then you must answer, ‘Your servant Uriah the Hittite is dead also.’”

translationWords:

- [Abimelech](#)
- [Uriah](#)
- [Hittite](#)
- [death, die, dead](#)

translationNotes:

- **Who killed Abimelech son of Jerubbesheth?** - Joab says that David may rebuke him by asking these rhetorical questions. This can be written as a statement. AT: “Remember how Abimelech son of Jerubbesheth was killed!” (See: [Rhetorical Question](#))
- **Abimelech son of Jerubbesheth** - This is the name of a man. His father is also know by the name Gideon. (See: [How to Translate Names](#))
- **Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez?** - Joab says that David may rebuke him by asking these rhetorical questions. This can be written as a statement. AT: “Remember he died at Thebez when a woman cast an upper millstone on him from the top of the wall.” (See: [Rhetorical Question](#))
- **millstone** - a heavy stone that would roll, used to crush grain for making bread
- **from the wall** - “from the top of the city wall”
- **Thebez** - This is the name of a city. (See: [How to Translate Names](#))
- **Why did you go so near the wall?** - Joab says that David may rebuke him by asking these rhetorical questions. This can be written as a statement. AT: “You should not have gone so near the wall!” (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 11 General Notes
- 2 Samuel 11 Translation Questions

2 Samuel 11:22-23**UDB:**

²² So the messenger went and told David everything that Joab told him to say. ²³ The messenger said to David, "Our enemies were very brave, and came out of the city to fight us in the fields. They were driving us back at first, but then we forced them back to the city gate.

ULB:

²² So the messenger left and went to David and told him everything that Joab had sent him to say. ²³ Then the messenger said to David, "The enemy were stronger than we were at first; they came out to us into the field, but we drove them back to the entrance of the gate.

translationWords:

- [messenger](#)
- [David](#)
- [Joab](#)
- [gate, gate bar](#)

translationNotes:

- **the gate** - "the city gate"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 11 General Notes](#)
- [2 Samuel 11 Translation Questions](#)

2 Samuel 11:24-25

UDB:

²⁴ Then their archers shot arrows at us from the top of the city wall. They killed some of your officers. They killed your officer Uriah, too.”

²⁵ David said to the messenger, “Go back to Joab and say to him, ‘Do not worry about what happened, because no one ever knows who will die in battle.’ Tell him that the next time, his troops should attack the city more strongly and capture it. Encourage Joab in this way.”

ULB:

²⁴ Then their shooters shot at your soldiers from off the wall, and some of the king’s servants were killed, and your servant Uriah the Hittite was killed too.” ²⁵ Then David said to the messenger, “Say this to Joab, ‘Do not let this displease you, for the sword devours one as well as another. Make your battle even stronger against the city, and overthrow it,’ and encourage him.”

translationWords:

- warrior, soldier
- king
- sword
- devour

translationNotes:

- **their shooters shot** - “their shooters shot arrows”
- **some of the king’s servants were killed** - This can be stated in active form. AT: “they killed some of the king’s servants” (See: [Active or Passive](#))
- **king’s servants** - Here “servants” refers to soldiers, not slaves, because soldiers were servants of the king.
- **your servant Uriah the Hittite was killed** - This can be stated in active form. AT: “they killed your servant Uriah the Hittite” (See: [Active or Passive](#))
- **for the sword devours one as well as another** - Here “the sword” refers to a person who kills someone with sword. Also, killing someone with a sword is spoken of as if the sword were “eating” the people. AT: “for one man can be killed by a sword the same as another man” or “for any man can die in battle” (See: [Metonymy](#) and [Metaphor](#))
- **Make your battle even stronger** - “Fight even stronger”

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 11 General Notes
- 2 Samuel 11 Translation Questions

2 Samuel 11:26-27

UDB:

²⁶ When Uriah's wife Bathsheba heard that her husband had died, she mourned for him. ²⁷ When her time of mourning was over, David sent messengers to bring her to the palace. In this way she became David's wife. She later gave birth to a son. But Yahweh was very displeased with what David had done.

ULB:

²⁶ So when the wife of Uriah heard that Uriah her husband was dead, she lamented deeply for her husband. ²⁷ When her sorrow passed, David sent and took her home to his palace, and she became his wife and bore him a son. But what David had done displeased Yahweh.

translationWords:

- [Uriah](#)
- [lament, lamentation](#)
- [Yahweh](#)

translationNotes:

- **she lamented deeply** - Here the author speaks of her lamenting very much as if it were deep inside her. AT: "she lamented very much" or "she lamented greatly" (See: [Metaphor](#))
- **sorrow** - a deep feeling of sadness caused by suffering, disappointment or misfortune
- **David sent and took her home** - Here the word "sent" means that he sent a messenger to get her and bring her to him. AT: "David sent a messenger to her to bring her home" (See: [Idiom](#) and [Metonymy](#))
- **displeased** - "saddened" or "angered"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 11 General Notes](#)
- [2 Samuel 11 Translation Questions](#)

2 Samuel 12 General Notes

Structure and formatting

This is the final expansion of David's kingdom and records the end of the war with Ammon.

Special concepts in this chapter

David's punishment

God sent a prophet to confront David. He said because David had Uriah killed, there would always be killing in his family and his baby would die. David prayed that the baby be allowed to live but he died. Then, Bathsheba had another son who was named Solomon. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Links:

- [2 Samuel 12:01 Notes](#)

2 Samuel 12:1-3

UDB:

¹ Yahweh told the prophet Nathan what David had done, and he sent Nathan to tell this story to David, "Once there were two men in a certain city. One man was rich and the other was poor. ² The rich man owned a lot of cattle and sheep. ³ But the poor man had only one little female lamb, which he had bought. He raised the lamb, and it grew up with his own children. He would give the lamb some of his own food and let it drink from his cup. He let the lamb sleep as he held it next to himself. The lamb was like a daughter to him.

ULB:

12 ¹ Then Yahweh sent Nathan to David. He came to him and said, "There were once two men in a city. One man was rich and the other poor. ² The rich man had huge numbers of flocks and herds, ³ but the poor man had nothing except one little ewe lamb, which he had bought and fed and raised. It grew up together with him and with his children. The lamb even ate with him and drank from his own cup, and it slept in his arms and was like a daughter to him.

translationWords:

- [Yahweh](#)
- [Nathan](#)
- [David](#)
- [flock, herd](#)
- [lamb, Lamb of God](#)
- [raise, rise, risen, arise, arose](#)

translationNotes:

- **ewe lamb** - a female lamb
- **was like a daughter to him** - This refers to the closeness of this man and his little lamb. AT: "he loved it as much as if it were one of his daughters" (See: [Simile](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 12:4-6

UDB:

⁴ One day a visitor came to see the rich man. The rich man did not want to take one of his own animals and kill it to prepare a meal for his guest. So instead, he sent men to take the poor man's lamb; then he had someone kill it and prepare a meal with it for his guest."

⁵ When David heard that, he was very angry. He said to Nathan, "I solemnly declare that the man who did that should be executed! ⁶ He should at least pay back to the poor man four lambs for doing this, and for not having pity on the poor man."

ULB:

⁴ One day a visitor came to the rich man, but the rich man was unwilling to take an animal from his own flocks and herds to provide food for him. Instead he took the poor man's ewe lamb and cooked it for his visitor." ⁵ David was hot with anger against the rich man, and he raged to Nathan, "As Yahweh lives, the man who has done this deserves to be put to death. ⁶ He must pay back the lamb four times over because he did such a thing, and because he had no pity on the poor man."

translationWords:

- flock, herd
- angry, anger
- rage
- death, die, dead

translationNotes:

- **ewe lamb** - a young, female sheep
- **for his visitor** - It was for his visitor to eat. AT: "for his visitor to eat" (See: [Assumed Knowledge and Implicit Information](#))
- **David was hot with anger against** - Here the author describes how David was very angry as if his body were physically hot because of his anger. AT: "David became furious with" or "David became very angry with" (See: [Metaphor](#))
- **he raged to Nathan** - This means that David spoke angrily to Nathan.
- **As Yahweh lives** - This expresses that David was swearing an oath or serious promise. AT: "I declare, as surely as Yahweh lives" (See: [Assumed Knowledge and Implicit Information](#))
- **to be put to death** - This means to be killed. Also, that can be stated in active form. AT: "to be killed" or "to die" (See: [Idiom](#) and [Active or Passive](#))
- **He must pay back the lamb four times over** - The amount the rich man was required to pay back to the poor man was to be four times what the little lamb cost. "He must pay the poor

man four times the price of the lamb” (See: [Numbers](#) and [Assumed Knowledge and Implicit Information](#))

- **pity** - to feel sadness and love for someone who is suffering or hurt or not loved

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 12:7-8

UDB:

⁷ Nathan said to David, "You are the man I have been talking about! And this is what Yahweh, the God whom we Israelites worship, says to you: 'I rescued you from Saul, and I made you king of Israel. ⁸ I gave you his palace; I let you hold his wives next to you. I made you king over Israel and Judah. If you had told me that you were not content with what I gave you, I would have given you much more!

ULB:

⁷ Then Nathan said to David, "You are that man! Yahweh, the God of Israel, says, 'I anointed you king over Israel, and I rescued you out of the hand of Saul. ⁸ I gave you your master's house, and your master's wives into your arms. I also gave you the house of Israel and Judah. But if that had been too little, I would have given you many other things in addition.

translationWords:

- Nathan
- Yahweh
- God
- Israel, Israelites, nation of Israel
- anoint, anointed
- king
- hand, right hand, to hand over
- Saul (OT)
- lord, master, sir
- house
- Judah, kingdom of Judah

translationNotes:

- **out of the hand of Saul** - Here the word "hand" refers to control. AT: "out of Saul's control" or "from Saul's control" (See: [Metonymy](#))
- **your master's wives into your arms** - Here Yahweh describes David having his master's wives as his own wives, by saying that they are "in his arms." AT: "your master's wives as your own" (See: [Metaphor](#))
- **I also gave you the house of Israel and Judah** - Here Yahweh speaks of how he gave David his authority as king over Israel and Judah as if he gave him the houses of Israel and Judah as a gift. The phrase "the house of" means "the people of." AT: "I also gave you authority as king over the people of Israel and Judah" (See: [Metaphor](#))
- **if that had been too little** - "if I had not given you enough"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 12:9-10

UDB:

⁹ So why have you rejected what I have commanded, when I said that my people must not commit adultery? You have done what I consider to be very evil! You have arranged for Uriah to die in battle with the Ammonites, and you have taken his wife to be your wife! ¹⁰ You have rejected me, because you took Uriah's wife to be your wife. So some of your descendants will always die in battle.

ULB:

⁹ So why have you despised the commands of Yahweh, so as to do what is evil in his sight? You have killed Uriah the Hittite with the sword and have taken his wife to be your own wife. You killed him with the sword of the army of Ammon. ¹⁰ So now the sword will never leave your house, because you have despised me and have taken the wife of Uriah the Hittite as your wife.'

translationWords:

- **command, to command, commandment**
- **evil, wicked, wickedness**
- **Uriah**
- **Hittite**
- **sword**
- **Ammon, Ammonites, Ammonitess**
- **house**

translationNotes:

- **So why have you despised ... Yahweh, so as to do what is evil in his sight?** - This rhetorical question is used to rebuke David. This can be written as a statement. AT: "You should not have despised ... Yahweh and should not have done what is evil in his sight!" (See: **Rhetorical Question**)
- **so as to do what is evil in his sight** - Yahweh's "sight" refers to what he thinks. Here it is speaking specifically to what he considers evil. AT: "so as to do what he considers to be evil" (See: **Metonymy**)
- **You have killed Uriah the Hittite with the sword** - David did not kill Uriah himself, rather he arranged for him to be killed in battle. The phrase "with the sword" represents how Uriah died in battle. AT: "You have arranged for Uriah the Hittite to die in battle" (See: **Metonymy**)
- **You killed him with the sword of the army of Ammon** - David did not kill Uriah himself, rather he arranged for him to be killed in battle when Israel was fighting against Ammon. The phrase "with the sword" refers to how he died in battle. AT: "You arranged for him to die in battle against the army of Ammon" (See: **Metonymy**)

- **the sword will never leave your house** - Here the word “sword” refers to people dying in war. Also, David’s “house” refers to his descendants. AT: “some of your descendants will always die in battle” (UDB) (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 12:11-13

UDB:

¹¹ I solemnly declare to you that I will cause someone from your own family to bring disaster to you. I will take your wives and give them to that person, and he will sleep with them in the daytime, where everyone can see it, and you will know all about it. ¹² What you did, you did secretly, but what I cause to happen, everyone in Israel will be able to see it or know about it.”

¹³ David replied, “I have sinned against Yahweh.” Nathan said to David, “Yahweh has overlooked your sin. You will not die because of this sin.

ULB:

¹¹ Yahweh says, ‘Look, I will raise up disaster against you out of your own house. Before your own eyes, I will take your wives and give them to your neighbor, and he will sleep with your wives in broad daylight. ¹² For you committed your sin secretly, but I will do this thing before all Israel, in the sunlight.’” ¹³ Then David said to Nathan, “I have sinned against Yahweh.” Nathan replied to David, “Yahweh also has passed over your sin. You will not be killed.

translationWords:

- sleep with, have relations with, lovemaking
- sin, sinful, sinner, sinning
- Israel, Israelites, nation of Israel
- David
- Nathan
- Yahweh

translationNotes:

- **out of your own house** - Here David’s “house” refers to his family. AT: “from among your own family” (See: [Metonymy](#))
- **Before your own eyes** - Here David is referred to by his eyes to emphasize what he would see. AT: “While you are watching” (See: [Synecdoche](#))
- **in broad daylight** - “in full daylight.” The idea of doing something “openly” or in a way that people are fully aware of what is happening is often spoken about as being done in the “daylight.” AT: “openly” or “and everyone will see what is happening” (See: [Metaphor](#))
- **committed your sin** - “sinned”
- **before all Israel** - This phrase speaks of the people of Israel knowing about what has happened to his wives as if they all actually witnessed it happening. AT: “before all the people of Israel” or “and all the people of Israel will know about it” (See: [Metonymy](#) and [Metaphor](#))

- **passed over** - Yahweh has forgiven David of his sin. This is spoken of here as Yahweh passing over his sin as if it were something that he walked by and disregarded. AT: “forgiven” (See: [Metaphor](#))
- **You will not be killed** - This can be stated in active form. Sometimes men died because of their sins, but he will not die because of his sin with the woman. This can be stated clearly. AT: “You will not die” or “you will not die because of this sin” (UDB) (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 12:14-15

UDB:

¹⁴ But you have shown contempt for Yahweh by doing this. So your baby will die.”

¹⁵ Then Nathan went home.

Then Yahweh caused the baby, the one that Uriah’s wife had given birth to, to become very sick.

ULB:

¹⁴ However, because by this act you have despised Yahweh, the child who is born to you will surely die.” ¹⁵ Then Nathan left and went home.

Yahweh attacked the child that Uriah’s wife bore to David, and he was very sick.

translationWords:

- [children, child](#)
- [death, die, dead](#)
- [Nathan](#)
- [Uriah](#)
- [David](#)

translationNotes:

- **despised** - to strongly dislike or hate someone or something
- **the child who is born to you** - The phrase “born to you” means that it is David’s baby. AT: “your child who will be born” (See: [Idiom](#))
- **Yahweh attacked the child that ... and he was very sick** - Here the author speaks of Yahweh causing the baby to become sick as Yahweh attacking the child. AT: “Yahweh afflicted the child that ... and he was very sick” or “Yahweh caused the baby that ... to become very sick” (See: [Metaphor](#))
- **the child that Uriah’s wife bore to David** - This means that she gave birth to a child and that David was his father. AT: “David’s child, who Uriah’s wife gave birth to” (See: [Idiom](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 12:16-18

UDB:

¹⁶ So David prayed to God that the child would not die. He fasted, and he went into his room and lay all night on the floor. ¹⁷ The next morning his most important servants stood around him and tried to urge him to get up. But he would not get up, and he would not eat with them.

¹⁸ One week later the baby died. David's servants were afraid to tell that to David. They said to each other, "While the baby was still alive, we talked to him, but he would not answer us. Now, if we tell him that the baby is dead, he may do something to harm himself!"

ULB:

¹⁶ David then implored God for the boy. David fasted and went inside and lay all night on the floor. ¹⁷ The elders of his house arose and stood beside him, to raise him up from the floor, but he would not get up, and he would not eat with them. ¹⁸ It came about on the seventh day that the child died. David's servants were afraid to tell him that the child was dead, for they said, "Look, while the child was still alive we spoke to him, and he did not listen to our voice. What might he do to himself if we tell him that the boy is dead?!"

translationWords:

- God
- fast
- elder
- servant, slave, slavery
- fear, afraid, fear of Yahweh
- life, live, living, alive
- voice

translationNotes:

- **implored** - to beg or pray with strong desire
- **went inside** - David went into his room when he was alone. AT: "went inside his room" (See: [Assumed Knowledge and Implicit Information](#))
- **to raise him up from the floor** - "and urged him to get up from the floor"
- **It came about** - "It happened"
- **he did not listen to our voice** - The servants are referred to here by their voices to emphasize that they were speaking. AT: "he did not listen to us" (See: [Synecdoche](#))
- **the seventh day** - "the 7th day." This refers to the seventh day after the baby was born. AT: "the seventh day after he was born" (See: [Assumed Knowledge and Implicit Information](#) and [Numbers](#))

- **Look** - This is an idiom used to get people's attention. AT: "Listen" (See: [Idiom](#))
- **What might he do to himself if we tell him that the boy is dead?!** - The servants ask this rhetorical question to express their fear. This can be written as a statement. AT: "We are afraid that he may harm himself if we tell him that the boy is dead!" (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 12:19-20

UDB:

¹⁹ But when David saw that his servants were whispering something to each other, he realized that the baby must be dead. So he asked them, “Is the baby dead?” They replied, “Yes, he is dead.”

²⁰ Then David got up from the floor. He bathed himself, put lotions on his body, and put on other clothes. Then he went into Yahweh’s sacred tent and worshiped him. Then he went home. He requested his servants bring some food. They gave him some, and he ate it.

ULB:

¹⁹ But when David saw that his servants were whispering together, David perceived that the child was dead. He said to his servants, “Is the child dead?” They answered, “He is dead.” ²⁰ Then David arose from the floor and washed himself, anointed himself, and changed his clothes. He went to the tabernacle of Yahweh and worshiped there, and then he came back to his own palace. When he asked for it, they set food before him, and he ate.

translationWords:

- servant, slave, slavery
- children, child
- death, die, dead
- anoint, anointed
- tabernacle
- worship
- palace

translationNotes:

- **whispering** - “speaking very quietly”
- **perceived** - “understood”
- **arose** - “got up”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 12:21-23

UDB:

²¹ Then his servants said to him, “We do not understand why you have done this! While the baby was still alive, you cried for him and refused to eat anything. But now that the baby has died, you are not crying anymore. You got up and ate some food!”

²² He replied, “While the baby was still alive I fasted and cried. I thought, ‘Perhaps Yahweh will act mercifully toward me and not allow the baby to die.’ ²³ But now the baby is dead. So there is no reason for me to fast anymore. I cannot bring him back to myself. Some day I will go to where he is, but he will not return to me.”

ULB:

²¹ Then his servants said to him, “Why have you done this? You fasted and wept for the child while he was alive, but when the child died, you got up and ate.” ²² David answered, “While the child was still alive I fasted and wept. I said, ‘Who knows whether or not Yahweh will be gracious to me, that the child may live?’ ²³ But now he is dead, so why should I fast? Can I bring him back again? I will go to him, but he will not return to me.”

translationWords:

- fast
- Yahweh
- grace, gracious

translationNotes:

- **General Information:** - These verses contain rhetorical questions that emphasize that David realizes that Yahweh has allowed this to happen.
- **Who knows whether or not Yahweh will be gracious to me, that the child may live?** - David asked this rhetorical question to empathize that no one knew if Yahweh would let the child live. This rhetorical question can be translated as a statement. AT: “No one knows whether or not Yahweh will be gracious to me so that the child may live.” (See: [Rhetorical Question](#))
- **But now he is dead, so why should I fast?** - David asks this rhetorical question to empathize that he no longer has a reason to fast. This can be written as a statement. AT: “Now that he is dead it would be of no use to fast any longer.” (See: [Rhetorical Question](#))
- **Can I bring him back again?** - David asks this rhetorical question to empathize that the boy cannot come back to life. This can be written as a statement. AT: “I cannot bring him back to life.” (See: [Rhetorical Question](#))

- **I will go to him** - David implies that he will go to where his child is when he dies. AT: “When I die I will go to where he is” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 12:24-25

UDB:

²⁴ Then David comforted his wife, Bathsheba. Then he slept with her, and she became pregnant again and gave birth to another son. David named that boy Solomon. Yahweh loved this little boy.
²⁵ He told the prophet Nathan to tell David to name the baby boy Jedidiah, because Yahweh loved him.

ULB:

²⁴ David comforted Bathsheba his wife, and went in to her, and slept with her. Later she gave birth to a son, and the child was named Solomon. Yahweh loved him ²⁵ and he sent word through Nathan the prophet to name him Jedidiah, because Yahweh loved him.

translationWords:

- [comfort, comforter](#)
- [Bathsheba](#)
- [sleep with, have relations with, lovemaking](#)
- [name](#)
- [Solomon](#)
- [love](#)
- [send, send out, sent](#)
- [word](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)

translationNotes:

- **went in to her, and slept with her** - The phrase “went in to her” is a graphic description of David having sex with his wife. These two phrases have the same meaning and are used together to emphasize that they slept together. AT: “slept with her” (See: [Parallelism](#))
- **he sent word through Nathan the prophet** - Here “word” refers to a message that Yahweh told Nathan to tell David. AT: “he sent Nathan to tell him” (See: [Metonymy](#))
- **Jedidiah** - This is another name for David’s son Solomon, which Yahweh chose for him. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 12:26-28

UDB:

²⁶ Meanwhile, Joab's soldiers attacked Rabbah, the capital city of the Ammon people group. They captured the king's fortress, which protected the water supply. ²⁷ Then Joab sent messengers to David to tell him this, "My troops are attacking Rabbah, and we have captured the city's water supply. ²⁸ Now gather your troops and come and surround the city and capture it. If you do not do that, my troops will capture the city and it will then be named for me instead: the City of Joab."

ULB:

²⁶ Now Joab fought against Rabbah, the royal city of the people of Ammon, and he captured its fortress. ²⁷ So Joab sent messengers to David and said, "I have fought against Rabbah, and I have taken the city's water supply. ²⁸ Now therefore gather the rest of the army together and camp against the city and take it, because if I take the city, it will be named after me."

translationWords:

- Joab
- Rabbah
- royal
- Ammon, Ammonites, Ammonitess
- stronghold, fortress, fortified
- messenger

translationNotes:

- **Joab fought ... he captured** - Here the author says "Joab" but he is referring to Joab and his soldiers who fought with him. AT: "Joab and his soldiers fought ... they captured" (See: [Synecdoche](#))
- **Rabbah** - Fighting against this city literally means to fight against the people of Rabbah. Translate the name the same as you did in [11:1](#). AT: "the people of Rabbah" (See: [Metonymy](#))
- **So Joab sent messengers to David and said** - "So Joab sent messengers to David to say to him"
- **have taken the city's water supply** - "Taking" a place or landmark means to take control of it. AT: "have taken control of the city's water supply" (See: [Metaphor](#))
- **I have fought ... I have taken ... if I take** - Here Joab speaks of himself when he is actually referring to himself and his soldiers. AT: "My soldiers and I have fought ... my soldier and I have taken ... if my soldiers and I take" (See: [Synecdoche](#))
- **camp against** - This means to surround and attack. AT: "besiege" or "surround" (See: [Idiom](#))

- **take it ... take the city** - “Taking” a place or landmark means to take control of it. AT: “take control of it ... take control of the city” (See: [Metaphor](#))
- **it will be named** - This can be stated in active form. AT: “people will name it” (See: [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 12:29-30

UDB:

²⁹ So David gathered all his troops. They went to Rabbah, attacked it, and captured it. ³⁰ Then David took the crown from the head of their king and put it on his own head. It was very heavy; it weighed about thirty-four kilograms, and it had a very valuable stone in it. His soldiers also took many other valuable things from the city.

ULB:

²⁹ So David gathered all the army together and went to Rabbah; he fought against the city and captured it. ³⁰ David took the crown from their king's head—it weighed a talent of gold, and there was a precious stone in it. The crown was placed on David's own head. Then he brought out the plunder of the city in large quantities.

translationWords:

- [crown, to crown](#)
- [king](#)
- [gold](#)
- [precious](#)

translationNotes:

- **he fought** - Here the author speaks of David when he is actually referring to David and his soldiers. AT: “David and his soldiers fought” (See: [Synecdoche](#))
- **a talent** - This may be written in modern weights. AT: “34 kilograms” (See: [Biblical Weight](#))
- **a precious stone** - a rare gemstone such as a diamond, ruby, sapphire, emerald, or opal
- **The crown was placed on David's own head** - This can be stated in active form. AT: “They placed the crown on David's own head” (See: [Active or Passive](#))
- **he brought out** - Here the author speaks of David when he is actually referring to David's soldiers. AT: “they brought out” (See: [Metonymy](#))
- **plunder** - valuable things taken from a defeated enemy
- **quantities** - “amounts” or “numbers”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 12:31**UDB:**

³¹ Then they brought the people out of the city and forced them to work for them, using saws, iron picks, and axes. David's troops also forced them to make bricks. David's soldiers did this in all the cities of the Ammonites. Then David and all of his army returned to Jerusalem.

ULB:

³¹ He brought out the people who were in the city and forced them to work with saws, iron picks, and axes; he also made them work at brick kilns. David required all the cities of the people of Ammon to do this labor. Then David and all the army returned to Jerusalem.

translationWords:

- [ax](#)
- [people group, peoples, the people, a people](#)
- [Ammon, Ammonites, Ammonites](#)
- [labor, laborer](#)
- [Jerusalem](#)

translationNotes:

- **He brought out the people** - David did not bring out the people himself; he commanded his soldiers to bring them out. AT: "David commanded his soldiers to bring out the people" (See: [Metonymy](#))
- **saws, iron picks, and axes** - These are tools to cut wood or break up the ground.
- **brick kilns** - ovens where bricks are dried and hardened
- **all the cities of the people of Ammon** - This refers to the people in the cities. AT: "all the people of the cities of Ammon" (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 12 General Notes](#)
- [2 Samuel 12 Translation Questions](#)

2 Samuel 13 General Notes

Structure and formatting

This chapter begins the story about the difficulties and killings in David's family. David's sin caused these problems in his family. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Special concepts in this chapter

Amnon raped Absalom's sister

Amnon raped Absalom's sister, who was his own half-sister. David did nothing to punish him and David's lack of action caused significant problems in his family and in Israel. This eventually caused Solomon to become king, even though he was not the oldest son.

Links:

- [2 Samuel 13:01 Notes](#)

2 Samuel 13:1-2

UDB:

¹ David's son Absalom had a beautiful sister named Tamar. Another of David's sons, Amnon, was attracted to Tamar, with whom he was a half-brother. ² He wanted to sleep with Tamar very much, so much that he felt sick with desire. But it seemed impossible for Amnon to get her, because she was a virgin, so they kept men away from her.

ULB:

13 ¹ It came about after this that Amnon son of David, was very attracted to his beautiful half-sister Tamar, who was a full sister of Absalom, another of David's sons. ² Amnon was so frustrated that he became sick because of his sister Tamar. She was a virgin, and it seemed impossible to Amnon to do anything to her.

translationWords:

- [Amnon](#)
- [son, son of](#)
- [David](#)
- [Tamar](#)
- [Absalom](#)
- [virgin](#)

translationNotes:

- **It came about after this** - "It happened after this." This phrase is used to introduce a new event to the storyline. (See: [Introduction of a New Event](#))
- **half-sister** - Amnon and Tamar shared the same father but not the same mother.
- **full sister** - Absalom and Tamar shared the same father and mother.
- **Amnon was so frustrated that he became sick because of his sister Tamar** - Amnon was frustrated because he desired to sleep with his sister Tamar. AT: "Amnon was so frustrated with desire for his sister Tamar that he felt sick" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:3-4

UDB:

³ But Amnon had a friend named Jonadab, who was a nephew to David, son of David's brother Shammah. Jehonadab was a very crafty man.

⁴ One day Jehonadab said to Amnon, "You are the king's son, but every day I see that you seem very depressed. What is your problem?" Amnon replied, "I am in love with Tamar, my half-brother Absalom's sister."

ULB:

³ But Amnon had a friend whose name was Jehonadab son of Shammah, David's brother. Jehonadab was a very shrewd man. ⁴ Jehonadab said to Amnon, "Why, son of the king, are you depressed every morning? Will you not tell me?" So Amnon answered him, "I love Tamar, my brother Absalom's sister."

translationWords:

- [name](#)
- [king](#)
- [love](#)

translationNotes:

- **Jehonadab son of Shammah, David's brother** - These are the names of men. Shammah was David's brother. (See: [How to Translate Names](#))
- **shrewd** - crafty or deceptive
- **depressed** - in an emotional state of extreme unhappiness
- **Will you not tell me?** - The missing words may be added to this question. Also, this rhetorical question is a request for Jehonadab to tell him why he is depressed. It may be written as a statement. AT: "Will you not tell me why you are depressed?" or "Please, tell me why you are depressed." (See: [Ellipsis](#) and [Rhetorical Question](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:5-6**UDB:**

⁵ Jehonadab said to him, “Lie down on your bed and pretend that you are sick. When your father comes to see you, ask him to let your half-sister Tamar come and give you some food to eat. Ask for her to cook the food while you are watching her. Then she can serve it to you herself.”

⁶ So Amnon lay down and pretended that he was sick. When the king came to see him, Amnon said to him, “I am sick. Please allow Tamar to come and make a couple breadcakes for me while I am watching, and then she can serve them to me.”

ULB:

⁵ Then Jehonadab said to him, “Lie down on your bed and pretend to be sick. When your father comes to see you, ask him, ‘Would you please send my sister Tamar to give me something to eat and cook it before me, so that I may see it and eat it from her hand?’” ⁶ So Amnon lay down and pretended to be sick. When the king came to see him, Amnon said to the king, “Please send my sister Tamar to make some food for my sickness in front of me so that I may eat from her hand.”

translationWords:

- ancestor, father, forefather
- send, send out, sent

translationNotes:

- **Jehonadab** - Translate this man’s name the same as you did in [13:03](#).
- **and eat it from her hand ... I may eat from her hand** - This is a request for her to serve food to him personally. AT: “and have her serve it to me herself ... she may serve it to me to eat” (See: [Idiom](#))
- **pretended to be sick** - This means he gave a false appearance of being ill.
- **for my sickness in front of me** - The food is not for his sickness, but rather it is for him, because he is sick. The phrase “in front of me” is a request for Tamar to prepare the food in his presence. AT: “in front of me because I am sick” (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:7-9

UDB:

⁷ So David sent a message to Tamar in the palace saying, “Amnon is sick; he wants you to go to his house and prepare some food for him.” ⁸ So Tamar went to Amnon’s house, where he was lying in bed. She took some dough and kneaded it, and formed them into some breadcakes while he was watching her. Then she baked them. ⁹ She took them out of the pan and put them on a plate in front of him, but he refused to eat them. Then he said to his servants in the room, “All the rest of you, leave me!” So they all left.

ULB:

⁷ Then David sent word to Tamar at his palace, saying, “Go now to your brother Amnon’s house and prepare food for him.” ⁸ So Tamar went to her brother Amnon’s house where he was lying down. She took dough and kneaded it and formed bread in his sight, and then she baked it. ⁹ She took the pan and gave the bread to him, but he refused to eat. Then Amnon said to the others present, “Send everyone out, away from me.” So everyone went out from him.

translationWords:

- [David](#)
- [word](#)
- [Tamar](#)
- [palace](#)
- [Amnon](#)
- [bread](#)

translationNotes:

- **David sent word** - This means that he sent a messenger to speak to Tamar. AT: “David sent a messenger” (See: [Metonymy](#))
- **dough** - a thick mixture of flour and liquid used for baking
- **kneaded** - used her hands to mix the dough
- **in his sight** - This means that Tamar made the bread in front of him. AT: “in front of him” or “in his presence” (See: [Idiom](#))
- **So everyone went out from him** - To “go out from someone” means to leave them. AT: “So everyone left him” (See: [Idiom](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 13 General Notes
- 2 Samuel 13 Translation Questions

2 Samuel 13:10-12

UDB:

¹⁰ Then Amnon said to Tamar, “Bring the food to my bed and serve it to me.” So Tamar took into his room the breadcakes that she had made. ¹¹ But when she brought them close for him to eat them, he grabbed her and said to her, “Come to bed with me!”

¹² She replied, “No, do not force me to do such a disgraceful thing! We never do things like that in Israel! That would be shameful!”

ULB:

¹⁰ So Amnon said to Tamar, “Bring the food into my room that I may eat from your hand.” So Tamar took the bread that she had made, and brought it into the room of Amnon her brother. ¹¹ When she had brought the food to him, he took hold of her and said to her, “Come, sleep with me, my sister.” ¹² She answered him, “No, my brother, do not force me, for nothing like this should be done in Israel. Do not do this appalling thing!”

translationWords:

- [sleep with, have relations with, lovemaking](#)
- [Israel, Israelites, nation of Israel](#)

translationNotes:

- **that I may eat from your hand** - This is a request for Tamar to serve the food to him personally. AT: “and serve it to me” (See: [Idiom](#))
- **do not force me** - The missing words may be added. AT: “do not force me to sleep with you” (See: [Ellipsis](#))
- **appalling** - very shameful

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:13-14

UDB:

¹³ I would not be able to endure being disgraced by having done that. And as for you, everyone in Israel would condemn you for having done such a disgraceful deed. So I plead with you, talk to the king. I am sure that he will allow me to marry you.” ¹⁴ But he paid no attention to her. He was stronger than she was, so he forced her to sleep with him.

ULB:

¹³ How could I be rid of my shame? What about you? You would be like one of the fools in Israel! Now, please speak to the king, for he would not keep me from you.” ¹⁴ However Amnon would not listen to her. Since he was stronger than Tamar, he seized her and he slept with her.

translationWords:

- [shame, shameful, ashamed](#)
- [life, live, living, alive](#)
- [fool, foolish, folly](#)
- [Israel, Israelites, nation of Israel](#)
- [king](#)
- [seize](#)
- [sleep with, have relations with, lovemaking](#)

translationNotes:

- **General Information:** - Tamar continues to talk to Amnon.
- **How could I be rid of my shame?** - Tamar asks this rhetorical question to emphasize how much shame she would have if she slept with him. Tamar speaks of getting rid of her shame as if it were an enemy or a tormentor that she needed to escape from. AT: “If you do this, I would have to endure shame everywhere I go” (See: [Rhetorical Question](#) and [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:15-17

UDB:

¹⁵ Then Amnon hated her very much. He hated her much more than he had desired her. He said to her, “Get up and get out of here!”

¹⁶ But she said to him, “No! It would be very wrong for you to send me away. It would be worse than what you just did to me!” But again he paid no attention to her.

¹⁷ He summoned his personal servant and said to him, “Take this woman outside, away from me, and lock the door so that she cannot come in again!”

ULB:

¹⁵ Then Amnon hated Tamar with extreme hatred. He hated her even more than he had desired her. Amnon said to her, “Get up and go.” ¹⁶ But she responded to him, “No! Because this great evil of making me leave is even worse than what you did to me!” But Amnon did not listen to her.

¹⁷ Instead, he called his personal servant and said, “Take this woman away from me, and bolt the door after her.”

translationWords:

- [evil, wicked, wickedness](#)
- [call, calling, called, call out](#)
- [servant, slave, slavery](#)

translationNotes:

- **Because this great evil of making me leave is even worse** - The abstract noun “this great evil” can be expressed as a verb. AT: “It would be very evil to make me leave! It would be even worse” (See: [Abstract Nouns](#))
- **bolt the door after her** - This means to lock the door so that she will not be able to come back in again. AT: “lock the door so that she cannot come back in” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:18-19

UDB:

¹⁸ So the servant put her outside and locked the door.

Now Tamar was wearing a decorated long robe, which was the clothing that was usually worn by the unmarried daughters of the king at that time. ¹⁹ But Tamar tore the long robe that she was wearing, and put ashes on her head to show that she was very sad. Then she put her hands on her head to show that she was grieving, and she went away crying.

ULB:

¹⁸ Then his servant brought her out and bolted the door after her. Tamar was wearing a very decorated robe because the king's daughters who were virgins dressed that way. ¹⁹ Tamar put ashes on her head and tore her robe. She put her hands on her head and walked away, crying aloud as she went.

translationWords:

- [robe](#)

translationNotes:

- **bolted the door after her** - This means to lock the door so that she will not be able to come back in again. AT: "locked the door so that she could not go back in" (See: [Assumed Knowledge and Implicit Information](#))
- **put ashes on her head and tore her robe. She put her hands on her head** - These are acts of mourning and grief in the Israelite culture. AT: " put ashes on her head and tore her robe to show that she was very sad. Then to show her grief, she put her hands on her head" (See: [Symbolic Action](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:20-22

UDB:

²⁰ Her brother Absalom saw her and said to her, “Has your half-brother Amnon forced you to sleep with him? Please, my sister, do not tell anyone, and do not become depressed.” So Tamar went to live in Absalom’s house, and she was very sad and lonely.

²¹ When King David heard about all this, he became very angry. ²² And Absalom hated Amnon, because he had forced his sister to sleep with him, so he would not speak to Amnon about anything.

ULB:

²⁰ Absalom her brother said to her, “Has Amnon your brother been with you? But now keep quiet, my sister. He is your brother. Do not take this thing to heart.” So Tamar remained alone in her brother Absalom’s house. ²¹ But when King David heard of all these things, he was very angry. ²² Absalom said nothing to Amnon, for Absalom hated him for what he had done to her and how he had disgraced his sister Tamar.

translationWords:

- [Absalom](#)
- [brother](#)
- [heart](#)
- [angry, anger](#)

translationNotes:

- **Has Amnon your brother been with you?** - This is a polite way to ask is Amnon has had sexual relations with her. AT: “Has Amnon your brother slept with you?” (See: [Euphemism](#))
- **keep quiet** - This means to not tell anyone about something. AT: “do not tell anyone about this” (See: [Idiom](#))
- **Do not take this thing to heart** - The phrase “take something to heart” means “to worry about it.” AT: “Do not worry about what has happened” (See: [Idiom](#))
- **So Tamar remained alone** - This means that she did not marry.
- **said nothing** - “did not speak”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:23-24

UDB:

²³ However, two years later, Absalom hired men to shear his sheep at Baal Hazor, which is near the tribal land of Ephraim. They were going to celebrate when they finished shearing the sheep, so Absalom invited all the king's sons to come and celebrate with him. ²⁴ Absalom went to the king and said to him, "Sir, my workers have been shearing my sheep. Please come with your officials to celebrate with us!"

ULB:

²³ It came about after two full years that Absalom had sheep shearers working at Baal Hazor, which is near Ephraim, and Absalom invited all the king's sons to visit there. ²⁴ Absalom went to the king and said, "Look now, your servant has sheep shearers. Please, may the king and his servants go with me, your servant."

translationWords:

- biblical time: year
- Absalom
- sheep, ram, ewe
- works, deeds, work, acts
- Ephraim
- son, son of
- servant, slave, slavery

translationNotes:

- **It came about after two full years** - This explains that two whole years has passed and introduces the next event in the story line. The phrase "full years" means that they are complete years. (See: [Introduction of a New Event](#))
- **shearers** - These are people who cut the wool from sheep.
- **Baal Hazor** - This is the name of a place. (See: [How to Translate Names](#))
- **Look now** - This is a phrase used to draw someone's attention to what is said next. AT: "Listen" (See: [Idiom](#))
- **your servant** - Absalom is calling himself "your servant" to show respect.
- **has sheep shearers** - It was customary for people in Israel to have a party after they had sheared their sheep.
- **may the king** - Although he is talking to his father the king, he calls him "the king" instead of "you" to show respect for him.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:25-26

UDB:

²⁵ But the king replied, “No, my son, it would not be good for all of us to go, because we are so many people; we would cost you too much.” Absalom continued urging him, but the king would not go. Instead, he said that he hoped that God would bless them while they celebrated.

²⁶ Then Absalom said, “If you will not go, please allow my half-brother Amnon to go with us.” But the king replied, “Why do you want him to go with you?”

ULB:

²⁵ The king answered Absalom, “No, my son, all of us should not go because we would be a burden to you.” Absalom encouraged the king, but he would not go, yet he did bless Absalom. ²⁶ Then Absalom said, “If not, please let my brother Amnon go with us.” So the king said to him, “Why should Amnon go with you?”

translationWords:

- [king](#)
- [Absalom](#)
- [bless, blessed, blessing](#)
- [brother](#)
- [Amnon](#)

translationNotes:

- **please let my brother Amnon go with us** - The oldest son could often represent his father in Israelite culture. Amnon was David’s oldest son.
- **Why should Amnon go with you?** - David knew that Amnon was not Absalom’s friend.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:27-29

UDB:

²⁷ But Absalom continued to insist, so finally the king permitted Amnon and all David's other sons to go with Absalom.

²⁸ So they all went. At the celebration, Absalom commanded his servants, "Notice when Amnon has become a bit drunk from the wine. Then when I signal to you, kill him. Do not be afraid. You will be doing this only because I told you to do it. So be courageous and do it!" ²⁹ So Absalom's servants did what Absalom told them to do. They killed Amnon. All the rest of David's sons saw what happened and fled, riding on their mules.

ULB:

²⁷ Absalom pressed David, and so he let Amnon and all the king's sons go with him. ²⁸ Absalom commanded his servants saying, "Listen closely. When Amnon begins to be drunk with wine, and when I say to you, 'Attack Amnon,' then kill him. Do not be afraid. Have I not commanded you? Be courageous and brave." ²⁹ So Absalom's servants did to Amnon as he had commanded them. Then all the king's sons arose, and every man mounted his mule and fled.

translationWords:

- command, to command, commandment
- drunk, drunkard
- wine, wineskin, new wine
- fear, afraid, fear of Yahweh
- raise, rise, risen, arise, arose
- donkey, mule

translationNotes:

- **Absalom pressed David** - Here the author speaks of Absalom urging David to let Amnon come as if he were putting physical pressure on him. AT: "Absalom begged David for Amnon to come" (See: [Metaphor](#))
- **Do not be afraid** - This implies that they do not need to be afraid of the consequences for killing Amnon. This can be stated clearly. AT: "Do not be afraid that you will be blamed for killing the king's son" (See: [Assumed Knowledge and Implicit Information](#))
- **Have I not commanded you?** - Absalom asks this rhetorical question to emphasize that he will be blamed for killing Amnon because he is commanding them. This can be written as a statement. AT: "I have commanded you to do this." or "I will be the one guilty for killing him because I have commanded you to do this." (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))

- **not commanded you** - What Absalom has commanded them to do may be stated in the question. AT: “not commanded you to kill him” (See: [Ellipsis](#))
- **all the king’s sons** - This does not include Absalom and Amnon who is dead. It includes the rest of the sons that the king allowed to go to the celebration. AT: “the rest of the king’s sons” (See: [Synecdoche](#))
- **every man** - This refers to the king’s sons who left the celebration.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:30-31

UDB:

³⁰ While they were on their way home, someone quickly went and reported to David, “Absalom has killed all of your other sons. None of them is alive!” ³¹ The king stood up, tore his clothes because he was extremely sad, and then he threw himself down on the ground. All the servants who were there also tore their clothes.

ULB:

³⁰ So it came about, while they were on the road, that the news came to David saying, “Absalom has killed all the king’s sons, and there is not one of them left.” ³¹ Then the king arose and tore his clothes, and lay on the floor; all his servants stood by with their clothes torn.

translationWords:

- [David](#)
- [Absalom](#)
- [king](#)
- [son, son of](#)
- [raise, rise, risen, arise, arose](#)

translationNotes:

- **So it came about** - “It happened that.” This phrase is used here to introduce the next event in the storyline. (See: [Introduction of a New Event](#))
- **on the road** - “travelling along the road”
- **that the news came to David saying** - Here it says that the news came, when really someone came and told David the news. AT: “that someone came and reported the news to David saying” (See: [Metonymy](#))
- **Then the king arose** - “Then the king stood up”
- **tore his clothes, and lay on the floor** - He did these things to show that he was extremely sad. AT: “tore his clothes, and threw himself on the floor grieving” (See: [Symbolic Action](#))
- **with their clothes torn** - They did this to show their sadness and to mourn with their king. AT: “and tore their clothes, mourning with the king” (See: [Symbolic Action](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:32-33

UDB:

³² But Jehonadab son of Shammah, David's brother, said, "Your Majesty, I am sure that they have not killed all your sons. I am sure that only Amnon is dead, because Absalom has been determined to do this ever since the day that Amnon raped Tamar. ³³ So, your Majesty, do not believe the report that all your sons are dead. I am sure that only Amnon is dead."

ULB:

³² Jehonadab son of Shammah, David's brother, answered and said, "Let not my master believe that they have killed all the young men who are the king's sons, for Amnon only is dead. Absalom has planned this from the day that Amnon violated his sister Tamar. ³³ So therefore let not my master the king take this report to heart, so as to believe that all the king's sons are dead, for Amnon only is dead."

translationWords:

- lord, master, sir
- believe, believe in, belief
- death, die, dead
- king

translationNotes:

- **Jehonadab ... Shammah** - Translate these men's names as you did in [13:03](#).
- **Let not my master believe** - "My master, do not believe"
- **my master** - Jonadab calls David "my master" to show respect.
- **Amnon violated his sister** - This is a polite way of saying that Amnon raped his sister. (See: [Euphemism](#))
- **let not my master the king** - "my master the king, do not"
- **take this report to heart** - The phrase "take something to heart" means "to worry about it." AT: "worry about this report" (See: [Idiom](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:34-36

UDB:

³⁴ In the meantime, Absalom ran away.

Just then, a soldier keeping guard on the city wall saw a large crowd of people coming down the hill along the road to the west. He ran and told the king what he had seen. ³⁵ Jonadab said to the king, “Look there! What I told you is true. Your other sons are alive and have come!”

³⁶ And as soon as he said that, David’s sons came in. They all started crying, and David and all his officials also cried very much.

ULB:

³⁴ Absalom fled away. A servant keeping watch raised his eyes and saw many people coming on the road on the hillside west of him. ³⁵ Then Jehonadab said to the king, “Look, the king’s sons are coming. It is just as your servant said.” ³⁶ So it came about when he finished speaking, the king’s sons arrived and raised their voices and wept. The king and all his servants also wept bitterly.

translationWords:

- servant, slave, slavery
- watch, watchman
- raise, rise, risen, arise, arose
- people group, peoples, the people, a people
- voice

translationNotes:

- **keeping watch** - This means that the servant was watching for enemies while guarding at the city wall. AT: “who was guarding” or “who was guarding at the city wall” (See: **Idiom**)
- **raised his eyes** - Here the servant looking up at something is spoken of as if he lifted up his eyes. AT: “looked up” (See: **Metaphor**)
- **So it came about** - This phrase is used to introduce the next event in the storyline. (See: **Introduction of a New Event**)
- **raised their voices** - Here the sons crying out is spoken of as if their voices were something they lifted into the sky. AT: “cried out” (See: **Metaphor**)

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 13:37-39

UDB:

37-38 But Absalom had fled. He went to stay with the king of the region of Geshur. His name was Talmai son of Ammihud. Absalom stayed there for three years.

David mourned for his son Amnon for a long time, ³⁹ but after that, he desired very much to see Absalom, because he was no longer grieving about Amnon being dead.

ULB:

³⁷ But Absalom fled and went to Talmai son of Ammihud, the king of Geshur. David mourned for his son every day. ³⁸ So Absalom fled and went to Geshur, where he was for three years. ³⁹ The mind of King David longed to go out to see Absalom, for he was comforted concerning Amnon and his death.

translationWords:

- [Geshur](#)
- [mourn, mourning](#)
- [mind](#)
- [comfort, comforter](#)

translationNotes:

- **Talmai ... Ammihud** - These are the names of men. (See: [How to Translate Names](#))
- **for his son** - “for his son Amnon”
- **where he was for three years** - “where he stayed for three years”
- **The mind of King David longed** - Here David is referred to by his mind to emphasize his thoughts. AT: “King David longed” (See: [Synecdoche](#))
- **for he was comforted concerning Amnon and his death** - “because he was no longer grieving about Amnon being dead” (UDB). This refers to three years after Absalom fled to Geshur.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 13 General Notes](#)
- [2 Samuel 13 Translation Questions](#)

2 Samuel 14 General Notes

Special concepts in this chapter

Reconciliation

David missed his son, Absalom, who was in exile. Joab uses this woman to reconcile David and Absalom. (See: [reconcile](#), [reconciliation](#))

Important figures of speech used in this chapter

Parable

The woman uses a type of parable to convince David that his actions were wrong. He treated a stranger worse than he treated his own son. This hypothetical situation was intended to convict David of his sin. She uses David's own words against him. (See: [Hypothetical Situations](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [2 Samuel 14:01 Notes](#)

2 Samuel 14:1-3

UDB:

¹ Joab realized that the king was longing to see Absalom. ² So Joab sent someone to the city of Tekoa to bring to him a woman who was very clever. When she arrived, Joab said to her, "Pretend that you are grieving because someone has died. Put on clothes that show that you are mourning. Do not put any lotion on your body. Act as if you were a woman who has been mourning for a long time. ³ And go to the king, and tell him what I tell you to say." Then Joab told her what to say to the king.

ULB:

14 ¹ Now Joab son of Zeruiah perceived that the king's heart desired to see Absalom. ² So Joab sent word to Tekoa and had a wise woman brought to him. He said to her, "Please pretend you are a mourner and put on mourning clothes. Please do not anoint yourself with oil, but be like a woman who has mourned a long time for the dead. ³ Then go to the king and speak to him about what I will describe." So Joab told her the words she was to say to the king.

translationWords:

- Joab
- Absalom
- king
- heart
- send, send out, sent
- word
- wise, wisdom
- mourn, mourning
- anoint, anointed
- oil
- death, die, dead

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. Here the author tells about a new person in the story.
- **Zeruiah** - Translate this man's name the same as you did in [2:13](#).
- **perceived** - This means Joab discerned or understood what David was thinking.
- **sent word to Tekoa and had a wise woman brought** - This means that Joab sent someone with a message to Tekoa and had him bring back a woman to him. This can be written in active form. AT: "sent someone with a message to Tokoa and had him bring a wise woman back" (See: [Metonymy](#) and [Active or Passive](#))

- **Tekoa** - This is the name of a place. (See: [How to Translate Names](#))
- **the dead** - This refers to someone who has died, not dead people in general. AT: “someone who has died” (See: [Nominal Adjectives](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 14 General Notes](#)
- [2 Samuel 14 Translation Questions](#)

2 Samuel 14:4-6**UDB:**

⁴ So the woman from Tekoa went to the king. She prostrated herself in front of him to show honor and then said, “Your Majesty, help me!”

⁵ The king replied, “What is your problem?” She replied, “Please, sir, I am a widow. My husband died some time ago. ⁶ I had two sons. But one day they quarreled with each other out in the fields. There was no one to separate them, and one of them struck the other one and killed him.

ULB:

⁴ When the woman from Tekoa spoke to the king, she lay facedown on the ground and said, “Help me, king.” ⁵ The king said to her, “What is wrong?” She answered, “The truth is that I am a widow, and my husband is dead. ⁶ I, your servant, had two sons, and they fought together in the field, and there was no one to separate them. One struck the other and killed him.

translationWords:

- true, truth, come true
- servant, slave, slavery

translationNotes:

- **she lay facedown on the ground** - She did this to show her respect and submission to the king. AT: “she showed her respect to the king by laying facedown on the ground” (See: [Symbolic Action](#))
- **One struck the other** - “One of my sons hit the other son with something”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 14 General Notes](#)
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2 Samuel 14:7**UDB:**

⁷ Now, all my family oppose me. They are insisting that I allow them to kill my son who is still alive, in order that they may get revenge for his killing his brother. But if they do that, I will not have any son to inherit my possessions. I will be without any son at all, and my husband will have no son to preserve our family's name."

ULB:

⁷ Now the whole clan has risen against your servant, and they say, 'Hand over the man who struck his brother, so that we may put him to death, to pay for the life of his brother whom he killed.' So they would also destroy the heir. Thus they will put out the burning coal that I have left, and they will leave for my husband neither name nor descendant on the surface of the earth."

translationWords:

- raise, rise, risen, arise, arose
- hand, right hand, to hand over
- life, live, living, alive
- name
- descendant, descended from

translationNotes:

- **the whole clan** - "my entire family"
- **your servant** - To show respect for the king the woman refers to herself as "your servant."
- **put him to death** - This is an idiom which means to kill. AT: "kill him" (See: **Idiom**)
- **they would also destroy the heir** - If they put the guilty brother to death there would not be a son left to inherit the family's possessions. The full meaning of this statement can be made clear. AT: "if they did this, they would be destroying our family's heir" (See: **Assumed Knowledge and Implicit Information**)
- **Thus they will put out the burning coal that I have left** - Here the woman refers to her only living son as if he were a burning piece of coal. She speaks of the men killing her son as stopping the coal's burning. AT: "In this way they will kill the only child I have left" (See: **Metaphor**)
- **they will leave for my husband neither name nor descendant** - This can be stated in positive form. AT: "they will not leave for my husband name or descendant" (See: **Double Negatives**)
- **neither name nor descendant** - This refers to a son to carry on the family's name into the next generation. AT: "no son to preserve our family's name" (UDB) (See: **Metonymy**)

- **on the surface of the earth** - “on the earth.” This descriptive phrase emphasizes that the family line would not continue on earth after the husband died. “The surface of the earth” refers to the ground on which people walk.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 14 General Notes](#)
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2 Samuel 14:8-9**UDB:**

⁸ Then the king said to the woman, “Go back home. I will take care of this matter for you.”

⁹ The woman from Tekoa replied to the king, “Your Majesty, if any criticizes you for helping me, my family and I will accept the blame. You and the royal family will be innocent.”

ULB:

⁸ So the king said to the woman, “Go to your house, and I will command something to be done for you.” ⁹ The woman of Tekoa replied to the king, “My master, king, may the guilt be on me and on my father’s family. The king and his throne are guiltless.”

translationWords:

- [command, to command, commandment](#)
- [lord, master, sir](#)
- [family](#)
- [throne](#)

translationNotes:

- **I will command something to be done for you** - This can be stated in active form. AT: “I will take care of this matter for you” (UDB) (See: [Active or Passive](#))
- **Tekoa** - Translate the name of this place the same as you did in [14:2](#).
- **may the guilt be on me and on my father’s family** - This means that if people say that the king was wrong for helping the woman’s family that the king should not be guilty. The full meaning of this statement can be made explicit. AT: “if anyone blames you for helping our family, may my family be considered guilty instead” (See: [Assumed Knowledge and Implicit Information](#))
- **The king and his throne** - Here the word “throne” refers to anyone who later becomes king in David’s place. AT: “The king and his descendants” or “The king and his family” (See: [Metonymy](#))
- **are guiltless** - “are innocent.” This implies that in the future if anyone accuses the king of wrongdoing, he will be innocent in the matter. AT: “will be innocent regarding the matter” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 14 General Notes
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2 Samuel 14:10-11**UDB:**

¹⁰ The king said to her, “If anyone says anything to threaten you, bring that person to me, and I will make sure that he will never cause you trouble again.”

¹¹ Then the woman said, “Your Majesty, please pray that Yahweh your God will not allow my relative, who wants to get revenge on my son for killing his brother, to be able to do that.”

David replied, “As surely as Yahweh lives, your son will not be harmed at all.”

ULB:

¹⁰ The king replied, “Whoever says anything to you, bring him to me, and he will not touch you anymore.” ¹¹ Then she said, “Please, may the king call to mind Yahweh your God, so that the avenger of blood will not destroy anyone further, so that they will not destroy my son.” The king replied, “As Yahweh lives, not one hair of your son will fall to the ground.”

translationWords:

- call, calling, called, call out
- mind
- Yahweh
- God
- avenge, revenge, vengeance
- blood

translationNotes:

- **says anything to you** - Here speaking threats is spoken of as speaking in general. AT: “threatens you” or “speaks threats to you” (See: [Synecdoche](#))
- **he will not touch you anymore** - Here David speaks of a person not threatening or hurting her, by saying that the person would not touch her. It is implied that David will not allow the person threatening her to bother her again. The full meaning of this statement can be made clear. AT: “I will make sure he does not threaten you again” (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))
- **Please, may the king call to mind Yahweh your God** - Possible meanings are 1) The phrase “call to mind” is an idiom meaning to pray. AT: “Please, pray to Yahweh your God” or 2) Here “call to mind” means to remember and it is implied that after he remembers Yahweh he will promise in his name. AT: “Please promise in the name of Yahweh your God” (See: [Idiom](#) and [Assumed Knowledge and Implicit Information](#))

- **the avenger of blood** - This refers to the man who wants to avenge the death of the dead brother. This can be stated clearly. AT: “the man who wants to avenge my son’s brother’s death” (See: [Assumed Knowledge and Implicit Information](#))
- **destroy anyone further** - “cause anyone else to die.” This is in addition to the brother who already died.
- **that they will not destroy my son** - “that they will not kill my son” or “that they will not execute my son”
- **As Yahweh lives** - Often people would make promises and compare how surely they would fulfil their promise to how surely Yahweh is alive. AT: “I promise you, as surely as Yahweh lives” or “In Yahweh’s name I promise” (See: [Simile](#) and [Assumed Knowledge and Implicit Information](#))
- **not one hair of your son will fall to the ground** - The means that her son will not be harmed, which is exaggerated by saying that he will not lose even a single hair. AT: “your son will be completely safe” (See: [Hyperbole](#))

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- [Introduction to 2 Samuel](#)
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2 Samuel 14:12-14

UDB:

¹² Then the woman said, “Your Majesty, please allow me to say one more thing to you.” He replied, “Speak!”

¹³ The woman said, “Why have you done this bad thing to God’s people? You have not allowed your son Absalom to return home. By saying what you have just said, you have certainly declared that what you have done is wrong. ¹⁴ All of us will die. We are like water that cannot be picked up after it is spilled on the ground. God does not take life away, but instead, God creates ways for those who have been exiled to return and be restored to their people and to their homes.

ULB:

¹² Then the woman said, “Please let your servant speak a further word to my master the king.” He said, “Speak on.” ¹³ So the woman said, “Why then have you devised such a thing against the people of God? For in saying this thing, the king is like someone who is guilty, because the king has not brought back home again his banished son. ¹⁴ For we all must die, and we are like water spilled on the ground, which cannot be gathered up again. But God will not take away life; instead, he finds a way for those who were driven away to be restored.

translationWords:

- **people of God, my people**

translationNotes:

- **your servant** - To show respect for the king the woman refers to herself as “your servant.”
- **speak a further word to** - “talk about something else to.” The woman is requesting to speak to the king about another topic.
- **Speak on** - This is an idiom. The king was giving her permission to continue speaking. AT: “You may speak to me” (See: **Idiom**)
- **Why then have you devised such a thing against the people of God?** - The woman asks this rhetorical question to rebuke David for how he has treated Absalom. This question can be written as a statement. AT: “What you have just said proved that you did wrong.” (See: **Rhetorical Question**)
- **the king is like someone who is guilty** - The woman compares the king to someone who is guilty to suggest that he is guilty without saying it directly. AT: “the king has declared himself guilty”
- **his banished son** - “his son whom he banished”

- **For we all must die, and we are like water spilled on the ground ... up again** - Here the woman speaks of a person dying as if they were water being spilled on the ground. AT: “We all must die, and after we die we cannot be brought back to life again” (See: [Simile](#))
- **God ... finds a way for those who were driven away to be restored** - The woman is implying that David should bring his son back to himself. This can be stated clearly. AT: “God brings back someone whom he has driven away and you should do the same for your son” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 14:15-17

UDB:

¹⁵ Now, Your Majesty, I have come to you because others have threatened me. So I said to myself, 'I will go and talk to the king, and perhaps he will do what I request him to do. ¹⁶ Perhaps he will listen to me, and save me from the man who is trying to kill my son. If my son is killed, it would result in us disappearing from the land that God gave to us.'

¹⁷ And I thought, 'What the king says will comfort me, because the king is like an angel of God. He knows what is good and what is evil.' I pray that Yahweh our God will be with you."

ULB:

¹⁵ Now then, seeing that I have come to speak this thing to my master the king, it is because the people have made me afraid. So your servant said to herself, 'I will now speak to the king. It may be that the king will perform the request of his servant. ¹⁶ For the king will listen to me, in order to hand over his servant out of the hand of the man who would destroy me and my son together, out of the inheritance of God.' ¹⁷ Then your servant prayed, 'Yahweh, please let the word of my master the king give me relief, for as an angel of God, so is my master the king in telling good from evil.' May Yahweh your God be with you."

translationWords:

- people group, peoples, the people, a people
- hand, right hand, to hand over
- inherit, inheritance, heritage, heir
- pray, prayer
- word
- angel, archangel

translationNotes:

- **because the people have made me afraid** - The missing words can be added to this phrase. AT: "because the people have made me afraid that I have come" (See: [Ellipsis](#))
- **your servant** - To show respect for the king the woman refers to herself as "your servant"
- **to hand over his servant** - Here the idiom "to hand over" means to deliver out of someone's control. AT: "to deliver his servant" (See: [Idiom](#))
- **out of the hand of the man** - This is an idiom. Here "the hand" refers to the man's control. AT: "out of the control of the man" (See: [Metonymy](#))
- **out of the inheritance of God** - This speaks of the land which Yahweh gave to the Israelites as if it were an inheritance that a father leaves his children. AT: "out of the land that God gave us" (See: [Metaphor](#))

- **the word of my master the king** - Here “word” represents the king’s message. AT: “what my master the king says” (See: [Metonymy](#))
- **for as an angel of God, so is my master ... from evil** - Here David, the king, is compared to an “angel of God.” AT: “for the king is like an angel of God because they both know how to tell good from evil” (See: [Simile](#))

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 14:18-20

UDB:

¹⁸ Then the king said to the woman, “I will now ask you a question. Answer it; tell me the truth.” The woman replied, “Your Majesty, ask your question.”

¹⁹ The king said, “Was Joab the one who told you to do this?” She replied, “Yes, Your Majesty, as surely as you live, I cannot say anything to avoid telling you what is true. Yes, indeed, it was Joab who told me to come here, and who told me what to say. ²⁰ He did it in order to cause you to think differently about this matter. Your Majesty, you are as wise as God’s angels, and it seems that you know everything that happens on the earth, so you know why Joab sent me here.”

ULB:

¹⁸ Then the king answered and said to the woman, “Please do not hide from me anything that I will ask you.” The woman replied, “Let my master the king now speak.” ¹⁹ The king said, “Is not the hand of Joab with you in all this?” The woman answered and said, “As you live, my master the king, no one can escape to the right hand or to the left from anything that my master the king has spoken. It was your servant Joab who commanded me and told me to say these things that your servant has spoken. ²⁰ Your servant Joab has done this to change the course of what is happening. My master is wise, like the wisdom of an angel of God, and he knows everything that is happening in the land.”

translationWords:

- know, knowledge, make known

translationNotes:

- **Please do not hide from me anything that I will ask you** - The negative form here is used for emphasis and can be stated in a positive form. AT: “Please tell me the truth about everything I ask you” (See: [Litotes](#))
- **Is not the hand of Joab with you in all this** - Here the word “hand” refers to Joab’s influence. AT: “Has not Joab influenced you in all this” or “Did Joab send you here to speak these things” (See: [Metonymy](#))
- **As you live** - “As surely as you are alive.” Here the woman compares the certainty of what David has said to the certainty that he is alive, to emphasize how true his statement is. (See: [Idiom](#))
- **no one can escape to the right hand ... the king has spoken** - Here the woman describes the difficulty of speaking to the king and keeping him from finding out the truth by comparing it to a person not being about to escape in any direction. AT: “no one can keep you from knowing the truth” (See: [Metaphor](#))

- **to the right hand or to the left** - The expression gives two extremes and means “anywhere.” AT: “anywhere at all” or “anywhere” (See: [Merism](#))
- **My master is wise** - “My master the king is wise”
- **is wise, like the wisdom of an angel of God** - The woman compares David’s wisdom to the wisdom of an angel to emphasize how very wise he is. AT: “you are very wise, like an angel of God” (See: [Simile](#))

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2 Samuel 14:21-22

UDB:

²¹ Then the king summoned Joab and said to him, “Listen! I have decided to do what you want. So go and get that young man Absalom and bring him back to Jerusalem.”

²² Joab prostrated himself on the ground, and then he bowed down before the king, and asked God to bless him. Then Joab said, “Your Majesty, today I know that you are pleased with me, because you have agreed to do what I requested.”

ULB:

²¹ So the king said to Joab, “Look now, I will do this thing. Go then, and bring the young man Absalom back.” ²² So Joab lay facedown on the ground in honor and gratitude to the king. Joab said, “Today your servant knows that I have found favor in your sight, my master, king, in that the king has performed the request of his servant.”

translationWords:

- honor, to honor
- favor, favorable, favoritism

translationNotes:

- **So the king said to Joab** - It is implied that the king had Joab brought before him so that he could speak to him. The full meaning of this can be made clear. AT: “Then the king summoned Joab and said to him” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **Look now** - This is an idiom. It is a phrase used to draw someone’s attention to what is said next. AT: “Listen” (See: [Idiom](#))
- **this thing** - This refers to what Joab wants the king to do. The full meaning of this statement can be made clear. AT: “what you want me to do” (See: [Assumed Knowledge and Implicit Information](#))
- **Joab lay facedown on the ground** - Joab did this to honor the king and show his gratitude. (See: [Symbolic Action](#))
- **your servant** - To show respect for the king Joab refers to himself as “your servant.”
- **I have found favor in your sight** - The phrase “found favor” is an idiom which means to be approved of by someone. The word “sight” is a metonym which refers to what the king thinks. AT: “you are pleased with me” (UDB) or “you have approved of me” (See: [Idiom](#) and [Metonymy](#))
- **in that the king** - “because the king”
- **the king has performed the request of his servant** - “you have done what I asked you to do”

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2 Samuel 14:23-24

UDB:

²³ Then Joab got up and went to Geshur, and got Absalom and brought him back to Jerusalem. ²⁴ But the king said that he would not allow Absalom to come to him. He said, “I do not want him to come to see me.” So Absalom lived in his own house, and did not go to talk to the king.

ULB:

²³ So Joab arose, went to Geshur, and brought Absalom back to Jerusalem. ²⁴ The king said, “He may return to his own house, but he may not see my face.” So Absalom returned to his own house, but did not see the king’s face.

translationWords:

- [Geshur](#)
- [Jerusalem](#)

translationNotes:

- **but he may not see my face ... the king’s face** - Here the word “face” refers to the king himself. AT: “but he may not see me ... the king” (See: [Synecdoche](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 14 General Notes](#)
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2 Samuel 14:25-27

UDB:

²⁵ Now Absalom was very handsome. There were no imperfections on his body, from the bottom of his feet to the top of his head. In all of Israel there was no one whom people admired more than Absalom. ²⁶ His hair was very thick, and he cut it only once each year, when it became very heavy on him. Using the standard weights, he would weigh the hair that he cut off, and it always weighed about two and one-half kilograms. ²⁷ Absalom had three sons and one daughter named Tamar. She was a very beautiful woman.

ULB:

²⁵ Now in all Israel there was no one praised for his handsomeness more than Absalom. From the sole of his foot to the top of his head there was no blemish in him. ²⁶ When he cut the hair of his head at the end of every year, because it was heavy on him, he weighed his hair; it would weigh about two hundred shekels, which is measured by the weight of the king's standard. ²⁷ To Absalom were born three sons and one daughter, whose name was Tamar. She was a beautiful woman.

translationWords:

- Israel, Israelites, nation of Israel
- praise
- blemish
- Tamar

translationNotes:

- **Now** - “Now” marks a break in the main storyline. Here Samuel tells a new part of the story.
- **there was no one praised for his handsomeness more than Absalom** - This can be stated in active form. AT: “people praised Absalom for his handsomeness more than they praised anyone else” (See: [Active or Passive](#))
- **From the sole of his foot to the top of his head there was no blemish in him** - This means the whole person was without blemish. AT: “There were no blemishes on any part of his body” (See: [Merism](#))
- **two hundred shekels** - This can be written in modern units. AT: “two and a half kilograms” (See: [Biblical Weight](#))
- **the weight of the king's standard** - The king had weights that determined the standard weight of the shekel and other weights and measurements.
- **To Absalom were born three sons and one daughter** - This can be stated in active form. AT: “Absalom had three sons and one daughter” (UDB)

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- [Introduction to 2 Samuel](#)
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2 Samuel 14:28-29

UDB:

²⁸ After Absalom returned to Jerusalem, he lived there two years, and during that time he never was allowed to see the king. ²⁹ So he sent a messenger to go to Joab to request him to come and talk to him, but Joab refused to come. So Absalom sent a messenger to him a second time, but he still would not come.

ULB:

²⁸ Absalom lived two full years in Jerusalem, without seeing the king's face. ²⁹ Then Absalom sent word for Joab to send him to the king, but Joab would not come to him. So Absalom sent word a second time, but Joab still did not come.

translationWords:

- [send, send out, sent](#)
- [word](#)

translationNotes:

- **the king's face** - Here "the king's face" refers to the king himself. AT: "the king" (See: [Synecdoche](#))
- **Absalom sent word for Joab** - Here "word" is a metonym for "a message." This means that he sent a messenger to Joab with a request. AT: "Absalom sent a messenger to Joab asking him" (See: [Metonymy](#))
- **to send him to the king** - It is implied that Absalom wanted Joab to come to him to see him and to intercede for him so that he would be allowed to see the king. The full meaning of this can be made clear. AT: "to come to him and to intercede for him so that he could see the king" (See: [Assumed Knowledge and Implicit Information](#))
- **So Absalom sent word a second time** - Here "word" is a metonym for "a message." This means that he sent a messenger to Joab again with the same request. The full meaning of this can be made clear. AT: "So Absalom sent a messenger to Joab again with the same request" (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 14:30-31

UDB:

³⁰ Then Absalom said to his servants, “You know that Joab’s field is next to mine, and that he has barley growing there. Go and light a fire there to burn the barley.” So Absalom’s servants went there and lit a fire, and all the barley burned.

³¹ Joab knew who had done it, so he went to Absalom’s house and said to him, “Why have your servants burned the barley in my field?”

ULB:

³⁰ So Absalom said to his servants, “See, Joab’s field is near mine, and he has barley there. Go and set it on fire.” So Absalom’s servants set the field on fire. ³¹ Then Joab arose and came to Absalom at his house, and said to him, “Why have your servants set my field on fire?”

translationWords:

- [barley](#)
- [fire](#)

translationNotes:

- **See** - Here this word is used as an idiom to remind people of something. AT: “As you know” (See: [Idiom](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 14 General Notes](#)
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2 Samuel 14:32-33

UDB:

³² Absalom replied, “Because you did not come to me when I sent messengers to you requesting that you come. I wanted to request that you go to the king to say to him, ‘Absalom wants to know what good it did for him to leave Geshur and come here. He thinks that it would have been better for him to stay there. He wants you to allow him to talk to you. And if you think that he has done something that is wrong, you can command that he be executed.’” ³³ So Joab went to the king and told him what Absalom had said. Then the king summoned Absalom, and he came to the king and knelt down in front of him with his face touching the ground. Then the king kissed Absalom to show that he was pleased to see him.

ULB:

³² Absalom answered Joab, “Look, I sent word to you saying, ‘Come here so I may send you to the king to say, “Why did I come from Geshur? It would be better for me to still be there. Now therefore let me see the king’s face, and if I am guilty, let him kill me.”’” ³³ So Joab went to the king and told him. When the king called for Absalom, he came to the king and bowed low to the ground before the king, and the king kissed Absalom.

translationWords:

- Geshur
- guilt, guilty
- bow, bow down
- kiss

translationNotes:

- **Look** - This word is used here as an idiom to add emphasis, strengthening what is said next. AT: “Listen” (See: **Idiom**)
- **I sent word** - Here “word” is a metonym for “a message.” This means that he sent a messenger. AT: “I sent a messenger” (See: **Metonymy**)
- **to the king to say** - The message here for the king is written as if Absalom were the speaker. Absalom was asking Joab to speak the message on his behalf. The full meaning of this statement can be made clear. AT: “to say to the king on my behalf” or “to ask the king for me” (See: **Assumed Knowledge and Implicit Information**)
- **the king’s face** - Here “king’s face” refers to the king himself. AT: “the king” (See: **Synecdoche**)
- **bowed low to the ground before the king** - Absalom is showing respect to the king. AT: “bowed low to the ground to honor the king” (See: **Symbolic Action**)

- **the king kissed Absalom** - This implies that the king forgave and restored Absalom. The full meaning of this can be made clear. (See: [Assumed Knowledge and Implicit Information](#) and [Symbolic Action](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 14 General Notes](#)
- [2 Samuel 14 Translation Questions](#)

2 Samuel 15 General Notes

Structure and formatting

This chapter begins the story of Absalom's attempted revolt.

Special concepts in this chapter

Absalom's conspiracy

For four years, Absalom made many allies in an attempt to make himself king. This is why he acted as a judge for the people. Since this was all done in secret, it is called a "conspiracy." David found out and fled with those in the army who were loyal to him.

Important figures of speech in this chapter

Metaphor

The author used the metaphor of a thief to describe how Absalom was able to win people's loyalty: "So Absalom stole the hearts of the men of Israel." (See: [Metaphor](#))

Links:

- [2 Samuel 15:01 Notes](#)

2 Samuel 15:1-2

UDB:

¹ Some time later, Absalom acquired a chariot and horses to pull it. He hired fifty men to run in front of him to honor him while he was riding around Jerusalem in the chariot. ² Furthermore, he always rose early each morning and stood by the city gate. Whenever someone came there with a dispute with someone that he wanted the king to decide, Absalom would call out to him, asking, “What city are you from?” The person would tell him what city and tribe he was from.

ULB:

15 ¹ It came about after this that Absalom prepared a chariot and horses for himself, with fifty men to run before him. ² Absalom would get up early and stand beside the road leading to the city gate. When any man had a dispute to come to the king for judgment, Absalom called to him and said, “From what city have you come?” Then the man would answer, “Your servant is from one of the tribes of Israel.”

translationWords:

- Absalom
- chariot
- horse
- gate, gate bar
- king
- judge, judgment
- call, calling, called, call out
- servant, slave, slavery
- tribe
- Israel, Israelites, nation of Israel

translationNotes:

- **It came about** - This phrase is used to introduce the next event in the storyline. (See: [Introduction of a New Event](#))
- **with fifty men to run before him** - These men would run in front of the chariot to honor Absalom. AT: “with fifty men to run before him to honor him” (See: [Symbolic Action](#))
- **Your servant** - When a man would respond to Absalom’s question he would refer to himself as “your servant” to honor Absalom.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 15:3-4

UDB:

³ Then Absalom would say to him, “Listen, I am sure that what you are saying is right. But there is no one whom the king has appointed to listen to people like you.” ⁴ Absalom would then add, “I wish that I were a judge in this land. If I were a judge, anyone who had a dispute could come to me, and I would decide it fairly.”

ULB:

³ So Absalom would say to him, “Look, your case is good and right, but there is no one empowered by the king to hear your case.” ⁴ Absalom added, “I wish that I were made judge in the land, so that every man who had any dispute or cause might come to me, and I would bring him justice!”

translationWords:

- [good, goodness](#)
- [judge](#)
- [just, justice, justly](#)

translationNotes:

- **So Absalom would say to him** - It is implied that the person told his case to Absalom. This can be stated clearly. AT: “Absalom would ask him what his problem was, and the man would then explain to Absalom why he sought justice. Absalom would then say to him” (See: [Assumed Knowledge and Implicit Information](#))
- **good and right** - These words have basically the same meaning and are used together to emphasize that his case is good. (See: [Doublet](#))
- **to hear your case** - “Hearing” a case mean to listen to it and to make a judgement decision over it. AT: “to judge your case” or “to oversee your case” (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 15:5-6

UDB:

⁵ And whenever anyone came near to Absalom to bow respectfully in front of him, Absalom would reach out and embrace him and kiss him. ⁶ Absalom did this to everyone in Israel who came to the king with a dispute to be decided. In that way, Absalom persuaded all the Israelite people to be more pleased with him than they were pleased with his father David.

ULB:

⁵ So it came about that when any man came to Absalom to honor him, Absalom would put out his hand and take hold of him and kiss him. ⁶ Absalom acted in this way to all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.

translationWords:

- honor, to honor
- kiss
- Israel, Israelites, nation of Israel
- judge, judgment
- heart

translationNotes:

- **put out his hand and take hold of him and kiss him** - This action is a friendly greeting. AT: “greet him as a friend by embracing him and kissing him” (See: [Symbolic Action](#))
- **for judgment** - This means that they can for the king to decide their disputes. AT: “to judge over their disputes” (See: [Assumed Knowledge and Implicit Information](#))
- **So Absalom stole the hearts of the men of Israel** - This sentence means Absalom convinced the men to be loyal to him rather than to David. Here the author speaks of how the people became loyal to Absalom by saying that he stole their hearts. AT: “In this way, Absalom convinced the men of Israel to be loyal to him” (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 15:7-8

UDB:

⁷ Four years later, Absalom went to the king and said, "Please allow me to go to the city of Hebron, in order that I can do what I promised Yahweh that I would do. ⁸ When I was living in Geshur, in Aram, I promised Yahweh that if he brought me back to Jerusalem, I would worship him in Hebron."

ULB:

⁷ It came about at the end of four years that Absalom said to the king, "Please let me go and pay a vow that I have made to Yahweh in Hebron. ⁸ For your servant made a vow while I was living at Geshur in Aram, saying, 'If Yahweh will indeed bring me again to Jerusalem, then I will worship Yahweh.'"

translationWords:

- biblical time: year
- Absalom
- king
- vow
- Yahweh
- Hebron
- servant, slave, slavery
- life, live, living, alive
- Geshur
- Aram, Aramean, Aramaic
- Jerusalem
- worship

translationNotes:

- **It came about** - This phrase is used to introduce the next event in the storyline. (See: [Introduction of a New Event](#))
- **at the end of four years that Absalom** - This refers to four years after he returned to Jerusalem. AT: "fours years after Absalom had returned to Jerusalem, he" (See: [Assumed Knowledge and Implicit Information](#))
- **and pay a vow that I have made to Yahweh in Hebron** - "to Hebron and there fulfill a vow that I have made to Yahweh"
- **For your servant** - Here Absalom refers to himself this way to honor the king.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 15:9-10

UDB:

⁹ The king replied, “I will permit you to go safely.” So Absalom went to Hebron.

¹⁰ But while he was there, he secretly sent messengers to all the tribes in Israel to tell them, “When you hear the sound of the trumpets being blown, shout, ‘Absalom has become the king at Hebron!’”

ULB:

⁹ So the king said to him, “Go in peace.” So Absalom arose and went to Hebron. ¹⁰ But then Absalom sent spies throughout all the tribes of Israel, saying, “As soon as you hear the sound of the trumpet, then you must say, ‘Absalom is king in Hebron.’”

translationWords:

- [peace, peaceful](#)
- [Hebron](#)
- [send, send out, sent](#)
- [tribe](#)
- [trumpet](#)

translationNotes:

- **So Absalom arose** - “So Absalom left”
- **throughout all the tribes of Israel** - Here the places where the tribes of Israel lived are referred to as the tribes themselves. AT: “throughout the land of the tribes of Israel” (See: [Metonymy](#))
- **the sound of the trumpet** - “a trumpet being blown”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 15:11-12

UDB:

¹¹ Absalom had taken with him to Hebron two hundred men from Jerusalem, but they did not know what Absalom was planning to do. ¹² While Absalom was offering sacrifices at Hebron, he sent a message to Ahithophel from the town of Giloh, requesting him to come. Ahithophel was one of the king's advisors. So the number of people who joined Absalom and who were ready to rebel against David became larger.

ULB:

¹¹ With Absalom went two hundred men from Jerusalem, who were invited. They went in their innocence, not knowing anything that Absalom had planned. ¹² While Absalom offered sacrifices, he sent for Ahithophel from his hometown of Giloh. He was David's counselor. Absalom's conspiracy was strong, for the people following Absalom were constantly increasing.

translationWords:

- [Jerusalem](#)
- [innocent](#)
- [sacrifice, offering](#)
- [David](#)
- [counsel, counselor, advice, advisor](#)

translationNotes:

- **who were invited** - This can be stated in active form. AT: "who he had invited" (See: [Active or Passive](#))
- **went in their innocence** - "went innocently"
- **he sent for Ahithophel** - This means that he sent a messenger to go get Ahithophel and bring him back to him. AT: "he sent a messenger to go get Ahithophel who was" (See: [Idiom](#))
- **Ahithophel** - This is the name of a man. (See: [How to Translate Names](#))
- **Giloh** - This is the name of a place. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 15:13-15

UDB:

¹³ Soon a messenger came to David and said to him, “All the Israelite people are joining Absalom to rebel against you!”

¹⁴ So David said to all his officials, “We must leave immediately if we want to escape from Absalom! We must go quickly, before he and his men arrive. If we do not do that, they will kill us and everyone else in the city!”

¹⁵ The king’s officials said, “Very well, your Majesty, we are ready to do whatever you wish.”

ULB:

¹³ A messenger came to David saying, “The hearts of the men of Israel are following after Absalom.”

¹⁴ So David said to all his servants who were with him at Jerusalem, “Arise and let us flee, or none of us will escape from Absalom. Prepare to leave immediately, or he will quickly overtake us, and he will bring down disaster on us and attack the city with the edge of the sword.” ¹⁵ The king’s servants said to the king, “Look, your servants are ready to do whatever our master the king decides.”

translationWords:

- messenger
- David
- heart
- Israel, Israelites, nation of Israel
- Absalom
- sword
- king
- servant, slave, slavery

translationNotes:

- **The hearts of the men of Israel are following after** - Here the men are referred to by their “hearts” to emphasize their loyalty to Absalom. AT: “The men of Israel are loyal to” or “The men of Israel are following after” (See: [Synecdoche](#))
- **escape from Absalom ... he will quickly ... and he will bring** - Here David speaks of Absalom and the men with him as “Absalom” himself because the men are following Absalom’s authority. AT: “escape from Absalom and his men ... he and his men will quickly ... and they will bring” (See: [Synecdoche](#))

- **attack the city with the edge of the sword** - The “city” refers to the people in the city. The “edge of the sword” refers the Israelites’ swords and emphasize that they killed the people in battle. AT: “will attack the people of our city and kill them with their swords” (See: [Metonymy](#))
- **bring down disaster** - This means to cause disaster to happen. (See: [Idiom](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 15:16-18

UDB:

¹⁶ So the king left ten of his slave wives there to take care of the palace, but all the other people in his palace went with him. ¹⁷ When they all were leaving the city, they stopped at the last house. ¹⁸ The king and his officials stood there while his bodyguards went by in front of him. Six hundred soldiers from the city of Gath also walked by in front of him.

ULB:

¹⁶ The king left and all his family after him, but the king left ten women, who were concubines, to keep the palace. ¹⁷ After the king went out and all the people after him, they stopped at the last house. ¹⁸ All his army marched with him, and before him went all the Cherethites, and all the Pelethites, and all the Gittites—six hundred men who had followed him from Gath.

translationWords:

- [family](#)
- [concubine](#)
- [palace](#)
- [people group, peoples, the people, a people](#)
- [Gath](#)

translationNotes:

- **to keep the palace** - Here the word “keep” means to care for. AT: “to care for the palace” (See: [Idiom](#))
- **at the last house** - This refers to the last house they would come to when leaving the city. AT: “at the last house as they were leaving the city” (See: [Assumed Knowledge and Implicit Information](#))
- **Cherethites ... Pelethites** - Translate the names of these people groups the same as you did in [8:18](#).
- **Gittites** - Translate the name of this people group the same as you did in [6:10](#).
- **six hundred men** - “600 men” (See: [Numbers](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 15:19-20

UDB:

¹⁹ Then David said to Ittai, the leader of the soldiers from Gath, "Why are you going with us? Go back and stay with Absalom the new king. You are not an Israelite; you are living away from your own land. ²⁰ You have lived here in Israel for only a short time. And we do not even know where we will be going. So it is not right for me to force you to wander around with us. And take your troops with you. And I hope that Yahweh will faithfully love and be loyal to you."

ULB:

¹⁹ Then the king said to Ittai the Gittite, "Why did you go you with us, too? Return and stay with King Absalom, for you are a foreigner and an exile. Return to your own place. ²⁰ Since you just left yesterday, why should I make you wander all over with us? I do not even know where I am going. So return and take your fellow countrymen back. May loyalty and faithfulness go with you."

translationWords:

- **foreigner, foreign, alien**
- **exile, the Exile**
- **faithful, faithfulness**

translationNotes:

- **Ittai** - This is the name of a man. (See: [How to Translate Names](#))
- **Gittite** - Translate the name of this people group the same as you did in [6:10](#).
- **Why did you go you with us, too?** - This rhetorical question indicates that the king had not asked them to go along with him. This question can be written as a statement. AT: "You do not need to go with us." (See: [Rhetorical Question](#))
- **why should I make you wander all over with us?** - This rhetorical question emphasizes David did not want Ittai to come. This question can be translated as a statement. AT: "I do not want to cause you to wander around with us." (See: [Rhetorical Question](#))
- **Since you just left yesterday** - This is exaggeration used for emphasis. Ittai the Gittite had lived there for several years. AT: "Since you have lived here only a short time" (See: [Hyperbole](#))
- **May loyalty and faithfulness go with you** - This is a blessing that David is giving to him. AT: "May Yahweh be faithful and loyal to you always" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 15:21-23**UDB:**

²¹ But Ittai replied, “Your Majesty, as surely as you live, wherever you go, I will go. I will stay with you whether they kill me or allow me to live.”

²² David replied to Ittai, “Very well, march with us!” So Ittai and all his troops and their families went with David.

²³ All the people along the road cried when they saw them walking by. The king and all the others crossed the Kidron Valley and went up the hill toward the wilderness.

ULB:

²¹ But Ittai answered the king and said, “As Yahweh lives, and as my master the king lives, surely in whatever place where my master the king goes, there also will your servant go, whether that means living or dying.” ²² So David said to Ittai, “Go ahead and continue with us.” So Ittai the Gittite marched with the king, along with all his men and all the families who were with him. ²³ All the country wept with a loud voice as all the people passed by over the Kidron Valley, and as the king also himself crossed over. All the people traveled on the road toward the wilderness.

translationWords:

- **Yahweh**
- **servant, slave, slavery**
- **David**
- **voice**

translationNotes:

- **As Yahweh lives, and as my master the king lives** - Here the speaker is making a solemn promise. He compare the certainty the he will fulfill his promise to the certainty that Yahweh and the king are alive. AT: “I solemnly promise that as surely as Yahweh and the king live” (See: **Simile**)
- **your servant** - Ittai refers to himself this way to honor the king.
- **whether that means living or dying** - “even if I get killed supporting you”
- **All the country wept with a loud voice** - Many of the people of Israel wept loudly when they saw the king leaving. Here this is exaggerated by saying that the whole country wept. AT: “All the people along the road wept” or “Many of the people wept” (See: **Hyperbole**)
- **with a loud voice** - Here the many people who were weeping are spoken of as if they shared one loud voice. AT: “loudly” (See: **Metaphor**)
- **Kidron Valley** - This is the name of a place near Jerusalem. (See: **How to Translate Names**)

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 15:24-26

UDB:

²⁴ Abiathar and Zadok, the priests, were also walking with them. The descendants of Levi who helped the priests also went with them, carrying the sacred chest that contained the Ten Commandments. But they set it on the ground until all the others had left the city.

²⁵ But then the king said to Zadok, "You two must take the sacred chest back into the city. If Yahweh is pleased with me, he will some day allow me to return to see it and the place where it is kept. ²⁶ But if he says that he is not pleased with me, then I am willing for him to do to me whatever he thinks is good."

ULB:

²⁴ Even Zadok with all the Levites, carrying the ark of the covenant of God, were present. They set the ark of God down, and then Abiathar joined them. They waited until all the people had passed by out of the city. ²⁵ The king said to Zadok, "Carry the ark of God back into the city. If I find favor in the eyes of Yahweh, he will bring me back here and show me again the ark and the place where he lives. ²⁶ But if he says, 'I am not pleased with you,' look, here am I, let him do to me whatever seems good to him."

translationWords:

- [Zadok](#)
- [Levite, Levi](#)
- [ark of the covenant, ark of the covenant decrees, ark of Yahweh](#)
- [God](#)
- [Abiathar](#)
- [favor, favorable, favoritism](#)

translationNotes:

- **I find favor in the eyes of Yahweh** - Here the "eyes of Yahweh" refer to Yahweh's thoughts and opinion. If you "find favor" with someone it means that they are pleased with you. AT: "Yahweh is pleased with me" (See: [Metonymy](#) and [Idiom](#))
- **where he lives** - "where his presence is." The ark of the covenant symbolizes Yahweh's presence. This refers to the place where the ark is. AT: "where it is kept" (UDB) (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 15 General Notes
- 2 Samuel 15 Translation Questions

2 Samuel 15:27-29

UDB:

²⁷ He also said to Zadok, "Listen to what I suggest! Return to the city peacefully, and take your son Ahimaaz and Abiathar's son Jonathan with you. ²⁸ I will wait in the wilderness at the place where people can walk across the river, until you send a message to me." ²⁹ So Zadok and Abiathar carried the sacred chest back to Jerusalem, and they stayed there.

ULB:

²⁷ The king also said to Zadok the priest, "Are you not a seer? Return into the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan son of Abiathar. ²⁸ See, I will wait at the fords of the Arabah until word comes from you to inform me." ²⁹ So Zadok and Abiathar carried the ark of God back into Jerusalem, and they stayed there.

translationWords:

- [priest, priesthood](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)
- [Jonathan](#)
- [Arabah](#)
- [word](#)

translationNotes:

- **Ahimaaz** - This is the name of a man. (See: [How to Translate Names](#))
- **Abiathar** - Translate this man's name the same as you did in [8:17](#).
- **Are you not a seer?** - This rhetorical question is used to rebuke Zadok and can be translated as a statement. AT: "You will be able to find out what is happening." (See: [Rhetorical Question](#))
- **See** - Here this word is an idiom and means for the listener to pay attention to what is said next. AT: "Listen" (See: [Idiom](#))
- **until word comes from you** - This refers to him sending a messenger to the king. AT: "until you send a messenger to me to inform me" (See: [Metonymy](#))
- **to inform me** - Here the king implies he is to receive a message informing him about what is happening in Jerusalem. AT: "to tell me what is happening in Jerusalem" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 15 General Notes
- 2 Samuel 15 Translation Questions

2 Samuel 15:30-31

UDB:

³⁰ David and those with him went up the Mount of Olives. David was crying while he walked. He was walking barefoot and had something covering his head to show that he was sorrowful. All those who were going with him also covered their heads and were crying while they walked. ³¹ Someone told David that Ahithophel had joined with those who were rebelling against David. So David prayed, “Yahweh, cause whatever Ahithophel suggests to Absalom that he should do be considered to be foolish!”

ULB:

³⁰ But David ascended barefoot and weeping up the Mount of Olives, and he had his head covered. Every man of the people who were with him covered his head, and they went up weeping as they walked. ³¹ Someone told David saying, “Ahithophel is among the conspirators with Absalom.” So David prayed, “O Yahweh, please turn Ahithophel’s advice into foolishness.”

translationWords:

- [Mount of Olives](#)
- [Absalom](#)
- [pray, prayer](#)
- [Yahweh](#)
- [turn, turn away, turn back](#)

translationNotes:

- **barefoot** - wearing no shoes or sandals
- **his head covered** - This is a sign of mourning and shame. AT: “his head covered in mourning” (See: [Symbolic Action](#))
- **Ahithophel** - Translate this man’s name the same as you did in [2 Samuel 15:11-12](#).
- **conspirators** - people who join together against someone else
- **please turn Ahithophel’s advice into foolishness** - David is asking Yahweh to make Ahithophel’s advice foolish and useless. AT: “please let whatever advice Ahithophel gives be foolishness and unsuccessful” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 15:32-34

UDB:

³² When they arrived at the top of the hill, where there was a place where the people had previously been accustomed to worship God, suddenly Hushai, from the Arki people group, met David. He had torn his clothes and put dirt on his head to show that he was very sad. ³³ David said to him, "If you go with me, you will not be able to help me. ³⁴ But if you return to the city, you can help me by saying to Absalom, 'Your Majesty, I will serve you as faithfully as I served your father.' If you do that and stay near Absalom, you will be able to oppose any advice that Ahithophel gives to Absalom.

ULB:

³² It came about that when David arrived at the top of the road, where God used to be worshiped, Hushai the Archite came to meet him with his coat torn and earth on his head. ³³ David said to him, "If you travel with me, then you will be a burden to me. ³⁴ But if you return to the city and say to Absalom, 'I will be your servant, king, as I have been your father's servant in time past, so will I now be your servant,' then you will confuse Ahithophel's advice for me.

translationWords:

- God
- earth, earthly
- burden
- Absalom
- servant, slave, slavery
- king
- counsel, counselor, advice, advisor

translationNotes:

- **It came about** - "It happened." This phrase marks the next event in the storyline. (See: [Introduction of a New Event](#))
- **at the top of the road** - The word "top" is used here because David went up in elevation and is at the top of a hill. AT: "at the top of the hill" (See: [Assumed Knowledge and Implicit Information](#))
- **where God used to be worshiped** - This can be stated in active form. AT: "where people once worshiped God" (See: [Active or Passive](#))
- **Hushai** - This is the name of a man. (See: [How to Translate Names](#))
- **Archite** - This is the name of a people group. (See: [How to Translate Names](#))
- **with his coat torn and earth on his head** - This is an act showing shame or repentance. Here the word "earth" means dirt. AT: "He had torn his clothes and put dirt on his head to show that he was very sad" (UDB) (See: [Symbolic Action](#) and [Synecdoche](#))

- **you will confuse Ahithophel's advice for me** - David is suggest to Hushai that he oppose whatever Ahithopel advises. AT: "you can serve me by by opposing Ahithophel's advice" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 15:35-37**UDB:**

³⁵ Zadok and Abiathar the priests are already there. Whatever you hear people say in the king's palace, tell it to Zadok and Abiathar. ³⁶ Keep in mind that Zadok's son Ahimaaz and Abiathar's son Jonathan are also there. You can tell them whatever you find out, and send them to report it to me."

³⁷ So David's friend Hushai returned to the city, at the same time that Absalom was entering Jerusalem.

ULB:

³⁵ Will you not have the priests Zadok and Abiathar with you? So whatever you hear in the king's palace, you must tell it to Zadok and Abiathar the priests. ³⁶ See that they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son. You must send to me by their hand everything that you hear." ³⁷ So Hushai, David's friend, came into the city as Absalom arrived and entered into Jerusalem.

translationWords:

- Zadok
- priest, priesthood
- palace
- hand, right hand, to hand over
- Absalom
- Jerusalem

translationNotes:

- **Will you not have there with you Zadok and Abiathar the priests?** - David asks this rhetorical question to tell Hushai that he will not be alone. This can be written as a statement. AT: "Zadok and Abiathar the priests will be there to help you." (See: [Rhetorical Question](#))
- **whatever you hear ... anything that you hear** - This is an exaggeration; it does not mean every single word he hears. It means all of the important and insightful things that he hears. (See: [Hyperbole](#))
- **Ahimaaz ... Jonathan** - These are the names of men. (See: [How to Translate Names](#))
- **by their hand** - The phrase "their hand" refers to the sons and means that they were to serve as messengers. AT: "their sons to tell me" (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 15 General Notes](#)
- [2 Samuel 15 Translation Questions](#)

2 Samuel 16 General Notes

Special concepts in this chapter

Absalom seeks advice from David's advisers

David's best adviser, Ahithophel, told Absalom to publicly seduce the concubines that David had left to take care of the palace. Because the concubines were the king's property, having sexual relations with a king's concubines implied that Absalom was now the king. This would show the people that the break with David was complete. (See: [Assumed Knowledge and Implicit Information](#))

Important figures of speech in this chapter

Simile

To show how seriously people took Ahithophel's advice, the author used a [Simile](#) comparing his advice to God's advice. "Now the advice of Ahithophel that he gave in those days was as if a man heard from the mouth of God himself."

Links:

- [2 Samuel 16:01 Notes](#)

2 Samuel 16:1-2**UDB:**

¹ When David and the others had gone a little way past the top of the hill, Mephibosheth's servant Ziba met him. He had with him two donkeys that were carrying two hundred loaves of bread, one hundred bunches of raisins, one hundred bunches of fresh figs, and a leather bag full of wine.

² The king said to Ziba, "What are these for?" Ziba replied, "The donkeys are for your family to ride on, the bread and the fruit are for your soldiers to eat, and the wine is for them to drink when they become exhausted in the wilderness."

ULB:

16 ¹ When David had gone a short distance over the summit of the hill, Ziba the servant of Mephibosheth met him with a couple of saddled donkeys; on them were two hundred loaves of bread, one hundred clusters of raisins, and one hundred bunches of figs, and a skin of wine. ² The king said to Ziba, "Why did you bring these things?" Ziba replied, "The donkeys are for the king's household to ride on, the bread and fig cakes are for your men to eat, and the wine is for anyone who is faint in the wilderness to drink."

translationWords:

- David
- servant, slave, slavery
- donkey, mule
- bread
- fig
- wine, wineskin, new wine
- household
- desert, wilderness

translationNotes:

- **Ziba** - This is a man's name. (See: [How to Translate Names](#))
- **Mephibosheth** - Translate this man's name the same as you did in [4:4](#).
- **two hundred loaves ... one hundred clusters ... one hundred bunches** - "200 loaves ... 100 clusters ... 100 bunches" (See: [Numbers](#))
- **loaves of bread** - "cakes of bread"
- **clusters of raisins ... bunches of figs** - These phrases refer to raisins or figs pressed together.
- **raisins** - "dried grapes"
- **a skin of wine** - "a wineskin full of wine"
- **faint** - "very, very tired"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 16 General Notes](#)
- [2 Samuel 16 Translation Questions](#)

2 Samuel 16:3-4**UDB:**

³ The king said, “Where is Mephibosheth, the grandson of your former master Saul?” Ziba answered, “He stayed in Jerusalem, because he thinks that now the people will allow him to rule the kingdom that his grandfather Saul ruled.”

⁴ The king said to Ziba, “Very well, everything that belonged to Mephibosheth is now yours.” Ziba replied, “Your Majesty, I will humbly serve you, and I desire that you will always be pleased with me.”

ULB:

³ The king said, “Then where is your master’s grandson?” Ziba replied to the king, “Look, he has stayed behind in Jerusalem, for he said, ‘Today the house of Israel will restore my father’s kingdom to me.’” ⁴ Then the king said to Ziba, “Look, all that belonged to Mephibosheth now belongs to you.” Ziba answered, “I bow in humility to you, my master, king. Let me find favor in your sight.”

translationWords:

- king
- lord, master, sir
- Jerusalem
- house
- Israel, Israelites, nation of Israel
- restore, restoration
- kingdom
- bow, bow down
- humble, humility
- favor, favorable, favoritism

translationNotes:

- **your master’s grandson** - “Mephibosheth, your master’s grandson”
- **grandson** - the son of one’s son or daughter
- **Look** - Here this word is used to draw someone’s attention to what is said next. AT: “Listen” (See: **Idiom**)
- **house of Israel** - This refers to the people of Israel. AT: “the people of Israel” (See: **Metonymy**)
- **will restore my father’s kingdom to me** - Having a descendant of Saul being allowed to rule is spoken of as the kingdom being restored to their family. AT: “will allow me to rule the kingdom that my grandfather ruled” (See: **Metaphor**)
- **Mephibosheth** - Translate this man’s name the same as you did in 4:4.

- **I bow in humility to you** - Ziba is not literally bowing before the king when he is speaking here. This means that he will serve the king with the same amount of humility he would be showing if he were literally bowing before him. AT: “I will humbly serve you” (UDB) (See: [Metaphor](#))
- **Let me find favor in your sight** - The phrase “find favor” means to be approved of by someone. The phrase “your sight” refers to what the king thinks. AT: “I want you to be pleased with me” or “I desired you for to be please with me” (See: [Idiom](#) and [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 16 General Notes](#)
- [2 Samuel 16 Translation Questions](#)

2 Samuel 16:5-6

UDB:

⁵ When King David and those with him arrived at the city of Bahurim, a man named Shimei met him. Shimei, whose father was Gera, was a member of the same clan that Saul's family belong to. Shimei was cursing David as he approached. ⁶ Then he threw stones at David and his officials, even though the officials and David's bodyguards surrounded David.

ULB:

⁵ When King David approached Bahurim, there came out from there a man from the clan of Saul, whose name was Shimei son of Gera. He came out cursing as he walked. ⁶ He threw stones at David and at all of the king's officials, in spite of the army and bodyguards who were on the king's right and left.

translationWords:

- [clan](#)
- [Saul \(OT\)](#)
- [name](#)
- [curse, cursed](#)
- [stone, stoning](#)

translationNotes:

- **Bahurim** - Translate the name of this city the same as you did in [3:16](#).
- **Shimei ... Gera** - These are the names of men. (See: [How to Translate Names](#))
- **in spite of** - "even though there was"
- **bodyguards** - These are men who protect an important person.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 16 General Notes](#)
- [2 Samuel 16 Translation Questions](#)

2 Samuel 16:7-8

UDB:

⁷ Shimei cursed David and said to him, "Get out of here, you murderer, you scoundrel! ⁸ Yahweh is getting revenge on you all for murdering many people in Saul's family. And now he is giving Saul's kingdom to your son Absalom. You murderer, you are being paid back for the many people that you have killed!"

ULB:

⁷ Shimei called out in cursing, "Go away, get out of here, you villain, you man of blood! ⁸ Yahweh has repaid all of you for the blood you shed within the family of Saul, in whose place you have reigned. Yahweh has given the kingdom into the hand of Absalom your son. You have come to ruin because you are a man of blood."

translationWords:

- curse, cursed
- blood
- Yahweh
- reign
- kingdom
- Absalom
- ruin, ruins

translationNotes:

- **villain** - someone who is evil, a criminal or lawbreaker
- **man of blood** - Here "blood" refers to all of men he was responsible for killing in battle. AT: "murderer" (UDB) (See: [Metonymy](#))
- **Yahweh has repaid** - Yahweh repays them by punishing them. This can be stated clearly. AT: "Yahweh has punished" (See: [Assumed Knowledge and Implicit Information](#))
- **for the blood you shed within the family of Saul** - Here "blood" refer to people who were killed from Saul's family. The king was responsible for them dying. AT: "for killing many of Saul's family" (See: [Metonymy](#))
- **in whose place you have reigned** - David reigned as king over the same people whom Saul had previously reigned. AT: "in whose place you have reigned as king" (See: [Assumed Knowledge and Implicit Information](#))
- **into the hand of Absalom** - Here "hand" refers to control. AT: "into the control of Absalom" (See: [Synecdoche](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 16 General Notes](#)
- [2 Samuel 16 Translation Questions](#)

2 Samuel 16:9-10

UDB:

⁹ Then Abishai said to the king, “Your Majesty, this man is as worthless as a dead dog! Why should he be allowed to curse you? Allow me to go over there and cut off his head!”

¹⁰ But the king replied, “You two sons of Zeruiah, I want nothing to do with you. If he is cursing me because Yahweh told him to do so, then no one should ask him, ‘Why are you cursing the king?’”

ULB:

⁹ Then Abishai son of Zeruiah, said to the king, “Why should this dead dog curse my master the king? Please let me go over and take off his head.” ¹⁰ But the king said, “What have I to do with you, sons of Zeruiah? Perhaps he is cursing me because Yahweh has said to him, ‘Curse David.’ Who then could say to him, ‘Why are you cursing the king?’”

translationWords:

- death, die, dead
- curse, cursed
- lord, master, sir
- king
- David

translationNotes:

- **Abishai** - Translate this man’s name the same as you did in 2:18. (See: [How to Translate Names](#))
- **Zeruiah** - Translate this man’s name the same as you did in 2:13. (See: [How to Translate Names](#))
- **Why should this dead dog curse my master the king?** - Abishai asked this question to express his anger at the man. This rhetorical question can be translated as a statement. AT: “This dead dog must not speak to the king this way.” (See: [Rhetorical Question](#))
- **this dead dog** - Here the man is being described as worthless by being compared to a dead dog. AT: “this worthless man” (See: [Metaphor](#))
- **What have I to do with you, sons of Zeruiah?** - This rhetorical question is asked to correct the sons of Zeruiah. It can be translated as a statement. AT: “I do not want to know what you think!” (See: [Rhetorical Question](#))
- **Perhaps he is cursing me because** - “He may be cursing me because”
- **Who then could say to him, ‘Why are you cursing the king?’** - This is said as a rhetorical question to emphasize that the answer is “no one.” This can be written as a statement. AT: “No one then can ask him, ‘Why are you cursing the king?’” (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 16 General Notes](#)
- [2 Samuel 16 Translation Questions](#)

2 Samuel 16:11-12

UDB:

¹¹ Then David said to Abishai and to all his officials, "You know that my own son is trying to kill me. So it is not surprising that this man from the tribe of Benjamin is also trying to kill me. Just ignore him, and allow him to curse me. Yahweh has told him to do that. ¹² Perhaps Yahweh will see that I am having all this trouble, and some day he will repay me by blessing me in return for this man cursing me today."

ULB:

¹¹ So David said to Abishai and to all his servants, "Look, my son, who was born from my body, wants to take my life. How much more may this Benjamite now desire my ruin? Leave him alone and let him curse, for Yahweh has commanded him to do it. ¹² Perhaps Yahweh will look at the misery unleashed on me, and repay me with good for his cursing me today."

translationWords:

- servant, slave, slavery
- body
- life, live, living, alive
- Benjamin
- ruin, ruins
- command, to command, commandment
- good, goodness

translationNotes:

- **my son, who was born from my body** - David describes his son this way to emphasize the close bond between a father and his son. AT: "my own son" or "my dear son" (See: [Assumed Knowledge and Implicit Information](#))
- **wants to take my life** - This is a polite way to refer to killing someone. AT: "wants to kill me" (See: [Euphemism](#))
- **How much more may this Benjamite now desire my ruin?** - David uses this rhetorical question to express that he is not surprised that the man wants to kill him. This can be written as a statement. AT: "Of course this Benjamite desires my ruin!" or "I am not surprised this Benjamite desires my ruin as well!" (See: [Rhetorical Question](#))
- **desire my ruin** - Here David describes the man's desire to kill him as if David were something that the man wanted to ruin. AT: "desire me to be killed" or "desire to kill me" (See: [Metaphor](#))

- **Leave him alone and let him curse** - Here the phrase “leave him alone” means to not stop him from what he is doing. AT: “Do not stop him from cursing me” (See: [Idiom](#))
- **will look at** - Here “looking” means “considering.” AT: “will consider” (See: [Idiom](#))
- **the misery unleashed on me** - Here David speaks of misery as if it were a dangerous animal that the Benjamite unleashed on him. (See: [Personification](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 16 General Notes](#)
- [2 Samuel 16 Translation Questions](#)

2 Samuel 16:13-14

UDB:

¹³ Then David and those who were with him walked along the road, and Shimei continued walking along the hillside near him. While he walked along, he cursed David and threw stones and dirt at him. ¹⁴ When David and those stopped traveling that evening, they were very tired. So they rested.

ULB:

¹³ So David and his men traveled on the road, while Shimei went beside him up on the hillside, cursing and throwing dust and stones at him as he went. ¹⁴ Then the king and all the people who were with him became weary, and he rested when they stopped for the night.

translationWords:

- [David](#)
- [Shimei](#)
- [curse, cursed](#)
- [king](#)

translationNotes:

- **Shimei went beside him up on the hillside** - Shimei was walking parallel to David and his men, though Shimei was up higher on the hillside.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 16 General Notes](#)
- [2 Samuel 16 Translation Questions](#)

2 Samuel 16:15-16

UDB:

¹⁵ While that was happening, Absalom and all the Israelites who were with him had arrived in Jerusalem. Ahithophel had also arrived there. ¹⁶ When David's friend Hushai came to Absalom, he said to Absalom, "I desire that the king will live a long time! May you live for many years!"

ULB:

¹⁵ As for Absalom and all the men of Israel who were with him, they came to Jerusalem, and Ahithophel was with him. ¹⁶ It came about when Hushai the Archite, David's friend, had come to Absalom, that Hushai said to Absalom, "Long live the king! Long live the king!"

translationWords:

- [Absalom](#)
- [Israel, Israelites, nation of Israel](#)
- [Jerusalem](#)

translationNotes:

- **Ahithophel** - Translate this man's name the same as you did in [15:12](#). (See: [How to Translate Names](#))
- **Hushai** - Translate this man's name the same as you did in [15:32](#). (See: [How to Translate Names](#))
- **It came about** - "It happened that." This phrase is used to introduce the next event in the storyline. (See: [Introduction of a New Event](#))
- **Archite** - Translate the name of this people group the same as you did in [15:32](#). (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 16 General Notes](#)
- [2 Samuel 16 Translation Questions](#)

2 Samuel 16:17-18

UDB:

¹⁷ Absalom said to Hushai, “You have been loyal to your friend David for a long time. So why did you not go with him instead of coming to me?”

¹⁸ Hushai replied, “It is right for me to serve the one whom Yahweh and these people and all the other people of Israel have chosen to be their king. So I will stay with you.

ULB:

¹⁷ Absalom said to Hushai, “Is this your loyalty to your friend? Why did you not go with him?” ¹⁸ Hushai said to Absalom, “No! Instead, the one whom Yahweh and this people and all the men of Israel have chosen, that is the man to whom I will belong, and I will stay with him.

translationWords:

- [people group, peoples, the people, a people](#)

translationNotes:

- **loyalty** - a strong feeling of support and love
- **Is this your loyalty to your friend? Why did you not go with him?** - These rhetorical questions are asked to criticize Hushai. They can be translated as a statement. AT: “You have been a loyal friend to David; you should have gone with him.” (See: [Rhetorical Question](#))
- **the one whom Yahweh** - Hushai is referring to Absalom.
- **the one whom ... that is the man ... with him** - Here Hushai is referring to Absalom in the third person to take emphasize off of him and place it on Yahweh and the people who chose him. This can be written in second person. AT: “you are the one whom ... you are the man ... with you” (See: [First, Second or Third Person](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 16 General Notes](#)
- [2 Samuel 16 Translation Questions](#)

2 Samuel 16:19**UDB:**

¹⁹ You are my master King David's son. If I do not serve you, what other man should I serve? I will serve you as I served your father."

ULB:

¹⁹ Also, what man should I serve? Should I not serve in the presence of his son? As I have served in your father's presence, I will serve in your presence."

translationWords:

- [serve, service](#)
- [son, son of](#)
- [ancestor, father, forefather](#)

translationNotes:

- **what man should I serve? Should I not serve in the presence of his son?** - Hushai asks these rhetorical questions to emphasize that he wants to serve Absalom. They can be written as a statement. AT: "I should serve only David's son, so I will serve in his presence." or "I should serve you, for you are David's son." (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 16 General Notes](#)
- [2 Samuel 16 Translation Questions](#)

2 Samuel 16:20-21

UDB:

²⁰ Then Absalom said to Ahithophel, “What do you advise that we should do?”

²¹ Ahithophel replied, “Your father left some of his slave wives in the palace to take care of it. You should sleep with them. When everyone in Israel hears that you have done that, they will realize that you hold your father in contempt. Then all those who are with you will be very encouraged.”

ULB:

²⁰ Then Absalom said to Ahithophel, “Give us your advice about what we should do.” ²¹ Ahithophel answered Absalom, “Go sleep with your father’s slave wives whom he has left to keep the palace, and all Israel will hear that you have become a stench to your father. Then the hands of all who are with you will be strong.”

translationWords:

- [counsel, counselor, advice, advisor](#)
- [sleep with, have relations with, lovemaking](#)
- [concubine](#)
- [palace](#)
- [hand, right hand, to hand over](#)

translationNotes:

- **Ahithophel** - Translate this man’s name the same as you did in [15:12](#). (See: [How to Translate Names](#))
- **to keep the palace** - The phrase “to keep” means to take care of. AT: “to take care of the palace” (See: [Idiom](#))
- **become a stench to your father** - Ahithophel speaks of Absalom offending his father as if he would become something that had a strong and offensive odor. AT: “become offensive to your father” or “greatly insulted father” (See: [Metaphor](#))
- **Then the hands of all who are with you will be strong** - Here the people who followed Absalom are referred to by their hands. The news will strengthen the peoples’ loyalty to Absalom and encourage them. This can be stated clearly. AT: “The news of this will strengthen the loyalty of all who follow you” (See: [Synecdoche](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 16 General Notes
- 2 Samuel 16 Translation Questions

2 Samuel 16:22-23

UDB:

²² So they set up a tent for Absalom on the roof of the palace. And Absalom went into the tent and slept with his father's slave wives, one by one, and everyone could see them going into the tent.

²³ In those days, people accepted what Ahithophel recommended as though he was speaking the words of God. So just as David had always accepted what Ahithophel said, now Absalom did also.

ULB:

²² So they spread for Absalom a tent on the top of the palace, and Absalom slept with his father's slave wives in the sight of all Israel. ²³ Now the advice of Ahithophel that he gave in those days was as if a man heard from the mouth of God himself. That was how all of Ahithophel's advice was viewed by both David and Absalom.

translationWords:

- tent
- sleep with, have relations with, lovemaking
- concubine
- counsel, counselor, advice, advisor
- God

translationNotes:

- **spread** - "set up"
- **the top of the palace, and Absalom slept ... wives in the sight of all Israel** - This means that people were able to see the tent and Absalom walking in and out of the tent with the women. The phrase "all of Israel" is an exaggeration, for only people near the palace could see it. AT: "the top of the palace where everyone could see it, and Absalom slept ... wives" (See: [Hyperbole](#))
- **Now the advice of Ahithophel ... was as if a man heard** - Here the author compare how much people trusted Ahithophel's advice with how much they would trust advice directly from God. AT: "Now people trusted the advice of Ahithophel in those days in the same way they would have trusted it if had come" (See: [Simile](#))
- **a man heard it from the mouth of God himself** - Here God's mouth represents himself and emphasizes his speech. AT: "as if God had said it with his own mouth" or "a man hear it spoken by God himself" (See: [Synecdoche](#) and [Reflexive Pronouns](#))
- **viewed** - "understood" or "accepted"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 16 General Notes](#)
- [2 Samuel 16 Translation Questions](#)

2 Samuel 17 General Notes

Special concepts in this chapter

Confusion

Ahithophel gives good advise to Absalom but Hushai confuses Absalom. God is using the misleading advice to protect David, his king.

Links:

- [2 Samuel 17:01 Notes](#)

2 Samuel 17:1-4**UDB:**

¹ Then Ahithophel said to Absalom, "Allow me to choose twelve thousand men, and I will take them tonight to go after David. ² We will attack him while he is tired and discouraged, and make him very afraid. Everyone with him will run away. We only need to kill the king. ³ Then we will bring back all his soldiers to you, and they will come happily. You need to kill only one man—David, and then all trouble will be over." ⁴ Absalom and all the Israelite leaders who were with him thought that what Ahithophel said would be good to do.

ULB:

17 ¹ Then Ahithophel said to Absalom, "Now let me choose twelve thousand men, and I will arise and pursue David tonight. ² I will come on him while he is weary and weak and will surprise him with fear. The people who are with him will flee, and I will attack only the king. ³ I will bring back all the people to you, like a bride coming to her husband, and all the people will be at peace under you." ⁴ What Ahithophel said pleased Absalom and all the elders of Israel.

translationWords:

- Absalom
- raise, rise, risen, arise, arose
- David
- fear, afraid, fear of Yahweh
- people group, peoples, the people, a people
- king
- bride
- peace, peaceful
- elder
- Israel, Israelites, nation of Israel

translationNotes:

- **Ahithophel** - Translate this man's name the same as you did in 15:12. (See: [How to Translate Names](#))
- **twelve thousand men** - "12,000 men" (See: [Numbers](#))
- **arise and** - "begin to"
- **come on** - "come to"
- **weary and weak** - These words mean basically the same thing and are used together to emphasize how weak David was. AT: "weak" (See: [Doublet](#))

- **will surprise him with fear** - Here the word “fear” can be expressed with the adjective “afraid.” AT: “will surprise him and make him afraid” (See: [Abstract Nouns](#))
- **I will attack only the king** - It is implied that he intends to kill the king. This can be stated clearly. AT: “I will kill only the king” (See: [Assumed Knowledge and Implicit Information](#))
- **bring back all the people** - This refers to all of the people who were with David. AT: “bring back all of the people who were with him” (See: [Assumed Knowledge and Implicit Information](#))
- **like a bride coming to her husband** - Here Ahithophel speaks of the peoples’ happiness by comparing it to a bride’s happiness. AT: “and they will come happily, like a bride is happy when she comes to her husband” or “and they will come happily” (See: [Simile](#))
- **be at peace** - This means to have peace or to live peacefully. AT: “live peacefully” (See: [Idiom](#))
- **under you** - This refers to being under the king’s authority. AT: “under your authority” (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 17 General Notes](#)
- [2 Samuel 17 Translation Questions](#)

2 Samuel 17:5-7

UDB:

⁵ But Absalom said, “Summon Hushai also, and we will hear what he suggests.” ⁶ So when Hushai arrived, Absalom told him what Ahithophel had suggested. Then he asked Hushai, “What do you think we should do? If you do not think that we should do what Ahithophel advises, tell us what you think that we should do.”

⁷ Hushai replied, “This time what Ahithophel has suggested is not good advice.”

ULB:

⁵ Then Absalom said, “Now call Hushai the Archite, too, and let us hear what he says.” ⁶ When Hushai had come to Absalom, Absalom explained to him what Ahithophel had said and then asked Hushai, “Should we do what Ahithophel has said? If not, tell us what you advise.” ⁷ So Hushai said to Absalom, “The advice that Ahithophel has given this time is not good.”

translationWords:

- [Absalom](#)
- [counsel, counselor, advice, advisor](#)
- [good, goodness](#)

translationNotes:

- **Hushai the Archite** - Translate this man’s name the same as you did in [15:32](#).
- **Ahithophel** - Translate this man’s name the same as you did in [15:12](#).

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 17 General Notes](#)
- [2 Samuel 17 Translation Questions](#)

2 Samuel 17:8-10

UDB:

⁸ You know that your father and the men who are with him are strong soldiers, and that now they are very angry, like a mother bear whose cubs have been stolen from her. Furthermore, your father knows how to wage war because he has fought in many battles. He will not stay with his troops during the night. ⁹ Right now he is probably already hiding in one of the pits, or in some other place. If his soldiers start to attack your soldiers, and if they kill some of them, whoever hears about that will say, ‘Many of the soldiers with Absalom have been killed!’ ¹⁰ Then your other soldiers, even if they are as fearless as lions, they will become very afraid. Do not forget that everyone in Israel knows that your father is a great soldier, and that the soldiers who are with him are also very brave.

ULB:

⁸ Hushai added, “You know your father and his men are strong warriors, and that they are bitter, and they are like a bear robbed of her cubs in a field. Your father is a man of war; he will not sleep with the army tonight. ⁹ Look, right now he is probably hidden in some pit or in some other place. It will happen that when some of your men have been killed at the beginning of an attack, that whoever hears it will say, ‘A slaughter has taken place among the soldiers who follow Absalom.’ ¹⁰ Then even the bravest soldiers, whose hearts are like the heart of a lion, will be afraid because all Israel knows that your father is a mighty man, and that the men who are with him are very strong.

translationWords:

- heart
- lion
- fear, afraid, fear of Yahweh
- mighty, might

translationNotes:

- **they are like a bear robbed of her cubs** - The anger of the soldiers here is being compared to that of a mother bear who cubs are taken from her. AT: “they are angry, like a mother bear whose cubs have been take from her” or “they are very angry” (See: [Simile](#))
- **a bear** - a large furry animal that walks on four legs and has sharp claws and teeth
- **is a man of war** - This means that his has fought in many battles and knows well the ways of war. AT: “has fought in many battles” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **Look** - Here this word is used to draw someone’s attention to what is said next. AT: “Listen” (See: [Idiom](#))

- **pit** - a deep hole in the ground
- **or in some other place** - This is another place he may be hiding. AT: “or hidden in some other place” (See: [Ellipsis](#))
- **when some of your men have been killed** - This can be stated in active form. AT: “when his soldiers kill some of your men” (See: [Active or Passive](#))
- **A slaughter has taken place among the soldiers who follow Absalom** - The noun “slaughter” means an event where many people are brutally killed. This can be expressed as a verb. AT: “Many of the soldiers who follow Absalom have been slaughtered” or “The enemy soldiers have killed many of the soldiers who follow Absalom” (See: [Abstract Nouns](#))
- **whose hearts are like the heart of a lion** - Here the soldiers are refers to by their “hearts.” Also, their strong bravery is compared to that of a lion’s. AT: “who are as brave as lions” or “who are very brave” (See: [Synecdoche](#) and [Simile](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 17 General Notes](#)
- [2 Samuel 17 Translation Questions](#)

2 Samuel 17:11-12

UDB:

¹¹ So what I suggest is that you call all the Israelite soldiers, from Dan in the far north to Beersheba in the far south. They will be as many as the grains of sand on the seashore. Wait until they come, and then you yourself should lead us into the battle. ¹² We will find your father, wherever he is, and we will attack him from all sides, as dew covers all the ground. And neither he nor any of the soldiers who are with him will survive.

ULB:

¹¹ So I advise you that all Israel should be gathered together to you, from Dan to Beersheba, as numerous as the sands that are by the sea, and that you go to battle in person. ¹² Then we will come on him wherever he may be found, and we will cover him as the dew falls on the ground. We will not leave even one of his men, or him himself, alive.

translationWords:

- counsel, counselor, advice, advisor
- Israel, Israelites, nation of Israel
- Dan
- Beersheba
- life, live, living, alive

translationNotes:

- **that all Israel should be gathered together to you** - This can be stated in active form. Also, the all of the soldiers in Israel are referred to here as “all Israel.” AT: “that you should gather together all of the Israelite soldiers” (See: [Active or Passive](#) and [Synecdoche](#))
- **from Dan to Beersheba** - This phrase means from the northern border of Israel to the southern border. AT: “from the whole nation of Israel” (See: [Merism](#))
- **as numerous as the sands that are by the sea** - This is an exaggeration where all the grains of sand on a beach are compared to the number of Israelite soldiers. AT: “so many that they can barely be counted” (See: [Hyperbole](#) and [Simile](#))
- **that you go to battle in person** - The phrase “in person” means to go yourself and not send someone else instead. AT: “then lead them yourself into battle” (See: [Idiom](#))
- **come on him** - This means to purposefully go to where he is and then to attack. (See: [Idiom](#))
- **we will cover him as the dew falls on the ground** - Absalom’s army is described as covering David’s army like the dew covers the ground in the morning. AT: “we will overwhelm and completely defeat David’s army” (See: [Simile](#))

- **dew** - the fog or misty cloud of water that can fall onto the ground during the night, covering the ground and leaving it wet in the morning
- **We will not leave even one of his men ... alive** - This negative sentence is used for emphasis and can be stated in a positive form. AT: “We will kill every one of his men” (See: [Litotes](#))
- **him himself** - Both these words refer to David. AT: “David himself” (See: [Reflexive Pronouns](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 17 General Notes](#)
- [2 Samuel 17 Translation Questions](#)

2 Samuel 17:13-14

UDB:

¹³ If he escapes into some city, all our soldiers will bring ropes and pull that city down into the valley. As a result, not one stone will be left there on top of the hill where that city was!"

¹⁴ Absalom and all the other Israelite men who were with him said, "What Hushai suggests is better than what Ahithophel suggested." The reason that happened was that Yahweh had determined that if they would accept the good advice that Ahithophel had given them, they would have been able to defeat David. But as a result of their doing what Hushai suggested, Yahweh would cause a disaster to happen to Absalom.

ULB:

¹³ If he retreats into a city, then all Israel will bring ropes to that city and we will drag it into the river, until there is no longer even a small stone found there." ¹⁴ Then Absalom and the men of Israel said, "Hushai the Archite's advice is better than Ahithophel's." Yahweh had ordained the rejection of Ahithophel's good advice in order to bring destruction on Absalom.

translationWords:

- Yahweh
- ordain
- reject

translationNotes:

- **then all Israel** - This refers to Israel's soldiers, not to all of Israel. AT: "then all of our soldiers" (See: [Synecdoche](#))
- **will bring ropes to that city and we will drag it into the river** - This means that the soldiers would tear down the city walls and drag the pieces to river. AT: "will destroy the city and drag the stones to the river with ropes" (See: [Assumed Knowledge and Implicit Information](#))
- **until there is no longer even a small stone found there** - This is an exaggeration to describe how completely they will destroy the city. They would not literally sweep away every small stone from the city. AT: "until the city is completely destroyed" (See: [Hyperbole](#))
- **Hushai the Archite** - Translate this man's name the same as you did in [15:32](#). Archite is the name of a people group.
- **Ahithophel** - Translate this man's name the same as you did in [15:12](#).
- **the rejection of Ahithophel's good advice** - The word "rejection" can be expressed with the verb "reject." AT: "for the men of Israel to reject Ahithophel's good advice" (See: [Abstract Nouns](#))

- **to bring destruction on Absalom** - To “bring” something on someone means to cause it to happen to them. AT: “to cause a disaster to happen to Absalom” (UDB) (See: [Idiom](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 17 General Notes](#)
- [2 Samuel 17 Translation Questions](#)

2 Samuel 17:15-16

UDB:

¹⁵ Then Hushai told the two priests, Zadok and Abiathar, what both he and Ahithophel had suggested to Absalom and the Israelite leaders. ¹⁶ Then he said to them, “Send a message quickly to David. Tell him to not stay at the place where people walk across the river, near the wilderness. Instead, he and his soldiers must cross the Jordan River immediately, in order that they will not be killed.”

ULB:

¹⁵ Then Hushai said to Zadok and to Abiathar the priests, “Ahithophel advised Absalom and the elders of Israel in such and such a way, but I have advised something else. ¹⁶ Now then, go quickly and report to David; say to him, ‘Do not camp tonight at the fords of the Arabah, but by all means cross over, or the king will be swallowed up along with all the people who are with him.’”

translationWords:

- [Zadok](#)
- [Abiathar](#)
- [priest, priesthood](#)
- [counsel, counselor, advice, advisor](#)
- [report](#)
- [Arabah](#)

translationNotes:

- **Zadok ... Abiathar** - Translate these men’s name the same as you did in [15:24-25](#). (See: [How to Translate Names](#))
- **in such and such a way** - This phrase, meaning “like this,” refers to what Ahithophel advised Absalom earlier in [17:1-3](#). (See: [Idiom](#))
- **the fords of the Arabah** - A ford is a shallow part of a river where people can walk across. The Arabah is the land along both sides of the Jordan River.
- **by all means** - This means to make sure that you do something. AT: “be sure to” or “make sure that you” (See: [Idiom](#))
- **the king will be swallowed up** - Here the king and his people being killed is describes as if they were “swallowed” by their enemy. AT: “the king will be killed” (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 17 General Notes
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2 Samuel 17:17-18

UDB:

¹⁷ The priest's two sons, Jonathan and Ahimaaz, were waiting at the spring at En Rogel, outside Jerusalem. They did not dare to enter the city, because if someone saw them, he would report it to Absalom. While they were at En Rogel, a female servant of the two priests would frequently go to them and report to them what was happening, and then they would go and report it to King David. ¹⁸ But a young man saw them, and went and reported it to Absalom. They found out what the young man had done, so both of them left quickly and went to stay in the house of a man in the city of Bahurim. That man had a well in his courtyard, so the two men went down into the well to hide.

ULB:

¹⁷ Now Jonathan and Ahimaaz were staying at the spring of En Rogel. A female servant used to go and inform them what they needed to know, for they could not risk being seen going into the city. When the message came, then they were to go and tell King David. ¹⁸ But a young man saw them this time and told Absalom. So Jonathan and Ahimaaz went away quickly and came to the house of a man in Bahurim, who had a well in his courtyard, into which they descended.

translationWords:

- Jonathan
- servant, slave, slavery
- well, cistern
- courtyard, court

translationNotes:

- **Jonathan ... Ahimaaz** - Translate these men's names the same as you did in [15:27](#). (See: [How to Translate Names](#))
- **When the message came** - Here the "message" is spoken of as coming to them, when really it is the woman who came to then bringing the message. AT: "When she brought them a message" (See: [Metonymy](#))
- **this time** - "one time"
- **So Jonathan and Ahimaaz went away** - It is implied that they found out that the young man had told Absalom about them being there. This can be stated clearly. AT: "Jonathan and Ahimaaz found out what the young man had done, so they went away" (See: [Assumed Knowledge and Implicit Information](#))
- **spring of En Rogel ... Bahurim** - These are the name of places, both near Jerusalem. Bahurim is a small town. (See: [How to Translate Names](#))
- **they descended** - "they lowered themselves and hid"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 17 General Notes](#)
- [2 Samuel 17 Translation Questions](#)

2 Samuel 17:19-20

UDB:

¹⁹ The man's wife took a cloth and covered the mouth of the well, and then scattered grain on top of it order than no one would even suspect that a well was there.

²⁰ Some of Absalom's soldiers found out where the two men had gone. So they went to the house, and asked the woman, "Where are Ahimaaz and Jonathan?"

She replied, "They went across the Jordan River."

So the soldiers crossed the river and searched for them. But after they could not find them, they returned to Jerusalem.

ULB:

¹⁹ The man's wife took the covering for the well and spread it over the well's opening, and tossed grain over it, so no one knew Jonathan and Ahimaaz were in the well. ²⁰ Absalom's men came to the woman of the house and said, "Where are Ahimaaz and Jonathan?" The woman told them, "They have crossed over the river." So after they had looked around and could not find them, they returned to Jerusalem.

translationWords:

- [well, cistern](#)
- [grain](#)
- [house](#)
- [Jerusalem](#)

translationNotes:

- **the woman of the house** - "the man's wife"
- **Ahimaaz ... Jonathan** - Translate these men's names the same as you did in [15:27](#). (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 17 General Notes](#)
- [2 Samuel 17 Translation Questions](#)

2 Samuel 17:21-22

UDB:

²¹ After they had gone, the two men came out of the well and went and reported to King David what had happened and what Ahithophel had suggested. Then they said to him, “Cross the Jordan River quickly!” ²² So David and all his soldiers quickly started to cross the river, and by dawn they had all crossed to the other side.

ULB:

²¹ It came about after they had left that Jonathan and Ahimaaz came up out of the well. They went to report to King David; they said to him, “Get up and cross quickly over the water because Ahithophel has given such and such advice about you.” ²² Then David arose and all the people who were with him, and they crossed over the Jordan. By morning daylight not one of them had failed to cross over the Jordan.

translationWords:

- [well, cistern](#)
- [David](#)
- [water, waters](#)
- [Jordan River](#)

translationNotes:

- **It came about** - “It happened.” This phrase marks the next event in the storyline. (See: [Introduction of a New Event](#))
- **cross quickly over the water** - Here “the water” refers to the Jordan River. AT: “cross quickly over the river” (See: [Metonymy](#))
- **has given such and such advice** - The idiom “such and such” is used in the place of information that is already known by the reader. Here it refers to what Ahithophel advised Absalom in [17:1-3](#). This information can be stated clearly. AT: “has advised that Absalom send him with an army to attack you now” (See: [Idiom](#) and [Assumed Knowledge and Implicit Information](#))
- **By morning daylight not one of them had failed to cross over the Jordan** - This negative sentence is used to emphasize that they all crossed the river. It can be stated in a positive form. AT: “By morning daylight every one of them had crossed over the Jordan” (See: [Litotes](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 17 General Notes](#)

- 2 Samuel 17 Translation Questions

2 Samuel 17:23

UDB:

²³ When Ahithophel realized that Absalom was not going to do what he suggested, he put a saddle on his donkey and returned to his own city. He gave to his family instructions about his possessions, and then he hanged himself because he knew that Absalom would be defeated and that he would be considered a traitor and be killed. His body was buried in the tomb where his ancestors had been buried.

ULB:

²³ When Ahithophel saw that his advice had not been followed, he saddled his donkey and left. He went home to his own city, set his affairs in order, and hanged himself. In this way he died and was buried in the tomb of his father.

translationWords:

- [counsel, counselor, advice, advisor](#)
- [donkey, mule](#)
- [hang](#)
- [death, die, dead](#)
- [bury, buried, burial](#)
- [tomb, grave, burial place](#)

translationNotes:

- **saw** - “knew” or “realized”
- **his advice had not been followed** - This can be stated in active form. AT: “Absalom had not followed his advice” (See: [Active or Passive](#))
- **saddled** - to place a blanket or small leather seat on a donkey or horse for the rider to sit on
- **set his affairs in order** - He prepared for his death by telling his family what to do after he died. AT: “he prepared for his death” (See: [Idiom](#))
- **In this way** - “And this is how”
- **was buried** - This can be stated in active form. AT: “they buried him” (See: [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 17 General Notes](#)
- [2 Samuel 17 Translation Questions](#)

2 Samuel 17:24-26

UDB:

²⁴ David and his soldiers arrived at Mahanaim. At the same time, Absalom and all his soldiers also crossed the Jordan River. ²⁵ Now Absalom had appointed his cousin Amasa to be the commander of his army, instead of Joab. Amasa was the son of Jether, an Ishmaelite[1]Scholars disagree about whether the word describing Jether should be “Ishmaelite” as it is in some ancient Greek versions, or “Israelite” as it is in the ancient Hebrew text. Some scholars believe that “Israelite” is a scribal error in the Hebrew. “Ishmaelite” is the word used in a parallel passage (see 1CH 2:17), in both the ancient Hebrew and Greek texts. . Amasa’s mother was Abigail, the daughter of Nahash and the sister of Joab’s mother Zeruiah. ²⁶ Absalom and his Israelite soldiers set up their tents in the region of Gilead.

ULB:

²⁴ Then David came to Mahanaim. As for Absalom, he crossed over the Jordan, he and all the men of Israel with him. ²⁵ Absalom had set Amasa over the army instead of Joab. Amasa was the son of Jether the Ishmaelite[1]Scholars disagree about whether the word describing Jether should be “Ishmaelite” as it is in some ancient Greek versions, or “Israelite” as it is in the ancient Hebrew text. Some scholars believe that “Israelite” is a scribal error in the Hebrew. “Ishmaelite” is the word used in a parallel passage (see 1CH 2:17), in both the ancient Hebrew and Greek texts. , who had slept with Abigail, who was the daughter of Nahash and sister of Zeruiah, the mother of Joab. ²⁶ Then Israel and Absalom camped in the land of Gilead.

translationWords:

- Joab
- Ishmael
- sleep with, have relations with, lovemaking
- Gilead

translationNotes:

- **Mahanaim ... Gilead** - Translate the names of these places the same as you did in 2:8-9. (See: [How to Translate Names](#))
- **Amasa ... Joab ... Jether ... Nahash** - These are the names of men. See how you translated Joab and Zeruiah (Joab’s mother) in 2:13. (See: [How to Translate Names](#))
- **Ishmaelite** - This word means that the person is descended from Ishmael. Some versions say “Israelite” here. See the footnote. You may want to choose the word that is used in the majority language Bible in your area.
- **Abigail ... Zeruiah** - These are the names of women. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 17 General Notes](#)
- [2 Samuel 17 Translation Questions](#)

2 Samuel 17:27-29

UDB:

²⁷ When David and his soldiers arrived at Mahanaim, Shobi son of Nahash from the Ammonite city of Rabbah, and Machir son of Ammiel from the city of Lo Debar, and Barzillai from the city of Rogelim in Gilead came to them. ²⁸ They brought sleeping mats, bowls, clay pots, barley, wheat flour, parched grain, beans, and lentils. ²⁹ They brought honey and curds, sheep, and some cream for David and his soldiers to eat. They knew that David and his soldiers would be hungry and tired and thirsty from marching in the wilderness.

ULB:

²⁷ It came about when David had come to Mahanaim, that Shobi son of Nahash from Rabbah of the Ammonites, and Machir son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim, ²⁸ brought sleeping mats and blankets, bowls and pots, and wheat, barley flour, roasted grain, beans, lentils, ²⁹ honey, butter, sheep, and milk curds, so that David and the people with him could eat. These men had said, "The people are hungry, weary, and thirsty in the wilderness."

translationWords:

- David
- Ammon, Ammonites, Ammonitess
- Gilead
- wheat
- barley
- honey, honeycomb
- sheep, ram, ewe
- desert, wilderness

translationNotes:

- **It came about** - This phrase is used to introduce the next event in the storyline. (See: [Introduction of a New Event](#))
- **Mahanaim ... Rabbah ... Lo Debar ... Rogelim** - These are the names of cities or places. (See: [How to Translate Names](#))
- **Shobi ... Nahash ... Machir ... Ammiel ... Barzillai** - These are the names of men. (See: [How to Translate Names](#))
- **Ammonites ... Gileadite** - These are the names of people groups. (See: [How to Translate Names](#))
- **sleeping mats and blankets** - A mat is something soft to sleep on, and a blanket is a cloth covering for warmth.

- **flour** - Flour is crushed grain made into powder and used to make bread.
- **roasted** - “cooked”
- **beans** - seeds that are cooked and eaten
- **lentils** - a kind of seed that is cooked and eaten
- **curds** - milk that has soured and become solid
- **thirsty** - in need of water or some other drink

Links:

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2 Samuel 18 General Notes

Structure and formatting

This chapter tells of the defeat and death of Absalom, ending this section on Absalom's rebellion.

Special concepts in this chapter

David's mercy

David reorganized his army and sent them out to battle but told them to be merciful to Absalom. When David's army defeated Absalom's army, Absalom fled on a mule but his hair caught in a tree limb and the mule ran on leaving him hanging. One of David's soldiers saw him and told Joab. Joab went and killed him. When David heard about this he mourned for his son, Absalom. (See: [mercy](#), [merciful](#))

Links:

- [2 Samuel 18:01 Notes](#)

2 Samuel 18:1-2**UDB:**

¹ David arranged his soldiers for the battle. He divided them into groups, and he appointed a commander for each one hundred soldiers and a commander for each one thousand soldiers. ² He sent them out in three groups. Joab commanded one group, Joab's brother Abishai commanded a second group, and Ittai from Gath commanded the third group. David said to them, "I myself will go with you to battle."

ULB:

18 ¹ David counted the soldiers who were with him and appointed captains of thousands and captains of hundreds over them. ² Then David sent out the army, one-third under the command of Joab, another third under the command of Abishai son of Zeruiah, Joab's brother, and still another third under the command of Ittai the Gittite. The king said to the army, "I will certainly go out with you myself, too."

translationWords:

- David
- appoint, appointed
- send, send out, sent
- command, to command, commandment
- Joab
- king

translationNotes:

- **David counted the soldiers who were with him and appointed** - David did not count all of the people himself, rather other men counted them. AT: "David commanded for the soldiers who were with him to be counted and he appointed" or "David arranged the soldiers who were with him and appointed" (See: [Metonymy](#))
- **captains** - A captain is a person who is in authority over a group of soldiers.
- **one-third ... another third** - "one-third of the army ... another third of the army." A "third" is one part out of three equal parts. (See: [Fractions](#))
- **Abishai ... Zeruiah** - Translate these mens' names the same as you did in [2:18](#). (See: [How to Translate Names](#))
- **Ittai** - Translate this man's name the same as you did in [15:19](#). (See: [How to Translate Names](#))
- **Gittite** - This refers to a person from Gath, which is a Philistine city. (See: [How to Translate Names](#))

- **I will certainly go out with you myself, too** - This means that he will go out with them to battle. This can be stated clearly. AT: “I myself will go with you to battle” (UDB) or “I personally will go with you into battle” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:3-4**UDB:**

³ But his soldiers said, “No, we will not allow you to go with us. If they force us to all run away, they will not be concerned about us. Or if they kill half of us, they will not care about that, either. To them, capturing you is more important than capturing ten thousand of us. So it would be better that you stay here in the city and send help to us.”

⁴ The king replied to them, “Very well, I will do whatever seems best to you.” So he stood at the city gate and watched while his soldiers marched out, group by group.

ULB:

³ But the men said, “You must not go to battle, for if we flee away they will not care about us, or if half of us die they will not care. But you are worth ten thousand of us! Therefore it is better that you be ready to help us from the city.” ⁴ So the king answered them, “I will do whatever seems best to you.” The king stood by the city gate while all the army went out by hundreds and by thousands.

translationWords:

- [death, die, dead](#)
- [gate, gate bar](#)

translationNotes:

- **half of us** - The word “half” refers to one out of two equal parts. (See: [Numbers](#))
- **you are worth ten thousand of us** - This means that the enemy army considering killing David of greater worth than killing 10,000 of the other men. The number 10,000 here is an exaggeration used to emphasize a very great number of people. AT: “they would rather kill you than to kill 10,000 of us” or “killing you is worth more to them than killing a great number of us” (See: [Assumed Knowledge and Implicit Information](#) and [Hyperbole](#))
- **ten thousand** - “10,000” (See: [Numbers](#))
- **that you be ready to help us from the city** - David could help them from the city by advising them and sending men to help them. This can be stated clearly. AT: “that you stay here in the city and send help to us” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
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- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:5

UDB:

⁵ While they were leaving, the king commanded Joab, Abishai, and Ittai, “For my sake, do not harm my son Absalom!” And all the troops heard about this, that David had given this order to the three commanders.

ULB:

⁵ The king commanded Joab, Abishai, and Ittai saying, “Deal gently for my sake with the young man, with Absalom.” All the people heard that the king had given the captains this command about Absalom.

translationWords:

- [Absalom](#)

translationNotes:

- **Abishai** - Translate this man’s name the same as you did in [2:18](#). (See: [How to Translate Names](#))
- **Ittai** - Translate this man’s name the same as you did in [15:19](#). (See: [How to Translate Names](#))
- **Deal gently for my sake with the young man, with Absalom** - “For my sake, do not harm the young man, Absalom.” The phrase “Deal gently” means to be kind to someone and not to harm them.
- **my sake** - “my well-being” or “my account”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:6-8**UDB:**

⁶ So the army went out to fight against the Israelite soldiers who were with Absalom. They fought the battle in the forest where people from the tribe of Ephraim lived. ⁷ David's soldiers defeated Absalom's soldiers. They killed twenty thousand of them. ⁸ The battle was fought all over that area, and the number of men who died because of dangerous things in the forest was greater than the number of men who were killed in the battle.

ULB:

⁶ So the army went out into the countryside against Israel; the battle spread into the forest of Ephraim. ⁷ The army of Israel was defeated there before the soldiers of David; there was a great slaughter there that day of twenty thousand men. ⁸ The battle spread throughout the whole countryside, and more men were consumed by the forest than by the sword.

translationWords:

- Israel, Israelites, nation of Israel
- Ephraim
- consume
- sword

translationNotes:

- **went out into the countryside against Israel** - This means that they went out and fought against them in battle. AT: "went out into the countryside and fought against Israel" (See: [Assumed Knowledge and Implicit Information](#))
- **against Israel** - Here "Israel" refers to their soldiers, not all of the Israelites. AT: "against the Israelite soldiers" (UDB) (See: [Synecdoche](#))
- **The army of Israel was defeated there before the soldiers of David** - This can be stated in active form. AT: "There the soldiers of David defeated the army of Israel" (See: [Active or Passive](#))
- **a great slaughter** - an event where many people are brutally killed
- **twenty thousand men** - "20,000 men" (See: [Numbers](#))
- **more men were consumed by the forest than by the sword** - Here "the forest" is described as if it were alive and could act. "The sword" refers to David's soldiers who fought with swords. AT: "dangerous things in the forest killed more men than David's soldiers killed with their swords" (See: [Personification](#) and [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:9-11**UDB:**

⁹ During the battle, Absalom suddenly came near some of David's soldiers. Absalom was riding on his mule, and when the mule went under the thick branches of a large oak tree, Absalom's head was caught in the branches. The mule kept going, but Absalom was left dangling in the air.

¹⁰ One of David's soldiers saw what happened, and went and told Joab, "I saw Absalom hanging in an oak tree!"

¹¹ Joab said to the man, "What? You say that you saw him hanging there, so why did you not kill him immediately? If you had killed him, I would have given you ten pieces of silver and a soldier's belt!"

ULB:

⁹ Absalom happened to meet some of David's soldiers. Absalom was riding his mule, and the mule went under the thick branches of a large oak tree, and his head was caught up in the tree branches. He was left dangling between the ground and the sky while the mule he was riding kept going. ¹⁰ Someone saw this and told Joab, "Look, I saw Absalom hanging in an oak tree!" ¹¹ Joab said to the man who told him about Absalom, "Look! You saw him! Why did you not strike him down to the ground? I would have given you ten silver shekels and a belt."

translationWords:

- donkey, mule
- oak
- heaven, sky, heavens, heavenly
- silver

translationNotes:

- **Absalom happened to meet some of David's soldiers** - This is an event that happened during the battle. This can be stated clearly. AT: "During the battle, Absalom happened to meet some of David's soldiers" (See: [Assumed Knowledge and Implicit Information](#))
- **his head was caught up in the tree branches** - Absalom had long hair that got caught in the tree branches. AT: "his hair was caught in the tree branches" (See: [Metonymy](#))
- **dangling** - hanging or swinging loosely
- **between the ground and the sky** - "in the air" (UDB)
- **Look** - Here this word is used to draw a person's attention to what is said next. AT: "Listen" (See: [Idiom](#))

- **Why did you not strike him down to the ground?** - This rhetorical question means that he should have killed him. This question can be written as a statement. The phrase “strike down” means to kill. AT: “You should have struck him down to the ground!” or “You should have killed him immediately!” (See: [Rhetorical Question](#) and [Euphemism](#))
- **ten silver shekels** - This can be written in modern units. AT: “ten silver coins” or “110 grams of silver” (See: [Biblical Money](#))
- **belt** - This is a special belt that shows people that someone is a great soldier and should be honored.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:12-13**UDB:**

¹² The man replied to Joab, "Even if you gave me a thousand pieces of silver, I would not have done anything to harm the king's son. We all heard the king command you and Abishai and Ittai: 'For my sake, do not harm my son Absalom!' ¹³ If I had disobeyed the king and killed Absalom, the king would have heard about it, because the king hears about everything, and even you would not have defended me!"

ULB:

¹² The man replied to Joab, "Even if I received a thousand silver shekels, still I would not have reached out my hand against the king's son, because we all heard the king command you, Abishai, and Ittai, saying, 'No one must touch the young man Absalom.' ¹³ If I had risked my life by a falsehood (and there is nothing hidden from the king), you would have abandoned me."

translationWords:

- receive
- hand, right hand, to hand over
- Absalom
- life, live, living, alive

translationNotes:

- **a thousand silver shekels** - "1,000 silver shekels." This can be stated in modern units. AT: "1,000 silver coins" or "11 kilograms of silver" (See: [Biblical Money](#) and [Numbers](#))
- **would not have reached out my hand against the king's son** - The phrase "reached out my hand" means to attack. AT: "would not have attacked the king's son" (See: [Idiom](#))
- **No one must touch** - Here "touching" refers to "harming." AT: "No none must harm" or "Do not harm" (See: [Idiom](#))
- **a falsehood** - The word "falsehood" can be expressed with a verb phrase. Also, this refers to disobeying the king's command. This can be stated clearly. AT: "doing something that is wrong" or "by disobeying the king" (See: [Abstract Nouns](#) and [Assumed Knowledge and Implicit Information](#))
- **there is nothing hidden from the king** - Here the man speaks about how the king knows about almost everything that happens as if everything were a physical object he knew the location of. AT: "there is nothing that the king does not know" or "the king hears about everything that happens" (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:14-15

UDB:

¹⁴ Joab said, “I am not going to waste time talking to you!” Then he took three spears, went to where Absalom was, and thrust them into Absalom’s chest while he was still alive, dangling from the oak tree. ¹⁵ Then ten young men who carried weapons for Joab surrounded Absalom and finished killing him.

ULB:

¹⁴ Then Joab said, “I will not wait for you.” So Joab took three javelins in his hand and thrust them through the heart of Absalom, while he was still alive and hanging from the oak. ¹⁵ Then ten young men who carried Joab’s armor surrounded Absalom, attacked him, and killed him.

translationWords:

- [heart](#)
- [hang](#)
- [armor](#)

translationNotes:

- **I will not wait for you** - Joab meant that he should not continue talking to the man. AT: “I will not waste anymore time talking to you” (See: [Assumed Knowledge and Implicit Information](#))
- **heart of Absalom** - Here Absalom’s heart refers to his chest or upper body. AT: “chest” (See: [Synecdoche](#))
- **armor** - This refers to both the armor he would wear to protect himself and to his weapons. AT: “armor and weapons” (See: [Synecdoche](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:16-17

UDB:

¹⁶ Then Joab blew his trumpet to signal that they should not fight anymore, and his soldiers returned from pursuing Absalom's men. ¹⁷ They took Absalom's body and threw it into a huge pit in the forest, and covered it with a huge pile of stones. Then all the remaining Israelite soldiers who had been with Absalom fled to their own homes.

ULB:

¹⁶ Then Joab blew the trumpet, and the army returned from pursuing Israel, for Joab held back the army. ¹⁷ They took Absalom and threw him into a large pit in the forest; they buried his body under a very large pile of stones, while all Israel fled, every man to his own home.

translationWords:

- trumpet
- pit
- bury, buried, burial
- body

translationNotes:

- **Then Joab blew the trumpet, and the army returned from pursuing Israel, for Joab held back the army** - This describes what Joab commanded by blowing the trumpet. AT: "Then Joab blew the trumpet to call back the army, and the army returned from pursuing Israel" (See: [Assumed Knowledge and Implicit Information](#))
- **returned from pursuing Israel** - Here "Israel" refers to the Israelite army. AT: "returned from pursuing the Israelite army" (See: [Metonymy](#))
- **They took Absalom and threw him** - "They took Absalom's body and threw it"
- **they buried his body under a very large pile of stones** - After putting his body in the pit they covered it with a pile of stones. This can be stated more clearly. AT: "they covered his body with a huge pile of stones" (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **while all Israel fled** - Here "all Israel" refers to the Israelite soldiers. The word "fled" means "ran away." AT: "while all the Israelite soldiers ran away" (See: [Synecdoche](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:18

UDB:

¹⁸ Absalom had no sons to preserve his family name because his sons had died while they were still young. So while Absalom was alive, he had built a monument to himself in the Valley of Kings near Jerusalem, in order that people would remember him. He put his name on the monument, and people still call it Absalom's Monument.

ULB:

¹⁸ Now Absalom, while still alive, had built for himself a large stone pillar in the King's Valley, for he said, "I have no son to carry along the memory of my name." He named the pillar after his own name, so it is called Absalom's Monument to this very day.

translationWords:

- [Absalom](#)
- [pillar, column](#)
- [name](#)
- [call, calling, called, call out](#)

translationNotes:

- **the King's Valley** - This is the name of a place. (See: [How to Translate Names](#))
- **to carry along the memory of my name** - Absalom uses the phrase "my name" to refer to himself and his family line. AT: "to carry on my family name, by which people would remember me" (See: [Metonymy](#))
- **so it is called Absalom's Monument to this very day** - This can be stated in active form. AT: "so people called it Absalom's Monument from that day on" (See: [Active or Passive](#))
- **to this very day** - This refers to the present time when this book of the Bible was written.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:19-20

UDB:

¹⁹ After Absalom had been killed, Zadok's son Ahimaaz said to Joab, "Allow me to run to the king to tell him the good news that Yahweh has rescued him from the power of his enemies!"

²⁰ But Joab said to him, "No, I will not allow you to take news to the king today. Some other day I will allow you to take some news, but not today. If you took news today it would not be good news for the king, because his son is dead."

ULB:

¹⁹ Then Ahimaaz son of Zadok said, "Let me now run to the king with the good news, how Yahweh has rescued him from the hand of his enemies." ²⁰ Joab answered him, "You will not be the bearer of news today; you must do it another day. Today you will bear no news because the king's son is dead."

translationWords:

- son, son of
- Zadok
- king
- good news, gospel
- Yahweh
- death, die, dead

translationNotes:

- **Ahimaaz** - Translate this man's name the same as you did in [15:27](#). (See: [How to Translate Names](#))
- **run to the king with the good news** - Here Ahimaaz speaks of running to go and tell the king the good news as if the good news were a object that he were carrying. AT: "run to tell the king the good news" (See: [Metaphor](#))
- **the hand of his enemies** - Here "hand" refers to control. AT: "the control of his enemies" (See: [Metonymy](#))
- **the bearer of news** - "the one who tells the news"
- **you will bear no news** - This refers to not bearing the news to the king. AT: "you will not tell the news to the king" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 18 General Notes
- 2 Samuel 18 Translation Questions

2 Samuel 18:21-23

UDB:

²¹ Then Joab said to David's servant who was from Ethiopia, "You go and tell the king what you have seen." So the man from Ethiopia bowed in respect to Joab, and started to run.

²² Then Ahimaaz said again to Joab, "Even though that man from Ethiopia is running, allow me to run behind him." Joab replied, "My boy, why do you want to do that? You will not receive any reward for your news!"

²³ But Ahimaaz replied, "That does not matter, I want to go." So Joab said, "Very well, then, go." So Ahimaaz ran along another road through the Valley of the Jordan and arrived where David was, before the man from Ethiopia arrived.

ULB:

²¹ Then Joab said to a Cushite, "Go, tell the king what you have seen." The Cushite bowed down to Joab, and ran. ²² Then Ahimaaz son of Zadok said again to Joab, "Regardless of what may happen, please let me also run and follow the Cushite." Joab replied, "Why do you want to run, my son, seeing that you will have no reward for the news?" ²³ "Whatever happens," said Ahimaaz, "I will run." So Joab answered him, "Run." Then Ahimaaz ran by the way of the plain, and outran the Cushite.

translationWords:

- [Cush](#)
- [bow, bow down](#)
- [reward](#)

translationNotes:

- **tell the king what you have seen** - Joab is telling him to go and tell the king about the news of the battle.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:24-25

UDB:

²⁴ David was sitting between the outer gate and the inner gate of the city. The watchman went up on top of the city wall and stood on the roof over the gates. He looked out and saw one man running alone. ²⁵ The watchman called down and reported it to the king. The king said, “If he is alone, that indicates that he is bringing news.” The man who was running continued to come closer.

ULB:

²⁴ Now David was sitting between the inner and outer gates. The watchman had gone up to the roof of the gate to the wall and raised his eyes. As he looked, he saw a man approaching, running alone. ²⁵ The watchman shouted out and told the king. Then the king said, “If he is alone, there is news in his mouth.” The runner came closer and neared the city.

translationWords:

- [watch, watchman](#)
- [gate, gate bar](#)
- [raise, rise, risen, arise, arose](#)

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline and the beginning of a new part of the story.
- **and raised his eyes** - Here the watchman looking to see something is spoken of as if he lifted up his eyes. AT: “and looked out beyond the city” (See: [Metaphor](#))
- **there is news in his mouth** - Here the king speaks of the man having a message as if the news were an object sitting in his mouth. AT: “he has news to tell us” (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:26-27**UDB:**

²⁶ Then the watchman saw another man running. So he called down to the gatekeeper, "Look! There is another man running!" And the king said, "He also is bringing some good news."

²⁷ The watchman said, "I think the first man must be Ahimaaz, because he is running as Ahimaaz runs." The king said, "Ahimaaz is a good man, and I am sure he is coming with good news."

ULB:

²⁶ Then the watchman noticed another man running, and the watchman called to the gatekeeper; he said, "Look, there is another man running alone." The king said, "He is also bringing news." ²⁷ So the watchman said, "I think the running of the man in front is like the running of Ahimaaz son of Zadok." The king said, "He is a good man and is coming with good news."

translationWords:

- [king](#)

translationNotes:

- **I think the running of the man in front is like the running of Ahimaaz son of Zadok** - The watchman compares the way the man ran to the way Ahimaaz runs to suggest that it may be him. AT: "I think the man running in front is Ahimaaz son Zadok, because he runs like Ahimaaz" (See: [Simile](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:28-30**UDB:**

²⁸ When Ahimaaz reached the king, he called out, “I hope that things will go well with you!” Then he prostrated himself on the ground in front of the king and said, “Your Majesty, praise Yahweh our God, who has rescued you from the men who were rebelling against you!”

²⁹ The king said, “Is the young man Absalom safe?” Ahimaaz did not want to answer that question, so he replied, “When Joab sent me, I saw that there was a lot of confusion, but I do not know what it was about.”

³⁰ Then the king said, “Stand aside.” So Ahimaaz stepped aside and stood there.

ULB:

²⁸ Then Ahimaaz called out and said to the king, “All is well.” He bowed himself before the king with his face to the ground and said, “Blessed be Yahweh your God! He has delivered the men who lifted up their hand against my master the king.” ²⁹ So the king replied, “Is it well with the young man Absalom?” Ahimaaz answered, “When Joab sent me, the king’s servant, to you, king, I saw a great disturbance, but I did not know what it was.” ³⁰ Then the king said, “Turn aside and stand here.” So Ahimaaz turned aside, and stood still.

translationWords:

- bless, blessed, blessing
- God
- hand, right hand, to hand over
- lord, master, sir
- servant, slave, slavery
- know, knowledge, make known
- turn, turn away, turn back

translationNotes:

- **He bowed himself before the king with his face to the ground** - He did this to honor the king. AT: “He bowed himself before the king with his face to the ground to honor the king” (See: [Symbolic Action](#))
- **Blessed be Yahweh** - “Praise Yahweh.” Here “bless” means to praise.
- **the men who lifted up their hand against my master the king** - Here Ahimaaz speaks of the men opposing the king as if they were were raising their hands before him. AT: “the men who opposed and fought against my master the king” (See: [Metaphor](#))
- **a great disturbance** - This means that people were acting as though things were not right.
- **Turn aside and stand here** - “Move out of the way” or “Stand aside” (UDB)

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
- [2 Samuel 18 Translation Questions](#)

2 Samuel 18:31-33

UDB:

³¹ Suddenly the man from Ethiopia arrived, and said, “Your Majesty, I have good news for you! Yahweh has enabled your soldiers to defeat all those who rebelled against you!”

³² The king said to him, “Is the young man Absalom safe?” The man from Ethiopia replied, “Sir, I wish that what happened to him would happen to all of your enemies and to all those who rebel against you!”

³³ The king realized that he meant that Absalom was dead, so he became extremely distressed, and he went up to the room above the gateway and cried. While he was going up, he kept crying out, “O, my son Absalom! My son! O, my son Absalom, I desire that I had died instead of you!”

ULB:

³¹ Immediately then the Cushite arrived and said, “There is good news for my master the king, for Yahweh has avenged you today from all who rose up against you.” ³² Then the king said to the Cushite, “Is it well with the young man Absalom?” The Cushite answered, “The enemies of my master the king, and all who rise up against you to do harm to you, should be as that young man is.” ³³ Then the king was deeply unnerved, and he went up to the room over the gate and wept. As he went he grieved, “My son Absalom, my son, my son Absalom! I wish I had died instead of you, Absalom, my son, my son!”

translationWords:

- [avenge, revenge, vengeance](#)
- [death, die, dead](#)

translationNotes:

- **rose up against** - This means to oppose. AT: “opposed” (See: [Idiom](#))
- **The enemies of my master the king, ... should be as that young man is** - The Cushite uses a comparison as a polite way to tell the king that Absalom is dead. This can be stated more directly. AT: “I would like all your enemies ... to die the way that young man died” (See: [Simile](#) and [Euphemism](#))
- **unnerved** - “upset”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 18 General Notes](#)
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2 Samuel 19 General Notes

Special concepts in this chapter

David told to stop mourning Absalom

Joab warned David that if he continued to mourn Absalom and not thank his army, they would all desert him. So David went out to encourage the soldiers. David was both a good son and a good leader.

David made king again

This chapter records the recognition that David was the true king of Israel. It is important to remember that even though Absalom had power for a while, David never stopped being the king.

The ten tribes and Judah argue over David

The ten tribes of Israel argued with the tribe of Judah about who would bring David across the river. The men of Judah answered the ten tribes very harshly. This may foreshadow, or give a glimpse of, the future civil war that would come to divide these two groups.

Important figures of speech in this chapter

Rhetorical questions

The people wanted David back as their king and expressed it in a rhetorical question: “So why are we not talking about bringing the king back?” David also used a question to persuade the people of Judah to bring him back: “You are my brothers, my flesh and bone. Why then are you the last to bring back the king?” (See: [Rhetorical Question](#))

Links:

- [2 Samuel 19:01 Notes](#)

2 Samuel 19:1-2

UDB:

¹ Someone told Joab that the king was crying and mourning because Absalom had died. ² All of David's soldiers heard that the king was mourning because Absalom was dead. So they became sad that they had defeated Absalom's men.

ULB:

19 ¹ Joab was told, "Look, the king is weeping and mourning for Absalom." ² So the victory that day was turned into mourning for all the army, for the army heard it said that day, "The king is mourning for his son."

translationWords:

- [Joab](#)
- [king](#)
- [mourn, mourning](#)
- [Absalom](#)
- [turn, turn away, turn back](#)

translationNotes:

- **Joab was told** - This can be stated in active form. AT: "Someone told Joab" (See: [Active or Passive](#))
- **Look, the king is weeping** - This word is used here to draw someone's attention to what is said next. AT: "Listen, the king is weeping" (See: [Idiom](#))
- **So the victory that day was turned into mourning for all the army** - This means that the whole army mourned instead of celebrating. AT "So instead of celebrating victory that day, the whole army mourned" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 19 General Notes](#)
- [2 Samuel 19 Translation Questions](#)

2 Samuel 19:3-4

UDB:

³ The soldiers returned to the city quietly and ashamed, as if they had lost the battle instead of winning it. ⁴ The king covered his face with his hands and kept crying loudly, “O, my son Absalom! O, Absalom, my son! My son!”

ULB:

³ The soldiers had to sneak quietly into the city that day, like people who are ashamed sneak away when they run from battle. ⁴ The king covered his face and cried in a loud voice, “My son Absalom, Absalom, my son, my son!”

translationWords:

- [shame, shameful, ashamed](#)
- [voice](#)

translationNotes:

- **like people who are ashamed sneak away when they run from battle** - The author compares the way that the soldiers had to sneak back into the city to the way that soldiers sneak away when they are running away from battle. This emphasizes that they were made to feel ashamed. AT: “in the same way that people who had run away from battle would sneak away because they were ashamed” (See: [Simile](#))
- **sneak** - move without being seen by others
- **The king covered his face** - This is a way to express grief and mourning. AT: “The king showed his grief by covering his face” (See: [Symbolic Action](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 19 General Notes](#)
- [2 Samuel 19 Translation Questions](#)

2 Samuel 19:5-6**UDB:**

⁵ Joab entered the room where the king was, and said to the king, "Today you have caused your soldiers to be ashamed! You have humiliated the men who saved your life and the lives of your sons and daughters and your ordinary wives and your slave wives!" ⁶ It seems that you love those who hate you and that you hate those who love you. Everyone realizes now that your commanders and your officers are not at all important to you. If Absalom were still alive and we were all dead today, you would actually be happy.

ULB:

⁵ Then Joab entered into the house to the king and said to him, "You have shamed the faces of all your soldiers today, who have saved your life today, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your slave wives," ⁶ because you love those who hate you, and you hate those who love you. For today you have shown that commanders and soldiers are nothing to you. Today I believe that if Absalom had lived, and we all had died, then that would have pleased you.

translationWords:

- Joab
- house
- face
- save, safe
- life, live, living, alive
- son, son of
- servant, slave, slavery
- love
- commander, command
- believe, believe in, belief
- Absalom
- death, die, dead

translationNotes:

- **You have shamed the faces of all your soldiers today** - Here the soldiers are referred to by their face to emphasize how they would have hid their faces because of their shame" AT: "You have caused all your soldiers to hide their faces in shame today" or "You have caused all of your soldiers to be ashamed today" (See: [Synecdoche](#))

- **nothing to you** - This phrase is an exaggeration, but it expresses the very low value that David showed for the army. AT: “are worth very little to you” (See: [Hyperbole](#))
- **if Absalom had lived, and we all had died, then that would have pleased you** - The speaker is giving a hypothetical situation. (See: [Hypothetical Situations](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 19 General Notes](#)
- [2 Samuel 19 Translation Questions](#)

2 Samuel 19:7-8

UDB:

⁷ So now go and thank your soldiers for what they did. Because I solemnly declare that if you do not do that, none of them will still be with you by tomorrow morning. That would be worse for you than all the disasters that you have experienced since you were a boy.”

⁸ So the king got up and went and sat at the city gate. And all the people were told, “The king is sitting at the gate!” So they all came and gathered around him.

Meanwhile, all of Absalom’s men had gone home.

ULB:

⁷ Now therefore get up and go out and speak kindly to your soldiers, for I swear by Yahweh, if you do not go, not one man will remain with you tonight. That would be worse for you than all the disasters that have ever happened to you from your youth until now.” ⁸ So the king got up and sat in the city gate, and all the people were told, “Look, the king is sitting in the gate,” and all the people came before the king.

So Israel fled, every man to his home.

translationWords:

- oath, swear, swear by
- Yahweh
- king
- gate, gate bar
- people group, peoples, the people, a people

translationNotes:

- **I swear by Yahweh** - Joab is making a very strong oath. AT: “I swear, as surely as Yahweh is alive” (See: [Assumed Knowledge and Implicit Information](#))
- **if you do not go, not one man will remain with you** - This means that only if David went would his soldiers remain with him. AT: “only if you go will any of your men remain with you” (See: [Double Negatives](#))
- **not one man will remain with you** - This refers to them remaining loyal to him. AT: “not one man will remain loyal to you” (See: [Idiom](#))
- **all the people were told** - This is an exaggeration, it means most of the men. It can be stated in active form. AT: “many of the men who were there heard others saying” (See: [Active or Passive](#))

- **Look, the king is sitting** - This word is used here to draw someone's attention to what is said next. AT: "Listen, the king is sitting" (See: [Idiom](#))
- **all the people** - Here "the people" refer to the people who followed David. This is an exaggeration, it means a large number came and gathered around him. AT: "many of the people" (See: [Hyperbole](#))
- **So Israel fled, every man to his home** - Here "Israel" refers to the Israelite soldiers who followed Absalom. AT: "And every Israelite soldier fled to his own home" or "And all of the Israelite soldiers fled to their homes" (See: [Synecdoche](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 19 General Notes](#)
- [2 Samuel 19 Translation Questions](#)

2 Samuel 19:9-10

UDB:

⁹ Then all the people throughout the tribes of Israel started to quarrel among themselves. They said to each other, "King David rescued us from the people of Philistia and from our other enemies. But now he has fled from Absalom and left Israel!" ¹⁰ We appointed Absalom to be our king, but he died in the battle against David's soldiers. So why does someone not try to bring King David back?"

ULB:

⁹ All the people were arguing with each other throughout all the tribes of Israel saying, "The king rescued us out of the hand of our enemies, and he saved us out of the hand of the Philistines, but now he has run out of the land because of Absalom." ¹⁰ Absalom, whom we anointed over us, has died in battle. So why do you say nothing about bringing the king back?"

translationWords:

- [tribe](#)
- [Israel, Israelites, nation of Israel](#)
- [hand, right hand, to hand over](#)
- [Philistines](#)
- [anoint, anointed](#)
- [death, die, dead](#)

translationNotes:

- **out of the hand of our enemies** - Here "hand" means control. AT: "from under the control of our enemies" or "from our enemies' control" (See: [Synecdoche](#))
- **out of the hand of the Philistines** - Here "hand" means control. AT: "from under the control of the Philistines" or "from the Philistines' control" (See: [Metonymy](#))
- **out of the land because of Absalom** - This means that he had left the country fleeing from Absalom. This can be stated clearly. AT: "out of the country fleeing from Absalom" (See: [Assumed Knowledge and Implicit Information](#))
- **why do you say nothing about bringing the king back?** - This means they should consider bringing David back now that Absalom was dead. The question may be written as a statement. AT: "we should be talking about bringing the king back." (See: [Rhetorical Question](#))
- **the king** - This refers to David.

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2 Samuel 19:11-12

UDB:

¹¹ King David found out what the people were saying. So he sent the two priests, Zadok and Abiathar, to say to the leaders of Judah, "The king says that he has heard that all the Israelite people want him to be king again. And he says, 'Why should you be the last ones to bring me back to my palace?' ¹² You are my relatives. We have the same ancestor. So why should you be the last ones to bring me back?"

ULB:

¹¹ King David sent to Zadok and to Abiathar the priests saying, "Speak to the elders of Judah saying, 'Why are you the last to bring the king back to his palace, since the talk of all Israel favors the king, to bring him back to his palace?' ¹² You are my brothers, my flesh and bone. Why then are you the last to bring back the king?"

translationWords:

- David
- Zadok
- Abiathar
- priest, priesthood
- Judah
- favor, favorable, favoritism
- brother
- flesh

translationNotes:

- **sent to Zadok and to Abiathar** - This means that David sent a messenger to Zadok and Abiathar. AT: "sent a messenger to Zadok and to Abiathar" (See: **Idiom**)
- **Why are you the last to bring the king back ... to bring him back to his palace?** - This rhetorical question is asked to rebuke the elders in Judah. This can be written as a statement. AT: "You should have been the first to favor the king and bring him back to the palace, not the people of the nation of Israel." (See: **Rhetorical Question**)
- **since the talk of all Israel favors the king, to bring** - The word "talk" is an abstract noun that can be expressed with the verb "talk" or "speak." AT: "since all Israel speaks favorably about the king and desires to bring" or "since what the people of Israel are saying is in the king's favor, to bring" (See: **Abstract Nouns**)
- **to bring the king back to his palace** - Here restoring the king's authority to rule is spoken of as bringing him back to his palace. AT: "to restore the king's authority as king" (See: **Metaphor**)

- **You are my brothers, my flesh and bone** - Here the king describes how they are related by saying that they have the same flesh and bones. Also the implied words “you are” may be added to the second phrase. AT: “You are my brothers, my relatives” or “You are my brothers, you are my flesh and bone” (See: [Metaphor](#) and [Ellipsis](#))
- **Why then are you the last to bring back the king?** - This is the second rhetorical question here and it is also a rebuke for the elders of Judah. This can be written as a statement. AT: “You should have been the first, not the last, to bring back the king.” (See: [Rhetorical Question](#))

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2 Samuel 19:13-15

UDB:

¹³ And say to Amasa, “You are one of my relatives. I hope that God will kill me if I do not appoint you to be, from now on, the commander of my army instead of Joab.”

¹⁴ By sending that message to them, David convinced all the people of Judah that they should be loyal to him. So they sent a message to the king, saying, “We want you and all your officials to return here.” ¹⁵ So the king and his officials started back toward Jerusalem. When they reached the Jordan River, the people of Judah came there to Gilgal to meet the king, and to escort him across the river.

ULB:

¹³ Then say to Amasa, ‘Are you not my flesh and my bone? God do so to me, and more also, if you are not captain of my army from now on in the place of Joab.’” ¹⁴ So he won the hearts of all the men of Judah as one man. They sent to the king saying, “Return, you and all your men.” ¹⁵ So the king returned and came to the Jordan. Now the men of Judah came to Gilgal to go to meet the king and then to bring the king across the Jordan.

translationWords:

- heart
- Gilgal

translationNotes:

- **Amasa** - Translate this man’s name the same as you did in [17:25](#). (See: [How to Translate Names](#))
- **Are you not my flesh and my bone?** - David uses this rhetorical question to emphasize that they are related. This can be written as a statement. AT: “You are my flesh and my bones.” (See: [Rhetorical Question](#))
- **my flesh and my bone** - Here David speaks of them being related by saying that they have the same flesh and bones. See how you translated a similar phrase in [19:12](#). AT: “my relative” (See: [Metaphor](#))
- **God do so to me** - This is an idiom that means for God to kill him. AT: “May God kill me” (See: [Idiom](#))
- **he won the hearts** - Here the mens’ loyalty is referred to as their “hearts.” AT: “he won the loyalty” (See: [Metonymy](#))
- **as one man** - This speaks of the men being united in their loyalty to the king as if they were one man with the same mind. AT: “and they were united together” or “they were united in their loyalty to the king” (See: [Metaphor](#))

- **They sent to the king** - This means that they sent a messenger to the king. AT: “They sent a messenger to the king” (See: [Idiom](#))

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2 Samuel 19:16-18**UDB:**

¹⁶ Shimei, the man from the tribe of Benjamin, also came down quickly to the river with the people of Judah to meet King David. ¹⁷ There were a thousand men from the tribe of Benjamin who came with him. Ziba, who had been the servant of Saul, also hurried down to the Jordan River, bringing twenty of his servants with him. They all came to the king. ¹⁸ They all prepared to take the king and all his family across the river, at the place where they could walk across it. They wanted to do whatever the king wanted. As the king was about to cross the river, Shimei came to him and prostrated himself in front of the king.

ULB:

¹⁶ Shimei son of Gera, the Benjamite, who was from Bahurim, hurried down with the men of Judah to meet King David. ¹⁷ There were one thousand men from Benjamin with him, and Ziba the servant of Saul, and his fifteen sons and twenty servants with him. They crossed through the Jordan in the presence of the king. ¹⁸ They crossed to bring over the king's family and to do whatever he thought good. Shimei son of Gera bowed down before the king just before he began to cross the Jordan.

translationWords:

- Shimei
- Benjamin
- Judah
- David
- Saul (OT)
- family
- good, goodness
- bow, bow down

translationNotes:

- **Gera ... Ziba** - These are the names of men. Translate the name "Ziba" the same as you did in 9:2. (See: [How to Translate Names](#))
- **Bahurim** - Translate the name of this place the same as you did in 3:16. (See: [How to Translate Names](#))
- **one thousand men ... fifteen sons ... twenty servants** - "1,000 men ... 15 sons ... 20 servants" (See: [Numbers](#))
- **in the presence of the king** - This means that the king was there and was aware of what was happening. AT: "at the place where the king was" (See: [Assumed Knowledge and Implicit Information](#))

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2 Samuel 19:19-20

UDB:

¹⁹ He said to the king, "Your Majesty, please forgive me. Please do not keep thinking about the terrible thing that I did on the day that you left Jerusalem. Do not think about it anymore. ²⁰ I know that I have sinned. Look, I have come today, the first one from the northern tribes to come here to greet you today, Your Majesty."

ULB:

¹⁹ Shimei said to the king, "Do not, my master, find me guilty or call to mind what your servant stubbornly did the day that my master the king left Jerusalem. Please, may the king not take it to heart. ²⁰ For your servant knows that I have sinned. See, that is why I have come today as the first from all the family of Joseph to come down to meet my master the king."

translationWords:

- lord, master, sir
- guilt, guilty
- mind
- Jerusalem
- sin, sinful, sinner, sinning
- Joseph (OT)

translationNotes:

- **call to mind** - This means "to remember." AT: "remember" (See: **Idiom**)
- **your servant** - Here Shimei refers to himself this way to humble himself before the king and honor the king.
- **not take it to heart** - "To take something to heart" means to think about something seriously or to be bothered by it. AT: "not be bothered by it" or "forget about it" (See: **Idiom**)

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2 Samuel 19:21-23

UDB:

²¹ But Abishai son of Zeruiah, said to David, “He cursed the one whom Yahweh appointed to be the king! So should he not be executed for doing that?”

²² But David said, “You sons of Zeruiah, what am I going to do with you? It is as though you had become my enemies today. I know that I am still king of Israel, so I say that certainly no one in Israel should be executed today.” ²³ Then the king said to Shimei, “I solemnly promise that I will not execute you.”

ULB:

²¹ But Abishai son of Zeruiah answered and said, “Should not Shimei be put to death for this, because he cursed Yahweh’s anointed?” ²² Then David said, “What have I to do with you, you sons of Zeruiah, that you should today be adversaries to me? Will any man be put to death today in Israel? For do I not know that today I am king over Israel?” ²³ So the king said to Shimei, “You will not die.” So the king promised him with an oath.

translationWords:

- curse, cursed
- Yahweh
- anoint, anointed
- adversary, enemy
- know, knowledge, make known
- promise
- oath, swear, swear by

translationNotes:

- **Abishai** - Translate this man’s name the same as you did in [2:18](#). (See: [How to Translate Names](#))
- **Zeruiah** - Translate this man’s name the same as you did in [2:13](#). (See: [How to Translate Names](#))
- **Should not Shimei be put to death for this, because he cursed Yahweh’s anointed?** - Abishai was angry at Shimei for cursing David and is suggesting that he should be killed. This question can be written as a statement. AT: “Shimei should be put to death because he cursed Yahweh’s anointed.” (See: [Rhetorical Question](#))
- **Yahweh’s anointed** - This refers to David. It means that he is the man that Yahweh had anointed as king. AT: “the man that Yahweh has anointed as king” (See: [Assumed Knowledge and Implicit Information](#))

- **What have I to do with you ... that you should today be adversaries to me?** - David uses this rhetorical question to rebuke Abishai. This can be written as a statement. AT: “We have nothing in common with you, you sons of Zeruah! You have no good reason to become my adversaries today.” (See: [Rhetorical Question](#))
- **Will any man be put to death today in Israel? For do I not know that today I am king over Israel?** - David uses these rhetorical questions to continue rebuking Abishai. These questions can be written as statements. AT: “No person will be executed today in the nation of Israel, because today I am the one who is king over all of Israel.” (See: [Rhetorical Question](#))
- **Will any man be put to death** - This phrase “put to death” means to be killed or executed. AT: “Will any man be killed” or “Will I order any man to die” (See: [Idiom](#))
- **For do I not know that today I am king over Israel?** - Possible meanings of this rhetorical question are 1) “I know that I am still king of Israel.” (UDB) or 2) “Today I am the one who is king over Israel!” (See: [Rhetorical Question](#))

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2 Samuel 19:24-25

UDB:

²⁴ Then Mephibosheth, Saul's grandson, came down to the river to greet the king. He had not washed his feet or trimmed his beard or washed his clothes from the time that the king left Jerusalem until the day that he returned. ²⁵ When he arrived from Jerusalem to greet the king, the king said to him, "Mephibosheth, why did you not go with me?"

ULB:

²⁴ Then Mephibosheth son of Saul came down to meet the king. He had not dressed his feet, or trimmed his beard, or washed his clothes from the day the king left until the day he came home in peace. ²⁵ So when he came from Jerusalem to meet the king, the king said to him, "Why did you not go with me, Mephibosheth?"

translationWords:

- son, son of
- Saul (OT)
- king
- peace, peaceful
- Jerusalem

translationNotes:

- **Mephibosheth** - Translate this man's name the same as you did in 4:4. (See: [How to Translate Names](#))
- **He had not dressed his feet** - "He had not cared for his feet." Mephibosheth's feet were crippled. This phrase means that he had not taken proper care of his feet.
- **Why did you not go with me, Mephibosheth?** - David is asking Mephibosheth why he did not go with David when David and all the people who followed him left Jerusalem. AT: "Why did you not go with me when I left Jerusalem, Mephibosheth?" (See: [Assumed Knowledge and Implicit Information](#))

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2 Samuel 19:26-28**UDB:**

²⁶ He replied, "Your Majesty, you know that I am crippled. When I heard that you were leaving Jerusalem, I said to my servant Ziba, 'Put a saddle on my donkey in order that I can ride on it and go with the king.' But he deceived me and left without me. ²⁷ He lied to you about me. But your Majesty, you are as wise as God's angel. So do whatever seems right to you. ²⁸ All of my grandfather's family expected that we would be executed. But you did not execute me. You allowed me to eat food with you at your table! So I certainly do not have the right to request from you anything more."

ULB:

²⁶ He answered, "My master the king, my servant deceived me, for I said, 'I will saddle a donkey so I may ride on it and go with the king, because your servant is lame.' ²⁷ My servant Ziba has slandered me, your servant, to my master the king. But my master the king is like an angel of God. Therefore, do what is good in your eyes. ²⁸ For all my father's house were dead men before my master the king, but you set your servant among those who ate at your own table. What right therefore have I that I should still cry any more to the king?"

translationWords:

- deceive, deceit, deception, deceptive
- donkey, mule
- angel, archangel
- God
- good, goodness

translationNotes:

- **Ziba** - Translate this man's name the same as you did in 9:2. (See: [How to Translate Names](#))
- **my master the king is like an angel of God** - Here David's wisdom is compared to the wisdom of an angel. AT: "my master the king is as wise as an angel of God" (See: [Simile](#))
- **do what is good in your eyes** - This means to do what you think is right. AT: "do what you believe to be the right thing to do" (See: [Idiom](#))
- **all my father's house were dead men before my master the king** - Mephibosheth speaks of how his relatives had deserved to be executed as if they had already been executed and were dead. AT: "all my father's house deserved for my master the king to order them to be executed" (See: [Metaphor](#))
- **my father's house** - This refers to his father's relatives. AT: "my father's relatives" (See: [Metonymy](#))

- **What right therefore have I that I should still cry any more to the king?** - Mephibosheth uses this rhetorical question to emphasize that he has no right to request anything from the king. This can be written as a statement. AT: “Therefore, I have no right to ask the king to do anything else for me.” (See: [Rhetorical Question](#))

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2 Samuel 19:29-30

UDB:

²⁹ The king replied, “You certainly do not need to say any more. I have decided that you and Ziba will divide equally the land that belonged to your grandfather Saul.”

³⁰ Mephibosheth replied to the king, “Your Majesty, I am content that you have returned safely. So allow him to take all the land.”

ULB:

²⁹ Then the king said to him, “Why explain anything further? I have decided that you and Ziba will divide the fields.” ³⁰ So Mephibosheth replied to the king, “Yes, let him take it all, since my master the king has come safely to his own home.”

translationWords:

- [king](#)
- [lord, master, sir](#)
- [save, safe](#)

translationNotes:

- **Why explain anything further?** - David uses this rhetorical question to tell him that he does not need to continue talking about his conflict with Ziba. This can be written as a statement. AT: “You do not need to explain this any further.” or “You certainly do not need to say any more.” (UDB) (See: [Rhetorical Question](#))

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2 Samuel 19:31-33

UDB:

³¹ Barzillai, the man from the region of Gilead, had come down to the Jordan River from his town of Rogelim to escort the king across the river. ³² Barzillai was a very old man, eighty years old. He was a very wealthy man, and he had provided food for the king and his soldiers while they were at Mahanaim. ³³ The king said to Barzillai, “Come with me to Jerusalem, and I will take care of you.”

ULB:

³¹ Then Barzillai the Gileadite came down from Rogelim to cross over the Jordan with the king, and he accompanied the king over the Jordan. ³² Now Barzillai was a very old man, eighty years old. He had furnished the king with provisions while he stayed at Mahanaim, for he was a very wealthy man. ³³ The king said to Barzillai, “Come over with me, and I will provide for you to stay with me in Jerusalem.”

translationWords:

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

translationNotes:

- **Barzillai** - Translate this man’s name the same as you did in [17:27](#). (See: [How to Translate Names](#))
- **Gileadite** - Translate the name of this people group the same as you did in [17:27](#). (See: [How to Translate Names](#))
- **Rogelim ... Mahanaim** - Translate the names of these places the same as you did in [17:27](#). (See: [How to Translate Names](#))
- **the Jordan** - the Jordan River
- **eighty years old** - “80 years old” (See: [Numbers](#))
- **furnished** - “provided”

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2 Samuel 19:34-36

UDB:

³⁴ But Barzillai replied, "I certainly do not have many more years to live. So why should I go with you to Jerusalem?" ³⁵ I am eighty years old. I do not know what is enjoyable and what is not enjoyable. I cannot enjoy what I eat and what I drink. I cannot hear the voices of men and women as they sing. So why should I be another burden to you? ³⁶ I will cross the Jordan River with you and go a little further, and that will be all the reward that I need for helping you.

ULB:

³⁴ Barzillai replied to the king, "How many days are left in the years of my life, that I should go up with the king to Jerusalem?" ³⁵ I am eighty years old. Can I distinguish between good and bad? Can your servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? Why then should your servant be a burden to my master the king? ³⁶ Your servant would like to just go over the Jordan with the king. Why should the king repay me with such a reward?

translationWords:

- life, live, living, alive
- reward

translationNotes:

- **How many days are left in the years of my life, that I should go up with the king to Jerusalem?** - Here Barzillai means that he is old and that there is no reason for him to accompany David. This rhetorical question can be translated as a statement. AT: "I am certainly not going to live many more years. There is no good reason for me to go up with the king to Jerusalem." (See: [Rhetorical Question](#))
- **eighty years old** - "80 years old" (See: [Numbers](#))
- **Can I distinguish between good and bad?** - Barzillai uses rhetorical questions to emphasize why he does not want to go to Jerusalem. Here "good" and "bad" refer to what is desirable and what is not. This question can be written as a statement. AT: "I cannot distinguish between what is desirable and what is not." (See: [Rhetorical Question](#))
- **Can your servant taste what I eat or what I drink?** - Barzillai uses rhetorical questions to emphasize why he does not want to go to Jerusalem. This question can be written as a statement. AT: "I cannot enjoy the taste of what I eat and drink." (See: [Rhetorical Question](#))
- **Can I hear any more the voice of singing men and singing women?** - Barzillai uses rhetorical questions to emphasize why he does not want to go to Jerusalem. This question can be written as a statement. AT: "I cannot hear well the voices of singing men and singing women." (See: [Rhetorical Question](#))

- **Why then should your servant be a burden to my master the king?** - Barzillai uses this rhetorical question to emphasize that he does not want to be a burden to the king. This can be written as a statement. AT: “Your servant should not go with you and be a burden to you.” (See: [Rhetorical Question](#))
- **Why should the king repay me with such a reward?** - Barzillai uses this rhetorical question to emphasize that he does not know why the king would reward him this way. This can be written as a statement. AT: “I do not know why the king would repay me with such a great reward” (See: [Rhetorical Question](#))

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2 Samuel 19:37

UDB:

³⁷ Then please allow me to return to my home, because that is where I want to die, near my parents' grave. But here is my son Kimham. Your Majesty, allow him to go with you and serve you, and do for him whatever seems good to you!"

ULB:

³⁷ Please let your servant return back home, so I may die in my own city by the grave of my father and my mother. But see, here is your servant Kimham. Let him cross over with my master the king, and do for him what seems good to you."

translationWords:

- [death, die, dead](#)
- [tomb, grave, burial place](#)

translationNotes:

- **General Information:** - Barzillai asks that Kimham be allowed to take his place instead with David.
- **Kimham** - This is the name of a man. (See: [How to Translate Names](#))
- **by the grave of my father and my mother** - This does not mean that he wants to die right next to their graves, but rather, that he wants to die in the city where they are buried. This can be stated clearly. AT: "where my father's and my mother's graves are" or "where my father and my mother are buried" (See: [Assumed Knowledge and Implicit Information](#))
- **Let him cross over** - This refers to crossing the Jordan River. AT: "Let him cross over the Jordan" (See: [Ellipsis](#))

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2 Samuel 19:38-39

UDB:

³⁸ The king replied, “Very well, he will cross the river with me, and I will do for him whatever seems good to you. And I will do for you whatever you want me to do.”

³⁹ Then King David and all the others crossed the Jordan River. He kissed Barzillai and asked God to bless him. Then Barzillai returned to his home.

ULB:

³⁸ The king answered, “Kimham will go over with me, and I will do for him what seems good to you, and whatever you desire from me, I do that for you.” ³⁹ Then all the people crossed the Jordan, and the king crossed over, and the king kissed Barzillai and blessed him. Then Barzillai returned to his own home.

translationWords:

- [kiss](#)
- [bless, blessed, blessing](#)

translationNotes:

- **Kimham will go over with me** - This refers to crossing the Jordan River. This can be stated clearly. AT: “Kimham will cross the river with me” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

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2 Samuel 19:40-41

UDB:

⁴⁰ After they crossed the river, Kimham went with the king, and all the army of Judah and half the army of the other Israelite tribes escorted the king to Gilgal.

⁴¹ Then all the Israelite soldiers from the other Israelite tribes came to the king and said, “Why is it that our relatives, the men from Judah, took you away from us and wanted to be the only ones to escort you and your family across the river, along with all your men? Why did you not request us to do that?”

ULB:

⁴⁰ So the king crossed over to Gilgal, and Kimham crossed over with him. All the army of Judah brought the king over, and also half the army of Israel. ⁴¹ Soon all the men of Israel began to come to the king and say to the king, “Why have our brothers, the men of Judah, stolen you away and brought the king and his family over the Jordan, and all David’s men with him?”

translationWords:

- Gilgal
- Judah
- Israel, Israelites, nation of Israel
- brother
- David

translationNotes:

- **crossed over to Gilgal** - They crossed over the Jordan River. The missing words may be added. AT: “crossed over the river to Gilgal” (See: [Ellipsis](#))
- **Kimham** - Translate this name as you did in [19:37](#).
- **All the army of Judah brought the king over, and also half the army of Israel** - “All the army of Judah and half the army of Israel brought the king over”
- **brought the king over** - They crossed over the Jordan River with the king. AT: “escorted the king over the river” (See: [Ellipsis](#))
- **Why have our brothers, the men of Judah ... and all David’s men with him?** - The men of Israel use this question to express that they feel betrayed by the people of Judah. This question can be written as a statement. AT: “It is not right that our brothers, the men of Judah, who did not support you as king, had the privilege of bringing you and your family back across the Jordan River.” (See: [Rhetorical Question](#))

- **stolen you away** - The men of Israel speak of how the men of Judah escorted the king across the river as if the king were something they stole that did not belong to them. AT: “taken you away from us” (UDB) (See: [Metaphor](#))
- **the Jordan** - the Jordan River

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2 Samuel 19:42-43

UDB:

⁴² The soldiers from Judah replied, “We did it because the king is from Judah. Why are you angry about this? The king has never paid for our food, and he has never given us any gifts.”

⁴³ The men of the other Israelite tribes replied, “There are ten tribes in Israel, and only one in Judah. So it is ten times more right for us to say that David is our king than it is for you to say that. So why are you despising us? We were certainly the first ones to talk about bringing David back to Jerusalem to be our king again.”

But the men of Judah spoke more harshly than the men from the other tribes of Israel did.

ULB:

⁴² So the men of Judah answered the men of Israel, “It is because the king is more closely related to us. Why then are you angry about this? Have we eaten anything that the king had to pay for? Has he given us any gifts?” ⁴³ The men of Israel answered the men of Judah, “We have ten tribes related to the king, so we have even more right to David than you. Why then did you despise us? Was not our proposal to bring back our king the first to be heard?” But the words of the men of Judah were even more harsh than the words of the men of Israel.

translationWords:

- Judah
- Israel, Israelites, nation of Israel
- angry, anger
- gift
- tribe
- word

translationNotes:

- **Why then are you angry about this?** - The men of Judah ask this rhetorical question to rebuke the men of Israel. This can be written as a statement. AT: “But you have no reason to be upset about this.” (See: [Rhetorical Question](#))
- **Have we eaten anything that the king had to pay for? Has he given us any gifts?** - The men of Judah ask the question to express that they have not taken anything from the king. This can be written as a statement. AT: “The king has never paid for our food, and he has never given us any gifts.” (See: [Rhetorical Question](#))
- **we have even more right to David than you** - “we have a greater claim to David than you do.” It may be helpful to state clearly what having “more right” means. AT: “we have more

right to serve the king and to be with the king than you do” (See: [Assumed Knowledge and Implicit Information](#))

- **Why then did you despise us?** - The men of Israel ask this rhetorical question to express their anger. This can be written as a statement. AT: “You should not have despised us!” (See: [Rhetorical Question](#))
- **Was not our proposal to bring back our king the first to be heard?** - The men of Israel ask this question to remind and rebuke the people of Judah. This can be written as a statement. AT: “We were the first to suggest that we bring back the king!” (See: [Rhetorical Question](#))
- **the words of the men of Judah were even more harsh than the words of the men of Israel** - Here the “words” refers to the speech of the men. AT: “the men of Judah spoke even more harshly than the men of Israel did” (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 19 General Notes](#)
- [2 Samuel 19 Translation Questions](#)

2 Samuel 20 General Notes

Special concepts in this chapter

Sheba's revolt

A man named Sheba told the people of the ten tribes that David was Judah's king, but not their king. David worked hard to preserve unity in Israel after this time of division.

Important figures of speech in this chapter

Idiom

Joab used an idiom "has lifted up his hand against the king, against David" meaning "revolted against David," to explain why his army was attacking the city of Able. (See: [Idiom](#))

Links:

- [2 Samuel 20:01 Notes](#)

2 Samuel 20:1-2

UDB:

¹ There was also a man there at Gilgal named Sheba. He was a man who always caused trouble. He was from the tribe of Benjamin son of Bichri. He blew a trumpet and called out, “We have nothing to do with David, that son of Jesse! So, men of Israel, let us go to our homes!”

² So all the men from the Israelite tribes deserted David and went with Sheba, but the men of Judah stayed with David. They wanted him to be their king, and went with him from near the Jordan River up to Jerusalem.

ULB:

20 ¹ There also happened to be at the same place a troublemaker whose name was Sheba son of Bichri, a Benjamite. He blew the trumpet and said, “We have no part in David, neither have we any inheritance in the son of Jesse. Let every man go back to his home, Israel.” ² So all the men of Israel deserted David and followed Sheba son of Bichri. But the men of Judah followed closely their king, from the Jordan all the way to Jerusalem.

translationWords:

- trouble, troubles, troubled
- Benjamin
- trumpet
- David
- inherit, inheritance, heritage, heir
- Jesse
- king
- Jerusalem

translationNotes:

- **to be at the same place** - This refers to the town of Gilgal.
- **Sheba ... Bichri** - These are names of men. (See: [How to Translate Names](#))
- **We have no part in David, neither have we any inheritance in the son of Jesse** - Both of these statements mean the same thing. Sheba is emphasizing that he and the tribes of Israel have no relationship with David. AT: “The inheritance of David and his father’s family does not belong to us” or “We are not a part of David and his father’s family” (See: [Parallelism and Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 20 General Notes](#)
- [2 Samuel 20 Translation Questions](#)

2 Samuel 20:3

UDB:

³ When David arrived at the palace in Jerusalem, he took the ten slave wives whom he had left there to take care of the palace and put them in another house. He put a guard at that house, and he provided for them what they needed, but he never had slept with them again. So they remained shut up in their house until they died. It was as though they were widows.

ULB:

³ When David came to his palace at Jerusalem, he took the ten slave wives whom he had left to keep the palace, and he put them in a house under guard. He provided for their needs, but he did not sleep with them any longer. So they were shut up to the day of their death, living as if they were widows.

translationWords:

- [palace](#)
- [Jerusalem](#)
- [servant, slave, slavery](#)
- [sleep with, have relations with, lovemaking](#)
- [death, die, dead](#)
- [life, live, living, alive](#)

translationNotes:

- **to keep the palace** - Here the phrase “to keep” means to take care of. AT: “to take care of the palace” (See: [Idiom](#))
- **in a house under guard** - If a house is “under guard” it means that a guard is posted at the house. AT: “in a house and put a guard there” (See: [Idiom](#))
- **they were shut up** - This means that they were not allowed to leave the house. AT: “they were shut inside the house” (See: [Idiom](#))
- **widows** - These are women whose husbands have died.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 20 General Notes](#)
- [2 Samuel 20 Translation Questions](#)

2 Samuel 20:4-5

UDB:

⁴ One day the king said to Amasa, “Summon the soldiers of Judah to come here within three days, and you must be here also.” ⁵ So Amasa went to summon them, but he did not return within the time that David told him to.

ULB:

⁴ Then the king said to Amasa, “Call the men of Judah together within three days; you must be here, too.” ⁵ So Amasa went to call the men of Judah together, but he stayed longer than the set time which the king had commanded him.

translationWords:

- [king](#)
- [call, calling, called, call out](#)
- [Judah](#)
- [biblical time: day](#)
- [command, to command, commandment](#)

translationNotes:

- **Amasa** - This is the commander of David’s army. Translate this man’s name the same as you did in [17:25](#). (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 20 General Notes](#)
- [2 Samuel 20 Translation Questions](#)

2 Samuel 20:6-7

UDB:

⁶ So David said to Abishai, “Now Sheba will harm us more than Absalom did. So you take my soldiers and pursue him. If you do not do that, he and his soldiers may occupy some of the fortified cities and escape from us.” ⁷ So Abishai and Joab and the king’s bodyguards and the other soldiers left Jerusalem to pursue Sheba.

ULB:

⁶ So David said to Abishai, “Now Sheba son of Bichri will do us more harm than Absalom did. Take your master’s servants, my soldiers, and pursue after him, or he will find fortified cities and escape out of our sight.” ⁷ Then Joab’s men went out after him, along with the Cherethites and the Pelethites and all the mighty warriors. They left Jerusalem to pursue Sheba son of Bichri.

translationWords:

- Sheba
- Absalom
- lord, master, sir
- servant, slave, slavery
- stronghold, fortress, fortified
- Joab
- mighty, might
- warrior, soldier

translationNotes:

- **Abishai** - This is another commander of David’s army. See how you translated his name in [2:18](#). (See: [How to Translate Names](#))
- **do us more harm** - “hurt us more”
- **your master’s servants, my soldiers** - The phrase “my soldiers” clarifies which “servants.” David refers to himself as “your master” as a formal way of speaking to someone with less authority.
- **pursue after** - “chase after”
- **he will find fortified cities** - This means that Sheba and his men will enter these cities to hide from David’s army. The word “he” represents Sheba but refers to both him and his men. AT: “he and his men will hide in fortified cities” or “he and his men will take refuge in fortified cities” (See: [Assumed Knowledge and Implicit Information](#) and [Synecdoche](#))
- **out of our sight** - Here David refers to his army by their sight to emphasize that Sheba and his men would be hidden and David’s army would be unable to capture them. AT: “from us” (See: [Metonymy](#))

- **Cherethites ... Pelethites** - These are the names of people groups who helped to protect King David. Translate these the same as you did in [8:18](#). (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 20 General Notes](#)
- [2 Samuel 20 Translation Questions](#)

2 Samuel 20:8

UDB:

⁸ When they arrived at the huge rock in the region of Gibeah, Amasa met them. Joab was wearing armor for battle and had a sword fastened to his belt. When he came close to Amasa, he allowed the sword to fall on the ground.

ULB:

⁸ When they were at the great stone which is at Gibeon, Amasa came to meet them. Joab was wearing the battle armor that he had put on, which included a belt around his waist with a sheathed sword fastened to it. As he walked forward, the sword fell out.

translationWords:

- [Gibeon, Gibeonite](#)
- [Joab](#)
- [armor](#)
- [sword](#)

translationNotes:

- **When they were** - “When Joab and the men of Judah were”
- **belt** - a strip of leather or other material used to hold clothing or weapons in place
- **sheathed sword** - This means the sword was in its protective covering.
- **the sword fell out** - Joab let the sword fall out to fool Amasa into thinking that he Joab was unarmed, so that Amasa would allow him to walk closer to him. AT: “he allowed the sword to fall on the ground so Amasa would think he was unarmed” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 20 General Notes](#)
- [2 Samuel 20 Translation Questions](#)

2 Samuel 20:9-10

UDB:

⁹ Joab said to Amasa, “Are things going well with you, my friend?” Then Joab grabbed Amasa’s beard with his right hand, in order to kiss him. ¹⁰ But Amasa did not see that Joab was holding another dagger in his other hand. Joab thrust it into Amasa’s belly, and his insides spilled out onto the ground. Amasa died immediately. Joab did not need to stab him again. Then Joab and his brother Abishai continued to pursue Sheba.

ULB:

⁹ So Joab said to Amasa, “Is it well with you, my cousin?” Joab affectionately took Amasa by the beard with his right hand to kiss him. ¹⁰ Amasa did not notice the dagger that was in Joab’s left hand. Joab stabbed Amasa in the stomach and his bowels spilled out to the ground. Joab did not strike him again, and Amasa died.

So Joab and Abishai his brother pursued Sheba son of Bichri.

translationWords:

- [kiss](#)

translationNotes:

- **my cousin** - Amasa was the son of the sister of Joab’s mother.
- **affectionately** - “kindly”
- **took Amasa by the beard with his right hand to kiss him** - This was a common way for men to greet one another.
- **dagger** - a short sword that is easy to hide and was often used for close-in fighting and assassinations
- **bowels spilled** - “intestines spilled”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 20 General Notes](#)
- [2 Samuel 20 Translation Questions](#)

2 Samuel 20:11-13

UDB:

¹¹ One of Joab's soldiers stood alongside Amasa's body and called out, "Everyone who wants Joab to be our commander and who wants David to be our king, go with Joab!" ¹² Amasa's body was lying on the road. It was covered with blood. The soldier of Joab who had called out saw that many other of Joab's soldiers were stopping to look at it, so he dragged Amasa's body off the road into a field and threw a cloth over the body. ¹³ After the body had been taken off the road, all the soldiers went with Joab to pursue Sheba.

ULB:

¹¹ Then one of Joab's men stood by Amasa, and the man said, "He who favors Joab, and he who is for David, let him follow Joab." ¹² Amasa lay wallowing in his blood in the middle of the road. When the man saw that all the people stood still, he carried Amasa off of the road and into a field. He threw a garment over him because he saw that everyone who came by him stood still. ¹³ After Amasa was taken off the road, all the men followed on after Joab in pursuit of Sheba son of Bichri.

translationWords:

- favor, favorable, favoritism
- David
- blood

translationNotes:

- **he who is for David** - To be "for" someone means to support them. AT: "he who supports David" or "he who is loyal to David" (See: [Idiom](#))
- **Amasa lay wallowing in his blood** - "Amasa lay squirming in his blood." Amasa may have still been alive and rolling in his blood, but he was probably dead by this time. It is described this way to show how gruesome his body looked. AT: "Amasa lay dead in his blood" (See: [Assumed Knowledge and Implicit Information](#))
- **all the people stood still ... came by him stood still** - This means they stopped walking and were staring at Amasa's dead body. AT: "all the people stood still staring at the dead body ... came by him stood still, staring at his dead body" (See: [Assumed Knowledge and Implicit Information](#))
- **he carried Amasa** - "he carried Amasa's body"
- **After Amasa was taken off the road** - This may be stated in active form. AT: "After the man took Amasa off the road" (See: [Active or Passive](#))
- **in pursuit of** - This abstract noun can be stated as a verb. AT: "pursuing" (See: [Abstract Nouns](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 20 General Notes](#)
- [2 Samuel 20 Translation Questions](#)

2 Samuel 20:14-16

UDB:

¹⁴ Sheba went through all the tribes of Israel, and arrived at the city that is called Abel of Beth Maacah in the northern part of Israel. All the members of his father Bichri's clan gathered there and went with Sheba into the city. ¹⁵ The soldiers who were with Joab found out that Sheba had gone there, so they went there and surrounded the city. They built a dirt ramp up against the city wall. They also pounded against the wall to cause it to collapse. ¹⁶ Then a wise woman who was in that town stood on the top of the wall and shouted down, "Listen to me! Tell Joab to come here, because I want to talk to him!"

ULB:

¹⁴ Sheba passed through all the tribes of Israel to Abel of Beth Maacah, and through all the land of the Berites, who gathered together and also pursued Sheba. ¹⁵ They caught up with him and besieged him in Abel of Beth Maacah. They built up a siege ramp against the city against the wall. All the army who were with Joab battered the wall to knock it down. ¹⁶ Then a wise woman cried out of the city, "Listen, please listen, Joab! Come near me so I may speak with you."

translationWords:

- tribe
- Israel, Israelites, nation of Israel
- siege, besiege
- wise, wisdom
- Joab

translationNotes:

- **Sheba passed through** - Here "Sheba" refers to both him and his army. AT: "Sheba and his army" or "Sheba and his men" (See: [Synecdoche](#))
- **Abel of Beth Maacah** - "Abel Beth Maacah." Both names refer to the same place and may be combined. It is a city near the tribe of Dan. (See: [How to Translate Names](#))
- **of the Berites** - This is the name of a people group. (See: [How to Translate Names](#))
- **and also pursued Sheba** - "and also followed Sheba"
- **They caught up with him** - "Joab and the soldiers caught up with him"
- **against the city against the wall** - "against the city wall"
- **battered the wall to knock it down** - This means that they used a battering ram to knock down the wall. A battering ram was a cut tree or large log with a sharpened end or an end covered in metal. It was held by several men who would pound the end against a wall. AT: "used a battering ram to knock down the wall" (See: [Assumed Knowledge and Implicit Information](#))

- **Listen, please listen** - The repetition of “Listen” strengthens the woman’s plea.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 20 General Notes](#)
- [2 Samuel 20 Translation Questions](#)

2 Samuel 20:17-19

UDB:

¹⁷ So after they told Joab, he came there, and the woman said, “Are you Joab?”

He replied, “Yes, I am.” She said to him, “Listen to what I say.” He replied, “I am listening.” ¹⁸ She said, “Long ago people used to say, ‘Go to Abel town to get good advice about your problems.’ And that is what people did. ¹⁹ We are peaceful and loyal Israelites. Our people here are important and respected. So why are you trying to destroy a city that belongs to Yahweh?”

ULB:

¹⁷ So Joab came near to her, and the woman said, “Are you Joab?” He answered, “I am.” Then she said to him, “Listen to the words of your servant.” He answered, “I am listening.” ¹⁸ Then she spoke, “They used to say in old times, ‘Surely seek advice at Abel,’ and that advice would end the matter. ¹⁹ We are a city that is one of the most peaceful and faithful in Israel. You are trying to destroy a city that is a mother in Israel. Why do you want to swallow up the inheritance of Yahweh?”

translationWords:

- word
- peace, peaceful
- faithful, faithfulness
- Israel, Israelites, nation of Israel
- inherit, inheritance, heritage, heir
- Yahweh

translationNotes:

- **Listen to the words of your servant** - The woman refers to herself as “your servant.” This is a polite way to speak to someone with greater authority.
- **and that advice would end the matter** - “and that advice would solve the problem”
- **most peaceful and faithful in Israel** - The missing word may be added. AT: “most peaceful and faithful cities in Israel” (See: [Ellipsis](#))
- **city that is a mother in Israel** - This speaks of the importance of this city among the nation of Israel as if it were a well respected mother. AT: “city that everyone in Israel respects like they would their mother” or “city that is very important and that Israel respects” (See: [Metaphor](#))
- **Why do you want to swallow up the inheritance of Yahweh?** - Here the woman uses a rhetorical question to suggest to Joab what they should not do. This question can be written as a statement. AT: “You should not destroy the city that is Yahweh’s inheritance!” (See: [Rhetorical Question](#))

- **swallow up** - Here the woman speaks of the army destroying the city as if the city were food to be swallowed. AT: “destroy” (See: [Metaphor](#))
- **the inheritance of Yahweh** - Here the city is referred to as Yahweh’s inheritance to emphasize that it belongs to Yahweh. AT: “a city that belongs to Yahweh” (UDB) (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 20 General Notes](#)
- [2 Samuel 20 Translation Questions](#)

2 Samuel 20:20-22

UDB:

²⁰ Joab replied, "I would certainly never want to ruin or destroy your city! ²¹ That is not what we want to do. But Bichri's son Sheba, a man from the hill area in the tribe of Ephraim, is rebelling against King David. Put this man into our hands, and then we will go away from this town."

The woman replied to Joab, "Very well; we will cut off his head and throw it over the wall to you."

²² Then this woman went to the elders of the town and told them what she had said to Joab. So they cut off Sheba's head and threw it over the wall to Joab. Then Joab blew his trumpet to signal that the battle was ended, and all his soldiers left the town and returned to their homes. Joab returned to Jerusalem and told the king what had happened.

ULB:

²⁰ So Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy. ²¹ That is not true. But a man from the hill country of Ephraim, named Sheba son of Bichri, has lifted up his hand against the king, against David. Give up him alone, and I will withdraw from the city." The woman said to Joab, "His head will be thrown to you over the wall." ²² Then the woman went to all the people in her wisdom. They cut off the head of Sheba son of Bichri, and threw it out to Joab. Then he blew the trumpet and Joab's men left the city, every man to his home. Then Joab returned to Jerusalem to the king.

translationWords:

- true, truth, come true
- Ephraim
- hand, right hand, to hand over
- trumpet

translationNotes:

- **Far be it, far be it from me, that I should** - He repeats this phrase to emphasize that this is something he would never do. AT: "Truly, truly, I would never" (See: **Idiom**)
- **that I should swallow up or destroy** - This refers to destroying the city. This may be added. AT: "that I should swallow up or destroy your city" (See: **Ellipsis**)
- **swallow up or destroy** - Both of these phrases means to destroy. In the first phrase "destroying" is spoken of as if it were "swallowing." These may be combined. AT: "ruin or destroy the city" or "destroy" (See: **Doublet** and **Metaphor**)
- **has lifted up his hand against** - This means to rebel and fight against someone. AT: "has opposed" or "is rebelling against" (UDB) (See: **Idiom**)

- **Give up him alone** - Joab is asking for the people of the city to release Sheba to him. AT: “Hand this man over to us” or “Give this man to us” (See: [Idiom](#))
- **I will withdraw from the city** - Here the “I” refers to both Joab and his soldiers. AT: “We will withdraw from the city” (See: [Synecdoche](#))
- **His head will be thrown** - This can be stated in active form. AT: “We will throw his head” (See: [Active or Passive](#))
- **Then the woman went to all the people in her wisdom** - This means that the woman acted wisely and spoke to her people about what they should do. AT: “Then the wise woman spoke to all the people” (See: [Assumed Knowledge and Implicit Information](#))
- **every man to his home** - “every man went to his own home”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 20 General Notes](#)
- [2 Samuel 20 Translation Questions](#)

2 Samuel 20:23-26

UDB:

²³ Joab was the commander of the entire Israelite army. Jehoiada's son Benaiah was the commander of David's bodyguards. ²⁴ Adoram supervised the men who were forced to work for the king. Ahilud's son Jehoshaphat was the man who reported to the people everything that David decided. ²⁵ Sheva was the official secretary. Zadok and Abiathar were the priests, ²⁶ and Ira from Jair town was also one of David's priests.

ULB:

²³ Now Joab was over all the army of Israel, and Benaiah son of Jehoiada was over the Cherethites and over the Pelethites. ²⁴ Adoram was over the men who did forced labor, and Jehoshaphat son of Ahilud was the recorder. ²⁵ Sheva was scribe and Zadok and Abiathar were priests. ²⁶ Ira the Jairite was chief minister to David.

translationWords:

- Joab
- Benaiah
- labor, laborer
- Jehoshaphat
- scribe, expert in the Jewish law
- Zadok
- Abiathar
- priest, priesthood
- chief
- minister, ministry

translationNotes:

- **Now** - "Now" marks a break in the main storyline. This new section gives background information about the men who served King David. (See: [Background Information](#))
- **Joab was over ... Benaiah son of Jehoiada was over ... Adoram was over** - The phrase "was over" refers to having authority over a group of people. AT: "Joab had authority over ... Benaiah son of Jehoiada had authority over ... Adoram had authority over" (See: [Idiom](#))
- **Jehoiada ... Jehoshaphat ... Ahilud** - Translate the names of these men the same as you did in [8:16-18](#). (See: [How to Translate Names](#))
- **Cherethites ... Pelethites** - Translate the names of these people groups the same as you did in [8:16-18](#). (See: [How to Translate Names](#))
- **the men who did forced labor** - "the slave workers"

- **Adoram ... Sheva ... Ira** - These are names of men. (See: [How to Translate Names](#))
- **Jairite** - This is the name of a people group. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 20 General Notes](#)
- [2 Samuel 20 Translation Questions](#)

2 Samuel 21 General Notes

Structure and formatting

Special concepts in this chapter

Famine cause by a broken oath

When Israel first conquered the land they promised not to kill the people of Gibeon. When Saul tried to kill them all, God sent a famine on Israel. David made amends with the people of Gibeon and the famine ended. David also kept his vow to Jonathan's sons. This helps to show the wisdom of king David. Although these people were not Israelites, they believed in Yahweh. (See: [promise](#), [vow](#), [wise](#), [wisdom](#) and [believe](#), [believe in](#), [belief](#))

Wisdom, grace and justice

David is seen to have many great qualities in this chapter. These were qualities important for a king of Israel: wisdom, grace and justice. (See: [wise](#), [wisdom](#), [grace](#), [gracious](#) and [just](#), [justice](#), [justly](#))

Links:

- [2 Samuel 21:01 Notes](#)

2 Samuel 21:1

UDB:

¹ There was a famine in Israel for three years that occurred in the time that David ruled. David prayed to Yahweh about it. And Yahweh said, “In order for the famine to end, Saul’s family need to be punished because Saul killed many people from the city of Gibeon.”

ULB:

21 ¹ There was a famine in David’s time for three years in a row, and David sought the face of Yahweh. So Yahweh said, “This famine is on you because of Saul and his murderous family, because he put the Gibeonites to death.”

translationWords:

- [famine](#)
- [David](#)
- [biblical time: year](#)
- [face](#)
- [Yahweh](#)
- [Saul \(OT\)](#)
- [Gibeon, Gibeonite](#)
- [death, die, dead](#)

translationNotes:

- **sought the face of Yahweh** - Here “face” is a metonym for Yahweh’s presence. This means David prayed to Yahweh for an answer about the famine. (See: [Metonymy](#))
- **because of Saul and his murderous family** - Saul had killed many Gibeonites, and Saul’s descendants are guilty because of this sin.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 21 General Notes](#)
- [2 Samuel 21 Translation Questions](#)

2 Samuel 21:2-3

UDB:

² The people of Gibeon were not native born Israelites. They were a small group of the Amorite people group whom the Israelites had solemnly promised to protect when they invaded the land of Canaan. But Saul had tried to kill all of them because he was very eager to enable the people of Judah and Israel to be the only ones living in that land. So the king summoned the leaders of Gibeon ³ and said to them, “What should I do for you? How can I make up for what Saul did to your people, in order that you will bless us who belong to Yahweh and have so many good things from him?”

ULB:

² Now the Gibeonites were not from the people of Israel; they were from what remained of the Amorites. The people of Israel had sworn not to kill them, but Saul tried to kill them all anyway in his zeal for the people of Israel and Judah. ³ So King David called together the Gibeonites and said to them, “What should I do for you? How can I make atonement, so that you may bless the people of Yahweh, who inherit his goodness and promises?”

translationWords:

- Israel, Israelites, nation of Israel
- Amorite
- oath, swear, swear by
- zeal, zealous
- Judah
- king
- call, calling, called, call out
- atonement, atone
- bless, blessed, blessing
- people of God, my people
- inherit, inheritance, heritage, heir
- good, goodness
- promise

translationNotes:

- **Now** - Here “Now” marks a break in the main storyline. This gives background information about the Gibeonites. (See: [Background Information](#))
- **What should I do for you? How can I make atonement ... promises?** - These two sentences have similar meanings. AT: “What can I do to remove this sin, so that you may bless the people of Yahweh, who inherit his goodness and promises?” (See: [Parallelism](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 21 General Notes](#)
- [2 Samuel 21 Translation Questions](#)

2 Samuel 21:4**UDB:**

⁴ They replied, “You cannot settle our quarrel with Saul and his family by giving us silver or gold. And we do not have the right to kill any Israelites.”

So David asked, “Then what do you say that I should do for you?”

ULB:

⁴ The Gibeonites responded to him, “It is not a matter of silver or gold between us and Saul or his family. In the same way it is not for us to put to death any man in Israel.” David replied, “What are you saying that I should do for you?”

translationWords:

- [silver](#)
- [gold](#)
- [family](#)

translationNotes:

- **It is not a matter of silver or gold** - “Money will not solve the problem”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 21 General Notes](#)
- [2 Samuel 21 Translation Questions](#)

2 Samuel 21:5-6

UDB:

⁵ They replied, "Saul wanted to get rid of us. He wanted to annihilate all of us, in order that none of us would live anywhere in Israel. ⁶ Put seven of Saul's descendants into our hands. We will hang them where Yahweh is worshiped in Gibeon, our city, the city where Saul, whom Yahweh chose to be king, lived."

The king replied, "Very well, I will hand them over to you."

ULB:

⁵ They answered the king, "The man who tried to kill us all, who schemed against us, so that we are now destroyed and have no place within the borders of Israel— ⁶ let seven men from his descendants be handed over to us, and we will hang them before Yahweh in Gibeah of Saul, the one chosen by Yahweh." So the king said, "I will give them to you."

translationWords:

- descendant, descended from
- hand, right hand, to hand over
- hang
- Gibeah
- chosen one, choose, chosen people, Chosen One, the elect

translationNotes:

- **who schemed against us** - "who made plans against us"
- **let seven men from his descendants be handed over to us** - This can be stated in active form. AT: "allow your men to give seven of his descendants to us" (See: [Active or Passive](#))
- **we will hang them** - "we will execute them by hanging"
- **in Gibeah of Saul** - Saul was from the town of Gibeah.
- **the one chosen by Yahweh** - This can be stated in active form. AT: "the one whom Yahweh chose" (See: [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 21 General Notes](#)
- [2 Samuel 21 Translation Questions](#)

2 Samuel 21:7-9

UDB:

⁷ The king did not hand over Saul's grandson Mephibosheth to them, because of what he and Mephibosheth's father Jonathan had solemnly promised to each other. ⁸ Instead, he took the two sons of Rizpah and Saul, named Armoni and Mephibosheth—Rizpah was the daughter of Aiah and had been Saul's slave wife; David also the five sons of Merab, Saul's daughter. Merab's husband was Adriel son of Barzillai, was from the city of Meholah. ⁹ David handed these men over to the people of Gibeon. They took those seven men to Gibeon and hanged them on a hill where they worshiped Yahweh. They died during the time of the year that the people started to harvest the barley.

ULB:

⁷ But the king spared Mephibosheth son of Jonathan son of Saul, because of Yahweh's oath between them, between David and Jonathan son of Saul. ⁸ But the king took the two sons of Rizpah daughter of Aiah, sons whom she bore to Saul—the two sons were named Armoni and Mephibosheth; and David also took the five sons of Michal daughter of Saul, whom she bore to Adriel son of Barzillai the Meholathite. ⁹ He handed them over into the hands of the Gibeonites. They hanged them on the mountain before Yahweh, and they died all seven together. They were put to death during the time of harvest, during the first days at the beginning of barley harvest.

translationWords:

- Jonathan
- Yahweh
- oath, swear, swear by
- name
- harvest
- barley

translationNotes:

- **Mephibosheth** - Mephibosheth was the son of Jonathan. See how you translated his name in [4:4](#).
- **Rizpah ... Aiah** - Rizpah was a woman and her father was Aiah. See how you translated these names in [3:7](#).
- **Armoni and Mephibosheth ... Adriel ... Barzillai** - These are names of men. This is not the same Mephibosheth as the son of Jonathan. (See: [How to Translate Names](#))
- **Michal** - This is the name of a woman. See how you translated it in [3:13](#).
- **Meholathite** - This is the name of a people group. (See: [How to Translate Names](#))

- **He handed them over into the hands of the Gibeonites** - Here “the hands of the Gibeonites” is a metonym for the Gibeonite people. AT: “He gave them to the Gibeonites” (See: [Metonymy](#))
- **They were put to death** - This can be translated in active form. AT: “The Gibeonites put them to death” (See: [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 21 General Notes](#)
- [2 Samuel 21 Translation Questions](#)

2 Samuel 21:10-11

UDB:

¹⁰ Then Rizpah took coarse cloth made from goats' hair, and spread it on the rock where the corpses lay. She stayed there from the time that people started to harvest the barley until the rains started. She did not allow any birds to come near the corpses during the day, and she did not allow any animals to come near during the night. ¹¹ Someone told David what Rizpah had done.

ULB:

¹⁰ Then Rizpah, the daughter of Aiah, took sackcloth and spread it for herself on the mountain beside the dead bodies, from the beginning of harvest until the rain poured down on them from the sky. She did not allow the birds of the sky to disturb the bodies by day or the wild animals by night. ¹¹ It was told to David what Rizpah, the daughter of Aiah, the slave wife of Saul, had done.

translationWords:

- sackcloth
- harvest
- heaven, sky, heavens, heavenly
- David
- servant, slave, slavery
- Saul (OT)

translationNotes:

- **Rizpah ... Aiah** - Rizpah was a woman and her father was Aiah. See how you translated these names in 3:7.
- **It was told to David** - This can be translated in active form. AT: "Someone told David" (See: [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 21 General Notes](#)
- [2 Samuel 21 Translation Questions](#)

2 Samuel 21:12-13

UDB:

¹² So he went with some of his servants to Jabesh in the region of Gilead and got the bones of Saul and his son Jonathan. The people of Jabesh had stolen their bones from the plaza in the city of Beth Shan, where the men from Philistia had hanged them on the day that they had killed Saul and Jonathan on Mount Gilboa. ¹³ David and his men took the bones of Saul and Jonathan, and they also took the bones of the seven men from Gibeon who had been hanged.

ULB:

¹² So David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh Gilead, who had stolen them from the public square of Beth Shan, where the Philistines had hanged them, after the Philistines had killed Saul in Gilboa. ¹³ David took away from there the bones of Saul and the bones of Jonathan his son, and they gathered the bones of the seven men who had been hanged, as well.

translationWords:

- [Gilead](#)
- [Philistines](#)

translationNotes:

- **Jabesh Gilead** - Jabesh is a town in the region of Gilead. See how you translated this in [2:4](#).
- **the public square** - This is an area near the city gate where people did various kinds of business.
- **Beth Shan** - This is the name of a place. (See: [How to Translate Names](#))
- **Gilboa** - Translate this the same way you did in [1:6](#).
- **who had been hanged** - This can be translated in active form. AT: “whom the Gibeonites executed by hanging” (See: [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 21 General Notes](#)
- [2 Samuel 21 Translation Questions](#)

2 Samuel 21:14

UDB:

¹⁴ David's servants went to the tomb of Saul's father Kish, in the city of Zela in the land of the tribe of Benjamin. There they buried the bones of Saul and Jonathan also. In this way, they did all that the king had commanded them to do. After that, because God saw that Saul's family had been punished to pay for Saul's murder of many people from Gibeon, he answered the Israelites' prayers for their land, and caused the famine to end.

ULB:

¹⁴ They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the tomb of Kish his father. They performed all that the king commanded. After that God answered their prayers for the land.

translationWords:

- [bury, buried, burial](#)
- [Benjamin](#)
- [tomb, grave, burial place](#)
- [ancestor, father, forefather](#)
- [king](#)
- [command, to command, commandment](#)
- [God](#)
- [pray, prayer](#)

translationNotes:

- **Zela** - This is the name of a town in Benjamin. (See: [How to Translate Names](#))
- **Kish** - This is the name of a man. (See: [How to Translate Names](#))
- **his father** - "Saul's father"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 21 General Notes](#)
- [2 Samuel 21 Translation Questions](#)

2 Samuel 21:15-17

UDB:

¹⁵ The army of Philistia again started to fight against the army of Israel. And David and his soldiers went to fight them. During the battle, David became tired. ¹⁶ One of the Philistine men thought that he could kill David. His name was Ishbibenob. He was a descendant of a group of giants. He carried a bronze spear that weighed almost three and one half kilograms, and he also had a new sword. ¹⁷ But Abishai came to help David, and attacked the giant and killed him. Then David's soldiers forced David to promise that he would not go with them into a battle again. They said to him, "If you die, and none of your descendants become king, that would be like extinguishing the last light in Israel."

ULB:

¹⁵ Then the Philistines went to war again with Israel. So David went down with his army and fought against the Philistines. David was overcome with battle fatigue. ¹⁶ Ishbibenob, a descendant of the giants, whose bronze spear weighed three hundred shekels, and who was armed with a new sword, intended to kill David. ¹⁷ But Abishai son of Zeruiah rescued David, attacked the Philistine, and killed him. Then the men of David swore to him, saying, "You must not go to battle anymore with us, so that you do not put out the lamp of Israel."

translationWords:

- Philistines
- Israel, Israelites, nation of Israel
- David
- descendant, descended from
- bronze
- spear
- sword
- oath, swear, swear by

translationNotes:

- **Ishbibenob** - This is the name of a man. (See: [How to Translate Names](#))
- **three hundred shekels** - "300 shekels." This is about 3.4 kilograms. (See: [Biblical Weight and Numbers](#))
- **Abishai son of Zeruiah** - Abishai and Zeruiah are names of men. See how you translated these names in [2:18](#).
- **you do not put out the lamp of Israel** - The "lamp of Israel" is a metaphor that refers to David's leadership and the idea that if David were to die, the people of Israel would have no clear direction. (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 21 General Notes](#)
- [2 Samuel 21 Translation Questions](#)

2 Samuel 21:18-19

UDB:

¹⁸ Some time after that, there was a battle with the army of Philistia near the village of Gob. During the battle, Sibbecai, from the clan of Hushah, killed Saph, one of the descendants of the Rapha giants.

¹⁹ Later there was another battle with the army of Philistia at Gob. During that battle, Elhanan son of Jari from Bethlehem, killed the brother of Goliath from Gath, whose spear shaft was very thick, like the bar on a weaver's loom.

ULB:

¹⁸ It came about after this that there was again a battle with the Philistines at Gob, when Sibbecai the Hushathite killed Saph, who was one of the descendants of the Rephaim.[1] Instead of *Gob* in the Hebrew text, some versions have *Gezeth* or *Gezer*. ¹⁹ It came about again in a battle with the Philistines at Gob, that Elhanan son of Jari the Bethlehemite killed Goliath the Gittite, the staff of whose spear was like a weaver's beam.

translationWords:

- [Philistines](#)
- [spear](#)

translationNotes:

- **It came about after this that** - This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.
- **Gob** - This is the name of a town. (See: [How to Translate Names](#))
- **Sibbecai ... Saph ... Elhanan son of Jari ... Goliath** - These are names of men. (See: [How to Translate Names](#))
- **Hushathite ... Rephaim ... Bethlehemite ... Gittite** - These are names of people groups. (See: [How to Translate Names](#))
- **Rephaim** - This people group was known for its giant warriors. (See: [How to Translate Names](#))
- **whose spear was like a weaver's beam** - When a person was weaving a cloth he would run the threads through hooks attached to large sticks called a "weaver's beam." This means Goliath's spear was larger than a normal spear. (See: [Simile](#))

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 21 General Notes
- 2 Samuel 21 Translation Questions

2 Samuel 21:20-22

UDB:

²⁰ Later there was another battle near Gath. There was a huge man there who liked to fight in battles. He had six fingers on each hand and six toes on each foot. He was descended from the Rapha giants. ²¹ But when he insulted the men in the Israelite army, Jonathan son of Shammah, David's older brother, killed him.

²² Those four men were some of the descendants of the Rapha giants who had lived in Gath, who were killed by David and his soldiers.

ULB:

²⁰ It came about in another battle at Gath that there was a man of great height who had six fingers on each hand and six toes on each foot, twenty-four in number. He also was descended from the Rephaim. ²¹ When he taunted Israel, Jonathan son of Shammah, David's brother, killed him. ²² These were descendants of the Rephaim of Gath, and they were killed by the hand of David and by the hand of his soldiers.

translationWords:

- [Gath](#)
- [hand, right hand, to hand over](#)

translationNotes:

- **twenty-four in number** - "24 fingers and toes altogether" (See: [Numbers](#))
- **Rephaim** - This people group was known for its giant warriors. (See: [How to Translate Names](#))
- **Jonathan son of Shammah** - These are names of men. Shammah was David's brother. (See: [How to Translate Names](#))
- **and they were killed by the hand of David and by the hand of his soldiers** - Here "by the hand of" means "through" or "by." This can be stated in active form. AT: "and David and his soldiers killed them" (See: [Idiom](#) and [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 21 General Notes](#)
- [2 Samuel 21 Translation Questions](#)

2 Samuel 22 General Notes

Structure and formatting

Some translations prefer to set apart quotations, poems or songs. The ULB and many other English translations indent the lines of 22:1-51, which is a song or psalm.

Special concepts in this chapter

God rescued David

God has rescued David when he thought he would die. He protected David, fought against his enemies and enabled him to defeat his enemies.

Important figures of speech in this chapter

Metaphor

David uses many metaphors to express his trust in God's protection: "my rock, my fortress, my shield, the horn of my salvation, my stronghold and my refuge." He used other metaphors to express the hopelessness: "the waves of death surrounded me," "the rushing waters of worthlessness overwhelmed me," "the cords of sheol surrounded me," "the snares of death trapped me," and "the surging water." He also used metaphors for the victory God gave him: "I can run over a barricade" and "by my God I can leap over a wall." (See: [Metaphor](#) and [trust, trustworthy, trustworthiness](#))

Links:

- [2 Samuel 22:01 Notes](#)

2 Samuel 22:1-2**UDB:**

¹ After Yahweh had rescued David from Saul and his other enemies, David sang a song to Yahweh.

² This is what he sang:

”Yahweh, you are like a huge rock on top of which I can hide.

You are like a fortress, and you rescue me.

ULB:

22 ¹ David sang to Yahweh the words of this song on the day that Yahweh rescued him out of the hand of all his enemies, and out of the hand of Saul. ² He prayed,

”Yahweh is my rock, my fortress, the one who rescues me.

translationWords:

- [David](#)
- [Yahweh](#)
- [hand, right hand, to hand over](#)
- [Saul \(OT\)](#)

translationNotes:

- **General Information:** - David’s song to Yahweh starts. He uses parallelism to emphasize what he is saying. (See: [Parallelism](#))
- **out of the hand of all his enemies, and out of the hand of Saul** - This is a progression from enemies in general to one specific enemy of David, King Saul.
- **out of the hand of** - This metonym means “out of the power of.” (See: [Metonymy](#))
- **Yahweh is my rock, my fortress** - This metaphor shows a progression from a part, “rock,” to the whole, “fortress.” A fortress is built of many large rocks. This means Yahweh has the strength to protect his people from harm. (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:3-4**UDB:**

³ Yahweh, you protect me. You are like a shield,

and you are the powerful one who saves me.

You are like a place where I find refuge.

You save me from those who act violently toward me.

⁴ I call out to you, Yahweh.

You deserve to be praised,

and you rescue me from my enemies.

ULB:

³ God is my rock. I take refuge in him.

He is my shield, the horn of my salvation, my stronghold, and my refuge,
the one who saves me from violence.

⁴ I will call on Yahweh, who is worthy to be praised,
and I will be saved from my enemies.

translationWords:

- God
- refuge, shelter
- shield
- horn, horns
- salvation
- stronghold, fortress, fortified
- save, safe
- call, calling, called, call out
- worthy, worth, unworthy, worthless
- praise

translationNotes:

- **General Information:** - David's song to Yahweh continues. He uses parallelism to emphasize what he is saying. (See: [Parallelism](#))
- **God is my rock ... He is my shield, the horn of my salvation, my stronghold** - All of these metaphors are symbols of God's strength and power. They emphasize God's ability to protect and save his people. (See: [Metaphor](#))
- **who is worthy to be praised** - This can be stated in active form. AT: "who is worthy to receive praise" (See: [Active or Passive](#))
- **I will be saved from my enemies** - This can be stated in active form. AT: "he will save me from my enemies" (See: [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:5-6**UDB:**

⁵ I almost died. It was as if a huge wave had crashed over me,
and almost destroyed me like a flood.

⁶ I thought that I would die. It was as though death had wrapped ropes
around me,
and it was as though I were in a trap where I would surely die.

ULB:

⁵ For the waves of death surrounded me,
the rushing waters of destruction overwhelmed me.

⁶ The cords of Sheol surrounded me;
the snares of death trapped me.

translationWords:

- death, die, dead
- water, waters
- hades, sheol

translationNotes:

- **General Information:** - David's song to Yahweh continues. He uses parallelism to emphasize what he is saying. (See: [Parallelism](#))
- **For the waves of death surrounded me, the rushing waters of destruction overwhelmed me** - David compares the wicked men who wanted to kill him to flood waters that are about to drown him. These sentences have similar meanings and are used for emphasis. (See: [Metaphor](#) and [Parallelism](#))
- **the rushing waters of destruction** - This is a picture of fast-flowing flood waters that destroy everything in their path.
- **The cords of Sheol surrounded me; the snares of death trapped me** - David speaks about death and Sheol as if they are people who are trying to trap him as a hunter traps an animal. These phrases have similar meanings and are used for emphasis. (See: [Personification](#) and [Parallelism](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:7

UDB:

⁷ But when I was very distressed, I called out to you, Yahweh.

I cried out to you, my God.

You heard me from your temple.

You listened when I called to you to help me.

ULB:

⁷ In my distress I called to Yahweh;

I called to my God;

he heard my voice from his temple,

and my call for help went into his ears.

translationWords:

- [voice](#)
- [temple](#)

translationNotes:

- **General Information:** - David's song to Yahweh continues. He uses parallelism to emphasize what he is saying. (See: [Parallelism](#))
- **In my distress** - "In my great trouble"
- **he heard my voice from his temple** - David is referring to the heavenly temple where Yahweh dwells. The earthly temple has not yet been built.
- **my call for help went into his ears** - Here the metonym "his ears" refers to Yahweh and his hearing of David's call for help. AT: "he heard my prayer for help" (See: [Metonymy](#))
- **his ears** - David speaks of Yahweh as if he had ears. (See: [Personification](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:8-9**UDB:**

⁸ Then it was as though the earth quaked and shook.

It was as though the foundations that held up the sky trembled,
because you were angry.

⁹ It was as though smoke poured out of your nostrils
and burning coals and fire that burns everything came out of your
mouth.

ULB:

⁸ Then the earth shook and trembled.
The foundations of the heavens trembled
and were shaken, because God was angry.
⁹ Smoke went up from out of his nostrils,
and blazing fire came out of his mouth.
Coals were ignited by it.

translationWords:

- earth, earthly
- foundation, founded
- heaven, sky, heavens, heavenly
- angry, anger
- fire

translationNotes:

- **General Information:** - David's song to Yahweh continues. He uses parallelism to emphasize what he is saying. (See: [Parallelism](#))
- **Then the earth shook ... were ignited by it** - This is Yahweh's response to David's cry for help from his enemies. David uses the imagery of the earth shaking and fire coming from Yahweh to emphasize Yahweh's terrible anger. (See: [Metaphor](#))
- **earth shook ... heavens trembled** - David speaks of the two extremes to include everything in creation. (See: [Merism](#))

- **and were shaken, because God was angry** - This can be stated in active form. AT: “because God’s anger shook them” (See: [Active or Passive](#))
- **his nostrils ... his mouth** - David speaks of Yahweh as if he had these humans parts. (See: [Personification](#))
- **Coals were ignited by it** - Here Yahweh’s anger is compared to fire, which causes coals to ignite and burn. AT: “The flame from his mouth set coals on fire” or “He also sent burning coals from his mouth” (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:10-12**UDB:**

¹⁰ You tore open the skies and came down.

There was a thick dark cloud under your feet.

¹¹ You rode through the sky on a winged creature.

The wind enabled you to travel swiftly, like a bird.

¹² The darkness was around you, like a blanket

thick clouds that were full of water surrounded you.

ULB:

¹⁰ He opened the heavens and came down,
and thick darkness was under his feet.

¹¹ He rode on a cherub and flew.

He was seen on the wings of the wind. [1]Some versions have, *He flew on the wings of the wind.*

¹² He made darkness a tent around him,
gathering heavy rain clouds in the skies.

translationWords:

- darkness
- cherubim, cherub
- tent

translationNotes:

- **General Information:** - David's song to Yahweh continues. He uses parallelism to emphasize what he is saying. (See: [Parallelism](#))
- **He opened the heavens ... rain clouds in the skies** - David describes Yahweh's way of saving David from his enemies as a storm cloud gathering over a place. This emphasizes God's power and his anger. (See: [Metaphor](#))
- **under his feet** - David speaks of God as having feet like humans. (See: [Personification](#))
- **He was seen on the wings of the wind** - This can be translated in active form. AT: "He appeared on the wings of the wind" (See: [Active or Passive](#))

- **the wings of the wind** - This expression speaks of the wind as if it were a bird. (See: [Metaphor](#))
- **He made darkness a tent around him** - Here the darkness Yahweh creates is compared to a tent which hides him completely. AT:“He hid himself in the darkness” (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:13-15**UDB:**

¹³ Out of the lightning in front of you

fire from burning coals flamed.

¹⁴ Then, Yahweh, you spoke like thunder from the sky.

It was your voice, God, you who are greater than all other gods, that was heard.

¹⁵ When you sent flashes of lightning,

it was as though you shot your arrows and scattered your enemies.

ULB:

¹³ From the lightning before him
coals of fire fell.

¹⁴ Yahweh thundered from the heavens.

The Most High shouted.

¹⁵ He shot arrows and scattered his enemies—
lightning bolts and dispersed them.

translationWords:

- Most High
- bow and arrow

translationNotes:

- **General Information:** - David's song to Yahweh continues. He uses parallelism to emphasize what he is saying. (See: [Parallelism](#))
- **From the lightning before him ... lightning bolts and dispersed them** - David continues describing Yahweh, whom he compares to a storm, coming to save him from his enemies. This emphasizes God's power and anger towards David's enemies. (See: [Metaphor](#))
- **From the lightning before him coals of fire fell** - Possible meanings are 1) "Out of his bright light he sent burning coals" or 2) "From his brightness he sent lightning"
- **The Most High shouted. He shot arrows** - David describes Yahweh doing these actions a person would do. (See: [Personification](#))
- **He shot arrows ... lightning bolts** - David compares the lightning from Yahweh's storm to arrows that a soldier would use. (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:16**UDB:**

¹⁶ Then the bottom of the ocean was uncovered.

The foundations of the world could be seen
when you shouted, going into battle against our enemies
and angry at them.

ULB:

¹⁶ Then the water channels appeared;
the foundations of the world were exposed
at Yahweh's battle cry,
at the blast of the breath of his nostrils.

translationWords:

- water, waters
- world, worldly
- Yahweh

translationNotes:

- **General Information:** - This continues David's song to Yahweh. He uses parallelism to emphasize what he is saying. (See: [Parallelism](#))
- **Then the water channels appeared ... breath of his nostrils** - When Yahweh shouted in his attack against David's enemies, it is compared to his power to create upheaval in the deepest parts of the ocean and the earth. This shows his great power and fierce anger. (See: [Metaphor](#) and [Personification](#))
- **the foundations ... were exposed** - David compares Yahweh's anger to turbulent movements of the ground. "This can be stated in active form. AT: "Yahweh's battle cry exposed the foundations of the world" (See: [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:17-18**UDB:**

¹⁷ Yahweh, you reached down from heaven and lifted me up.

You pulled me up from the deep water.

¹⁸ You rescued me from my strong enemies,

from those who hated me.

I could not defeat them because they were very strong.

ULB:

¹⁷ He reached down from above; he took hold of me!

He pulled me out of the surging water.

¹⁸ He rescued me from my strong enemy,

from those who hated me, for they were too strong for me.

translationWords:**translationNotes:**

- **General Information:** - This continues David's song to Yahweh. He uses parallelism to emphasize what he is saying. (See: [Parallelism](#))
- **out of the surging water** - David compares his enemies to a flood that threatens to drown him. (See: [Metaphor](#))
- **He rescued me from my strong enemy** - David's enemies were overwhelming. He praises God for delivering him from all his enemies.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:19-21**UDB:**

¹⁹ They attacked me when I was experiencing troubles,

but Yahweh, you protected me.

²⁰ You brought me into a place where I was safe.

You rescued me because you were pleased with me.

²¹ Yahweh, you rewarded me because I do what is right.

You did good things for me because I was innocent.

ULB:

¹⁹ They came against me on the day of my distress,

but Yahweh was my support.

²⁰ He also brought me out to a wide open place.

He saved me because he was pleased with me.

²¹ Yahweh has rewarded me to the measure of my righteousness;

he has restored me to the measure of the cleanness of my hands.

translationWords:

- save, safe
- reward
- righteous, righteousness
- restore, restoration
- clean, cleanse

translationNotes:

- **General Information:** - This continues David's song to Yahweh. He uses parallelism to emphasize what he is saying. (See: [Parallelism](#))
- **They came against me on the day of my distress** - "My enemies fought against me when I was in great trouble"
- **the day of my distress** - The word "day" represents the span of time when David was in distress. (See: [Synecdoche](#))
- **but Yahweh was my support** - "but Yahweh supported me" or "but Yahweh helped me"

- **a wide open place** - This refers to a place where there was no danger and his enemies could not trap him.
- **to the measure of the cleanness of my hands** - Here “cleanness of my hands” means the same as “righteousness.” AT: “because I obey his commands” (See: [Idiom](#) and (See: [Metaphor](#)))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:22-23**UDB:**

²² Yahweh, I have obeyed your laws.

I have not turned away from you, my God.

²³ All of your decrees were in my mind,
and I did not turn away from obeying all your decrees.

ULB:

²² For I have kept the ways of Yahweh
and have not acted wickedly by turning from my God.

²³ For all his righteous decrees have been before me;
as for his statutes, I have not turned away from them.

translationWords:

- [evil, wicked, wickedness](#)
- [turn, turn away, turn back](#)
- [decree](#)
- [statute, statutes](#)

translationNotes:

- **General Information:** - David continues his song to Yahweh.
- **I have kept the ways of Yahweh** - Here “the ways of Yahweh” refers to how Yahweh wants his people to act. This means David has done what Yahweh commands.
- **have been before me** - This means David constantly reads and thinks about God’s decrees.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:24-25**UDB:**

²⁴ You know that I have not done anything that is evil.

I have kept myself from doing things for which you would punish me.

²⁵ So you have rewarded me in return for my doing what is right, because you know that I am innocent of doing wrong things.

ULB:

²⁴ I have also been innocent before him, and I have kept myself from sin.

²⁵ Therefore Yahweh has restored me to the measure of my righteousness, to the degree of my cleanness in his sight.

translationWords:

- [innocent](#)
- [sin, sinful, sinner, sinning](#)
- [Yahweh](#)
- [restore, restoration](#)
- [clean, cleanse](#)

translationNotes:

- **General Information:** - David continues his song to Yahweh.
- **I have kept myself from sin** - This refers to choosing not to sin against Yahweh. (See: [Idiom](#))
- **to the degree of my cleanness in his sight** - Here “my cleanness” means the same as “my righteousness.” AT: “because he knows that I have done what he commands” (See: [Idiom](#) and [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:26-27**UDB:**

²⁶ Yahweh, you are faithful to those who always trust in you,
and you always do what is good to those whose behavior is always good.

²⁷ You act sincerely toward those whose inner beings are pure,
but you are hostile to those who are perverse.

ULB:

²⁶ To one who is faithful, you show yourself to be faithful;
to a man who is blameless, you show yourself to be blameless.

²⁷ With the pure you show yourself pure,
but you are perverse to the twisted.

translationWords:

- [faithful, faithfulness](#)
- [blameless](#)
- [pure, purify, purification](#)

translationNotes:

- **General Information:** - David continues his song to Yahweh.
- **you are perverse to the twisted** - Here “perverse” means to be cunning or crafty, and “twisted” means to turn away from what is good and right. This means God is wise in how he deals with wicked people.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:28-29

UDB:

²⁸ You rescue those who are humble,
but you watch those who are proud and humiliate them.
²⁹ Yahweh, you are like a lamp
that causes it to become light when I am in the darkness.

ULB:

²⁸ You save afflicted people,
but your eyes are against the proud, and you bring them down.
²⁹ For you are my lamp, Yahweh.
Yahweh lights up my darkness.

translationWords:

- [save, safe](#)
- [afflict, affliction](#)
- [proud, pride, prideful](#)
- [lamp](#)
- [Yahweh](#)
- [light](#)

translationNotes:

- **General Information:** - David continues his song to Yahweh.
- **your eyes are against the proud** - Here the metonym “your eyes” refers to what Yahweh sees. This means Yahweh watches the proud person. (See: [Personification](#))
- **and you bring them down** - “and you destroy their pride”
- **you are my lamp, Yahweh. Yahweh lights up my darkness** - This metaphor compares Yahweh to a lamp, which means he gives David light and helps him to see when things seem hopeless. (See: [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:30-31**UDB:**

³⁰ With your strength I can break through a line of soldiers blocking my way;

I can climb over the wall that surrounds their city.

³¹ My God whom I worship, everything that you do is perfect.

You always do what you promise that you will do.

You are like a shield to all those who request you to protect them.

ULB:

³⁰ For by you I can run over a barricade;

by my God I can leap over a wall.

³¹ As for God, his way is perfect.

The word of Yahweh is pure.

He is a shield to everyone who takes refuge in him.

translationWords:

- God
- perfect
- word of God, word of Yahweh, word of the Lord, scripture
- shield
- refuge, shelter

translationNotes:

- **General Information:** - David continues his song to Yahweh.
- **I can run over a barricade** - Here “barricade” may refer to a group of soldiers or to a stone wall. Either way it means God enables David to defeat his enemies.
- **I can leap over a wall** - David is exaggerating to emphasize Yahweh’s help. (See: **Hyperbole**)
- **The word of Yahweh is pure** - “Everything Yahweh says is true”
- **He is a shield** - The metaphor “a shield” emphasizes God’s power to protect his people. (See: **Metonymy**)

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:32-33

UDB:

³² Yahweh, you are the only one who is God.

Only you are like a huge rock on top of which which we are protected.

³³ God, you whom I worship are a strong refuge for me.

You lead anyone who is pure in the way he should go.

ULB:

³² For who is God except Yahweh,
and who is a rock except our God?

³³ God is my refuge,
and he leads the blameless person on his path.

translationWords:

- [God](#)
- [Yahweh](#)
- [refuge, shelter](#)
- [blameless](#)

translationNotes:

- **General Information:** - David continues his song to Yahweh.
- **For who is God except Yahweh, and who is a rock except our God?** - David uses this question to emphasize that there is no God apart from Yahweh. These may be translated as statements. AT: "Yahweh alone is God. Our God alone is a rock." (See: [Rhetorical Question](#))
- **who is a rock** - David compares Yahweh to a rock to emphasize his strength and ability to protect his people. (See: [Metaphor](#))
- **he leads the blameless person on his path** - Yahweh keeps the blameless person safe and removes anything that may harm him.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:34-35**UDB:**

³⁴ When I walk in the mountains,

you enable me to walk safely

as a deer runs, without stumbling.

³⁵ You teach me how to fight in a battle

in order that I can shoot arrows well from a very strong bow.

ULB:

³⁴ He makes my feet swift like a deer

and places me on the high hills.

³⁵ He trains my hands for war,

and my arms to bend a bow of bronze.

translationWords:

- [deer, doe, buck, roebuck, fawn](#)
- [bow and arrow](#)
- [bronze](#)

translationNotes:

- **General Information:** - David continues his song to Yahweh.
- **He makes my feet swift like a deer and places me on the high hills** - Here David's feet are compared to those of a deer using exaggeration. Yahweh gives David the strength to move quickly and provides secure places for protection and rest. (See: [Simile](#) and [Hyperbole](#))
- **my hands ... and my arms** - Both of these refer to David. (See: [Synecdoche](#))
- **to bend a bow of bronze** - Only a very strong man could use a bow made from metal.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:36-37**UDB:**

³⁶ It is as though you have given me a shield

by which you have saved me,

and you have answered my prayers and caused me to become famous.

³⁷ You have not allowed my enemies to capture me,

and I have not fallen down during battle.

ULB:

³⁶ You have given me the shield of your salvation,

and your favor has made me great.

³⁷ You have made a wide place for my feet beneath me,

so my feet have not slipped.

translationWords:

- shield
- salvation
- favor, favorable, favoritism

translationNotes:

- **General Information:** - David continues his song to Yahweh.
- **the shield of your salvation** - David compares Yahweh's power to save him to a shield that protects a soldier from his enemy. (See: [Metaphor](#))
- **your favor** - God answered David's prayers and granted him blessings and success over his enemies.
- **You have made a wide place for my feet beneath me** - Yahweh has put David in a safe place where his enemies cannot trap him. "Feet" refers to David's ability to stand securely. (See: [Synecdoche](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:38-39

UDB:

³⁸ I pursued my enemies and defeated them.

I did not stop fighting them until they were all killed.

³⁹ I struck them down. I stabbed them with my sword,
and they fell down at my feet and did not stand up again.

ULB:

³⁸ I pursued my enemies and destroyed them.

I did not turn back until they were destroyed.

³⁹ I devoured them and smashed them; they cannot rise.
They have fallen under my feet.

translationWords:

- [turn, turn away, turn back](#)
- [devour](#)
- [raise, rise, risen, arise, arose](#)

translationNotes:

- **General Information:** - David continues his song to Yahweh.
- **pursued my enemies** - “chased my enemies”
- **I devoured them and smashed them** - Here David compares himself to a wild animal. AT: “I completely destroyed them like a wild animal devouring its prey” (See: [Metaphor](#))
- **under my feet** - Here “feet” refers to the power and control of victory over his enemies. (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:40-41**UDB:**

⁴⁰ You have given me strength for fighting battles

and caused those who were attacking me to fall down; I trampled on them.

⁴¹ You caused my enemies to turn and run away from me.

I destroyed those who hated me.

ULB:

⁴⁰ You put strength on me like a belt for battle;
you put under me those who rise up against me.

⁴¹ You gave me the back of my enemies' necks;
I annihilated those who hated me.

translationWords:

- [strength, strengthen](#)

translationNotes:

- **General Information:** - David continues his song to Yahweh.
- **You put strength on me like a belt for battle** - Here the strength that Yahweh gives is compared to a belt for battle that allowed David to do mighty things. (See: [Simile](#))
- **you put under me those who rise up against me** - “you helped me defeat those who fought against me”
- **the back of my enemies' necks** - Possible meanings are 1) David seeing the backs of the enemy as they run away or 2) David putting his foot on the back of his enemy's neck after he defeats him.
- **I annihilated** - “I completely destroyed”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:42-43

UDB:

⁴² They looked for someone to rescue them, but no one did.

They cried out to you, Yahweh, for help, but you did not answer them.

⁴³ I crushed them, and they became like tiny particles of dust.

I trampled them, and they became like mud in the streets.

ULB:

⁴² They cried for help, but no one saved them;
they cried out to Yahweh, but he did not answer them.

⁴³ I beat them into fine pieces like dust on the ground,
I pulverized them like mud in the streets.

translationWords:

- [save, safe](#)
- [Yahweh](#)

translationNotes:

- **General Information:** - David continues his song to Yahweh.
- **They cried** - “My enemies cried”
- **they cried out to Yahweh, but he did not answer them** - The time for Yahweh’s judgment had come upon them.
- **like dust on the ground ... like mud in the streets** - This means that David completely destroyed his enemies. These two phrases “like dust on the ground” and “like mud on the streets” have a similar meaning and are used for emphasis. (See: [Simile](#) and [Parallelism](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:44-46**UDB:**

⁴⁴ You rescued me from those who tried to rebel against me,

and you appointed me to rule many nations.

People whom I did not know previously are now under my authority.

⁴⁵ Foreigners humbly bowed down in front of me.

As soon as they heard about me, they obeyed me.

⁴⁶ They became afraid,

and they came to me, trembling, from the places where they were hiding.

ULB:

⁴⁴ You also have rescued me from the disputes of my own people.

You have kept me as the head of nations.

A people that I have not known serves me.

⁴⁵ Foreigners were forced to bow to me.

As soon as they heard of me, they obeyed me.

⁴⁶ The foreigners came trembling out of their strongholds.

translationWords:

- people group, peoples, the people, a people
- head
- nation
- know, knowledge, make known
- serve, service
- foreigner, foreign, alien
- bow, bow down
- obey, obedient, obedience
- tremble
- stronghold, fortress, fortified

translationNotes:

- **General Information:** - David continues his song to Yahweh.
- **from the disputes of my own people** - This refers to those among the Israelites who rebelled against King David.
- **You have kept me as the head of nations** - “You placed me as ruler over the nations.” Here “nations” refers to other nations besides Israel.
- **A people that I have not known** - “A foreign people”
- **Foreigners were forced to bow to me** - This can be stated in active form. AT: “Foreigners bowed down to me” (See: [Active or Passive](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:47-49**UDB:**

⁴⁷ Yahweh, you are alive! I praise you! You are like a huge rock on top of which I am safe!

You are the one who rescues me.

Everyone should exalt you.

⁴⁸ You enable me to conquer my enemies,

and you cause people of other nations to be under my authority.

⁴⁹ You delivered me from my enemies,

and you caused me to be honored more than they were.

You rescued me from men who always acted violently.

ULB:

⁴⁷ Yahweh lives! May my rock be praised.

May God be exalted, the rock of my salvation.

⁴⁸ This is the God who executes vengeance for me,

the one who brings down peoples under me.

⁴⁹ He sets me free from my enemies.

Indeed, you lifted me up above those who rose up against me.

You rescue me from violent men.

translationWords:

- life, live, living, alive
- praise
- exalt, exaltation
- salvation
- avenge, revenge, vengeance
- people group, peoples, the people, a people
- free, freedom, liberty
- raise, rise, risen, arise, arose

translationNotes:

- **May my rock be praised. May God be exalted** - These sentences have similar meaning and are used for emphasis. These may be stated in active form. AT: “May everyone praise my rock. May everyone exalt God” (See: [Parallelism](#) and [Active or Passive](#))
- **my rock ... the rock** - David compares Yahweh to a rock to emphasize his power to protect his people. (See: [Metaphor](#))
- **the one who brings down peoples under me** - “the one who puts the people of other nations under my rule”
- **you lifted me up above those who rose up against me** - “you saved me from my enemies and gave me honor”
- **from violent men** - “from those who want to harm me”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 22:50-51**UDB:**

⁵⁰ Because of all this, I praise you among many people groups,
and I sing to praise you.

⁵¹ You enable me, whom you appointed to be king, to conquer my enemies.
You faithfully love me, David, and you will love my descendants
forever.”

ULB:

⁵⁰ Therefore I will give thanks to you, Yahweh, among the nations;
I will sing praises to your name.
⁵¹ God gives great victory to his king,
and he shows his covenant loyalty to his anointed one,
to David and to his descendants forever.”

translationWords:

- nation
- praise
- name
- king
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- anoint, anointed
- descendant, descended from
- forever

translationNotes:

- **General Information:** - David concludes his song to Yahweh.
- **to your name** - Here the metonym “name” refers to Yahweh’s reputation. (See: [Metonymy](#))
- **and he shows his covenant loyalty to his anointed one** - Here David may be referring to the promises Yahweh made in [7:8](#)

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 22 General Notes](#)
- [2 Samuel 22 Translation Questions](#)

2 Samuel 23 General Notes

Structure and formatting

Some translations prefer to set apart quotations, poems or songs. The ULB and many other English translations indent the lines of 23:1-23:7, which is a song or psalm.

23:8-39 is a list of the famous people in David's army along with some of the special deeds some of them did. (See: [works](#), [deeds](#), [work](#), [acts](#))

Special concepts in this chapter

Everlasting covenant

This is a reference to the covenant God previously made with David. (See: [2 Samuel 7](#), [everlasting](#), [eternal](#), [eternity](#) and [covenant](#)).

Links:

- [2 Samuel 23:01 Notes](#)

2 Samuel 23:1-2**UDB:**

¹ David son of Jesse, was a man whom God caused to become great.

The God whom Jacob worshiped made him king of Israel.

David wrote beautiful songs for the people of Israel.

This is the last song that he wrote:

² "The Spirit of Yahweh tells me what to say.

The message that I speak comes from him.

ULB:

23 ¹ Now these are the last words of David—

David son of Jesse,

the man who was highly honored,

the one anointed by the God of Jacob,

the sweet psalmist of Israel.

² "The Spirit of Yahweh spoke by me,

and his word was on my tongue.

translationWords:

- word
- David
- son, son of
- Jesse
- honor, to honor
- anoint, anointed
- God
- Jacob, Israel
- psalm
- Israel, Israelites, nation of Israel
- Holy Spirit, Spirit of God, Spirit of the Lord
- Yahweh
- tongue

translationNotes:

- **Now** - This marks the beginning of a new section of the book.
- **these are the last words** - This refers to what David will say in [23:2-7](#) .
- **the man who was highly honored, the one anointed by the God of Jacob** - This can be stated in active form. AT: “the man whom the God of Jacob highly honored and anointed” (See: [Active or Passive](#))
- **anointed by the God of Jacob** - Anointing was done by pouring oil on a person’s head. This was done to choose who would serve God as king or priest. (See: [Symbolic Action](#))
- **psalmist** - This is a person who writes psalms or songs.
- **by me** - by David
- **and his word was on my tongue** - Here “on my tongue” is a metonym for David speaking. AT: “he gave me a message to speak” (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:3-4**UDB:**

³ God, the one whom we Israelite people worship, has spoken.

The one who protects us people of Israel said to me,
'Kings who rule fairly over people
have an awesome respect for me, God.

⁴ They are like the sun that shines at dawn
and causes the grass to sprout after the rain ends.'

ULB:

³ The God of Israel spoke,
the Rock of Israel said to me,
'The one who rules righteously over men,
who rules in the fear of God.

⁴ He will be like the morning light when the sun rises,
a morning without clouds,
when the tender grass springs up from the earth
through bright sunshine after rain.

translationWords:

- Israel, Israelites, nation of Israel
- righteous, righteousness
- fear, afraid, fear of Yahweh
- light
- earth, earthly

translationNotes:

- **General Information:** - This continues David's last words.

- **The God of Israel spoke, the Rock of Israel ... me** - Here the “God of Israel” is the same as the “Rock of Israel.” The two phrases say essentially the same thing. David compares God to a rock to emphasize his power to protect his people. (See: [Parallelism](#) and [Metaphor](#))
- **The one who rules righteously over men, who rules in the fear of God** - These two sentences both say that the king will respect God and do what God wants him to do. (See: [Parallelism](#))
- **in the fear of God** - “respecting God”
- **He will be like the morning light ... sunshine after rain** - Here God is comparing the king to the morning light and sunshine after the rain. These are all ways of saying this king would be a delight to God and a blessing for the people. These two phrases have a similar meaning and are used for emphasis. AT: “He will be a delight to all” (See: [Simile](#) and [Parallelism](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:5**UDB:**

⁵ And truly, that is how God will surely bless my family

because he made a covenant with me that will last forever,
a covenant in which he promises that no part of it will ever be
changed.

He will surely cause me to prosper,
and he will always help me,
and that is all that I desire.

ULB:

⁵ Indeed, is my family not like this before God?

Has he not made an everlasting covenant with me,
ordered and sure in every way?

Does he not increase my salvation and fulfill my every desire?

translationWords:

- family
- everlasting, eternal, eternity
- covenant
- salvation
- fulfill

translationNotes:

- **General Information:** - This continues David's last words.
- **Indeed, is my family not like this before God?** - Here David is saying that he agrees with God. This rhetorical question can be translated as a statement. AT: "My family is indeed like this before God!" (See: [Rhetorical Question](#))
- **Has he not made ... way?** - David acknowledges that God has made a covenant with him. This rhetorical question can be translated as a statement. AT: "He has indeed made ... way." (See: [Rhetorical Question](#))
- **ordered and sure** - This means God's covenant is properly organized and will not change so David's family can trust it.

- **Does he not increase my salvation ... desire?** - David believes that God will always help him and cause him to prosper. This rhetorical question can be translated as a statement. AT: “He increases my salvation and gives me my every desire.” (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:6-7**UDB:**

⁶ But he will get rid of people who do not honor him, just as people throw away thorns
that injure people if they try to pick them up with their hands.

⁷ Someone who wants to get rid of thornbushes does not grab them,
but he uses an iron shovel or a spear to dig them out
and then he burns them completely.”

ULB:

⁶ But the worthless will all be like thorns to be thrown away,
because they cannot be gathered by one’s hands.

⁷ The man who touches them
must use an iron tool or the shaft of a spear.
They must be burned up where they lie.”

translationWords:

- worthy, worth, unworthy, worthless
- thorn, thistle
- spear

translationNotes:

- **General Information:** - This concludes David’s last words.
- **But the worthless will all be like thorns to be thrown away** - Here the wicked person is compared to useless thorns. This can be stated in active form. AT: “But the wicked person is worthless and dangerous like thorns we throw away” (See: **Simile** and **Active or Passive**)
- **because they cannot be gathered by one’s hands** - “because no one can pick them up with his hands without the thorns hurting him”
- **They must be burned up where they lie** - “Where thorns are found, that is where they must be burned.” This means God will destroy wicked people.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:8

UDB:

⁸ These are the names of David's greatest soldiers.

The first was Jeshbaal, from the Hachmon clan. He was the leader of the greatest soldiers. Once he fought against eight hundred enemies and killed them all with his spear.

ULB:

⁸ These are the names of David's elite soldiers: Jeshbaal the Hachmonite was the leader of the elite soldiers. He killed eight hundred men on one occasion.[1] Instead of *Jeshbaal*, some versions have *Josheb Basshebah*, *Jashobeam*, *Ishbaal*, or *Ishbosheth*. These all are probably forms of the same name.

translationWords:

- [name](#)

translationNotes:

- **Jeshbaal** - This is the name of a man. Other versions read Josheb Basshebeth, Jashobeam, Ishbaal, or Ishbosheth because various ancient copies have these variations. Translators may choose to say this in a footnote to their translation (See: [How to Translate Names](#))
- **Hachmonite** - This is the name of a people group. AT: "son of Hachmon" (See: [How to Translate Names](#))
- **eight hundred** - "800" (See: [Numbers](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:9-10

UDB:

⁹ The second of the greatest warriors was Eleazar son of Dodo, who was from the clan of Ahoh. One day he was with David when they defied the soldiers of Philistia who had gathered there for the battle. The other Israelite soldiers retreated, ¹⁰ but Eleazar stood there and fought the soldiers of Philistia until his arm became very tired, with the result that his hand cramped and he could not stop gripping his sword. Yahweh won a great victory on that day. And afterwards the other Israelite soldiers returned to where Eleazar was, and stripped off the armor from the men whom he had killed.

ULB:

⁹ After him was Eleazar son of Dodo, son of an Ahohite, one of the three mighty men of David. He was present when they defied the Philistines who had gathered together to do battle, and when the men of Israel had retreated. ¹⁰ Eleazar stood and fought the Philistines until his hand became weary and his hand stiffened to the grip of his sword. Yahweh brought about a great victory that day. The army returned after Eleazar, only to strip the bodies.

translationWords:

- [mighty, might](#)
- [Philistines](#)
- [sword](#)
- [Yahweh](#)
- [body](#)

translationNotes:

- **General Information:** - This continues the list of David's greatest soldiers. (See: [How to Translate Names](#))
- **The army returned after Eleazar** - This means that the army returned after Eleazar returned from battle. AT: "The Israeli army returned to the battle field after Eleazer had already won the battle" (See: [Assumed Knowledge and Implicit Information](#))
- **only to strip the bodies** - "only to take what they wanted from the dead bodies of the enemies"

Links:

- [Introduction to 2 Samuel](#)

- 2 Samuel 23 General Notes
- 2 Samuel 23 Translation Questions

2 Samuel 23:11-12

UDB:

¹¹ The third of the greatest warriors was Shammah son of Agee from the clan of Harar. One time the Philistine soldiers gathered at the city of Lehi, where there was a field full of lentils that they wanted to steal. The other Israelite soldiers ran away from the Philistine troops, ¹² but Shammah stood there in the field and did not let the Philistine soldiers steal the peas, and killed them. Yahweh won a great victory on that day.

ULB:

¹¹ After him was Shammah son of Agee, a Hararite. The Philistines gathered together where there was a field of lentils, and the army fled from them. ¹² But Shammah stood in the middle of the field and defended it. He killed the Philistines, and Yahweh brought about a great victory.

translationWords:

- [Philistines](#)
- [Yahweh](#)

translationNotes:

- **General Information:** - This continues the list of David's greatest soldiers. (See: [How to Translate Names](#))
- **a field of lentils** - "a field where someone had planted lentils"
- **lentils** - a flat seed, eaten like beans (See: [Translate Unknowns](#))
- **the army fled** - "the Israelite army ran away"

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:13-14

UDB:

¹³ At one time, when it was almost time to harvest the crops, three of those thirty men went down to the Cave of Adullam, where David was staying. A group of men from the Philistine army had set up their tents in the Valley of Rephaim near Jerusalem. ¹⁴ David and his soldiers were in the cave because it was safe there, and another group of Philistine soldiers was occupying Bethlehem.

ULB:

¹³ Three of the thirty soldiers went down to David at harvest time, to the cave of Adullam. The army of the Philistines was camped in the Valley of Rephaim. ¹⁴ At that time David was in his stronghold, a cave, while the Philistines had established at Bethlehem.

translationWords:

- [harvest](#)
- [stronghold, fortress, fortified](#)
- [Bethlehem, Ephrathah](#)

translationNotes:

- **Three of the thirty** - These are not the same three soldiers mentioned in [23:8-12](#).
- **the thirty** - “the 30” or “the thirty bravest Israelite soldiers.” The full meaning of this statement can be made clear. (See: [Numbers](#) and [Assumed Knowledge and Implicit Information](#))
- **cave of Adullam** - “cave near the town of Adullam.” Adullam is near Bethlehem. (See: [How to Translate Names](#))
- **Valley of Rephaim** - This is the name of a place. Translate this as in [5:18](#).
- **in his stronghold** - “in his protected place”
- **the Philistines had established at Bethlehem** - “some Philistines soldiers were controlling the village of Bethlehem”

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:15-17

UDB:

¹⁵ One day David very much wanted some water to drink, and said, “I wish that someone would bring me some water from the well near the gate at Bethlehem!” ¹⁶ So his three greatest warriors forced through the camp of Philistine soldiers and drew some water from the well, and brought it to David. But he would not drink it. Instead, he poured it out on the ground to be an offering to Yahweh. ¹⁷ He said, “Yahweh, it would certainly not be right for me to drink this water! That would be like drinking the blood of these men who were willing to die for me!” So he refused to drink it.

That was one of the things that those three great warriors did.

ULB:

¹⁵ David was longing for water and said, “If only someone would give me water to drink from the well at Bethlehem, the well that is by the gate!” ¹⁶ So these three mighty men broke through the army of the Philistines and drew water out of the well of Bethlehem, the well at the gate. They took the water and brought it to David, but he refused to drink it. Instead, he poured it out to Yahweh. ¹⁷ Then he said, “Far be it from me, Yahweh, that I should drink this. Should I drink the blood of men who have risked their lives?” So he refused to drink it.

These are things the three mighty men did.

translationWords:

- water, waters
- well, cistern
- Bethlehem, Ephrathah
- gate, gate bar
- mighty, might
- Yahweh
- blood
- life, live, living, alive

translationNotes:

- **broke through the army** - “fought their way through the enemy army”
- **Should I drink the blood of men who have risked their lives?** - David compares the water to blood because the men risked their lives to bring the water to him. He uses a question to emphasize this. This rhetorical question can be translated as a statement. AT: “Drinking this water would be like drinking the blood of those men who have risked their lives to bring it to me.” (See: [Rhetorical Question](#) and [Metaphor](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:18-19

UDB:

¹⁸ Abishai, Joab's younger brother, was the leader of David's greatest soldiers. One day he fought against three hundred men and killed them all with his spear. As a result, he also became famous.

¹⁹ He was the most famous of the greatest soldiers, and he became their leader, but even he was not one of the three greatest warriors.

ULB:

¹⁸ Abishai, brother of Joab and son of Zeruiah, was captain over the three. He once fought with his spear against three hundred men and killed them. He was often mentioned along with the three soldiers. ¹⁹ Was he not even more famous than the three? He was made their captain. However, his fame did not equal the fame of the three most famous soldiers.

translationWords:

- [brother](#)
- [Joab](#)
- [son, son of](#)

translationNotes:

- **Abishai ... Zeruiah** - These are the names of men. Translate them as in [2:18](#).
- **captain over the three** - This means Abishai was the leader of the three who went and got water for David.
- **three hundred men** - "300 men" (See: [Numbers](#))
- **He was often mentioned along with the three soldiers** - This can be stated in active form. AT: "People often mentioned him when they spoke about the three bravest men" (See: [Active or Passive](#))
- **Was he not even more famous than the three?** - This question is used to emphasize how famous he was. This rhetorical question can be translated as a statement. AT: "He was even more famous than the three." (See: [Rhetorical Question](#))
- **three most famous soldiers** - This refers to Josheb Basshebeth, Eleazar, and Shammah. Abishai was not as famous as these soldiers.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:20-21

UDB:

²⁰ Jehoiada's son Benaiah, from the city of Kabzeel, also did great deeds. He killed two of the best warriors from the Moab people group. Also, he went down into a pit on a day when snow was falling on the ground, and killed a lion there. ²¹ He also killed a huge soldier from Egypt who carried a spear. Benaiah had only his club, but he attacked the giant with it. Then he snatched the spear from the man's hand and killed him with his own spear.

ULB:

²⁰ Benaiah from Kabzeel was the son of Jehoiada; he was a strong man who did mighty feats. He killed the two sons of Ariel of Moab. He also went down into a pit and killed a lion while it was snowing. ²¹ Then he killed a very large Egyptian man. The Egyptian had a spear in his hand, but Benaiah fought against him with only a staff. He seized the spear out of the Egyptian's hand and then killed him with his own spear.

translationWords:

- [Benaiah](#)
- [Moab, Moabite, Moabites](#)
- [pit](#)
- [lion](#)
- [Egypt, Egyptian](#)
- [spear](#)
- [staff](#)

translationNotes:

- **Kabzeel** - This is the name of a city. (See: [How to Translate Names](#))
- **Jehoiada** - This is the name of a man. See how you translated this in [8:18](#).
- **Ariel** - This is the name of a man.

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:22-23

UDB:

²² Those are some of the things that Benaiah did. As a result, he became famous, like the three greatest warriors were. ²³ He was more honored than the other greatest soldiers, but not as famous as the three greatest. David appointed him to be the commander of his bodyguards.

-

ULB:

²² Benaiah son of Jehoiada did these feats, and he was named alongside the three mighty men. ²³ He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three most elite soldiers. Yet David put him in charge of his bodyguard.

translationWords:

- [Benaiah](#)
- [mighty, might](#)
- [David](#)

translationNotes:

- **did these feats** - “did these mighty deeds”
- **he was named alongside the three mighty men** - This can be stated in active form. AT: “people praise him like they praised the three mighty men” (See: [Active or Passive](#))
- **He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three most elite soldiers** - “He was more famous than the other 30 soldiers except for the three best soldiers” (See: [Numbers](#))
- **the three most elite soldiers** - This refers to Josheb Basshebeth, Eleazar, and Shammah.
- **his bodyguard** - a group of soldiers in charge of guarding David

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:24-28

UDB:

²⁴ These are the names of the great warriors:

- Asahel, the younger brother of Joab,
- Elhanan son of Dodo, from Bethlehem,
- ²⁵ Shammah and Elikah, from the clan of Harod,
- ²⁶ Helez, from the city of Pelet,
- Ira son of Ikkesh, from the city of Tekoa,
- ²⁷ Abi Ezer, from the city of Anathoth,
- Mebunnai whose other name was Sibbecai, from Hushah's clan,
- ²⁸ Zalmon whose other name was Ilai, from Ahoh's clan,
- Maharai, from the city of Netophah,
-

ULB:

²⁴ The thirty included the following men: Asahel brother of Joab, Elhanan son of Dodo from Bethlehem, ²⁵ Shammah the Harodite, Elikah the Harodite, ²⁶ Helez the Paltite, Ira son of Ikkesh the Tekoite, ²⁷ Abi Ezer the Anathothite, Mebunnai the Hushathite, ²⁸ Zalmon the Ahohite, Maharai the Netophathite;

translationWords:

- [brother](#)
- [Joab](#)
- [Bethlehem, Ephrathah](#)

translationNotes:

- **General Information:** - This is a list of David's greatest soldiers. (See: [How to Translate Names](#))
- **The thirty** - "The 30 very famous soldiers" (See: [Numbers](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:29-32**UDB:**

²⁹ Heleb son of Baanah, also from Netophah,

- Ittai son of Ribai, from the city of Gibeah in the land that belonged to the tribe of Benjamin,
- ³⁰ Benaiah, from the city of Pirathon,
- Hiddai, from the valleys near the valleys of Gaash,
- ³¹ Abialbon, from the clan of Arabah,
- Azmaveth, from the city of Bahurim,
- ³² Eliahba, from the city of Shaalbon—
- The sons of Jashen,
- Jonathan son of Shammah from the city of Harar,
-

ULB:

²⁹ Heleb son of Baanah, the Netophathite, Ittai son of Ribai from Gibeah of the Benjamites, ³⁰ Benaiah the Pirathonite, Hiddai of the valleys of Gaash. ³¹ Abialbon the Arbathite, Azmaveth the Barhumite, ³² Eliahba the Shaalbonite, the sons of Jashen, Jonathan son of Shammah the Hararite;

translationWords:

- son, son of
- Benjamin

translationNotes:

- **General Information:** - This continues the list of David's greatest soldiers. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 23:33-36

UDB:

³³ Ahiam the son of Sharar, from Harar,

- ³⁴ Eliphelet son of Ahasbai, from the city of Maacah,
- Eliam son of Ahithophel, from the city of Gilo,
- ³⁵ Hezro, from the city of Carmel,
- Paarai, from the city of Arba,
- ³⁶ Igal son of Nathan, from the city of Zobah,
- Bani, from the tribe of Gad;
-

ULB:

³³ Ahiam son of Sharar the Hararite, ³⁴ Eliphelet son of Ahasbai the Maacathite, Eliam son of Ahithophel the Gilonite, ³⁵ Hezro the Carmelite, Paarai the Arbite, ³⁶ Igal son of Nathan from Zobah, Bani from the tribe of Gad,

translationWords:

- [tribe](#)
- [Gad](#)

translationNotes:

- **General Information:** - This continues the list of David's greatest soldiers. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 23 General Notes](#)
- [2 Samuel 23 Translation Questions](#)

2 Samuel 23:37-39

UDB:

³⁷ Zelek, from the Ammon people group,

- Naharai, the man who carried Joab's weapons, from the city of Beeroth,
- ³⁸ Ira and Gareb, from the city of Jattir,
- ³⁹ Uriah, Bathsheba's husband, from the Heth people group.

Altogether, there were thirty-seven famous soldiers.

ULB:

³⁷ Zelek the Ammonite, Naharai the Beerothite, armor bearer to Joab son of Zeruah, ³⁸ Ira the Ithrite, Gareb the Ithrite, ³⁹ Uriah the Hittite—thirty-seven in all.

translationWords:

- [Ammon, Ammonites, Ammonites](#)
- [armor](#)
- [Joab](#)
- [Uriah](#)
- [Hittite](#)

translationNotes:

- **General Information:** - This concludes the list of David's greatest soldiers. (See: [How to Translate Names](#))
- **thirty-seven in all** - "there were 37 total" (See: [Numbers](#))

Links:

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2 Samuel 24 General Notes

Special concepts in this chapter

Counting soldiers

David ordered the leaders of his army to count how many men of fighting age there were. He was not supposed to do this because it showed he did not trust God. God was displeased and offered David three punishments. (See: [trust](#), [trustworthy](#), [trustworthiness](#))

Links:

- [2 Samuel 24:01 Notes](#)

2 Samuel 24:1-2**UDB:**

¹ Yahweh was angry with the Israelite people again, so he incited David to cause trouble for them. He said to David, “Send some men to count the people of Israel and Judah.”

² So the king said to Joab, the commander of his army, “Go with your officers through all the tribes of Israel, from Dan in the far north to Beersheba in the far south, and count the people, in order that I may know how many people there are who are able to be soldiers in the army.”

ULB:

24¹ Again the anger of Yahweh was ignited against Israel, and he moved David against them saying, “Go, count Israel and Judah.” ² The king said to Joab the commander of the army, who was with him, “Go throughout all the tribes of Israel, from Dan to Beersheba, and count all the people, so that I may know the total number of men fit for battle.”

translationWords:

- angry, anger
- Yahweh
- Israel, Israelites, nation of Israel
- David
- Judah
- king
- Joab
- commander, command
- tribe
- Dan
- Beersheba
- know, knowledge, make known

translationNotes:

- **the anger of Yahweh was ignited against Israel** - The word “ignite” means start a fire. Here Yahweh’s anger is compared to that of a fire. AT: “the anger of Yahweh started to burn like a fire” (See: [Metaphor](#))
- **he moved David against them** - “he caused David to oppose them”
- **Go, count Israel and Judah** - In the law of Moses, God prohibited the kings of Israel from taking a census of fighting men. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

- **Dan to Beersheba** - This phrase uses two place names Dan, in the far north, and Beersheba, in the far south, to represent the entire country. (See: [Merism](#))
- **count all the people ... fit for battle** - This means to count all the men except those men who are either too young, too old, or physically unable to fight.

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 24:3-4**UDB:**

³ But Joab replied to the king, “Your Majesty, I wish that Yahweh our God will cause there to be a hundred times as many people in Israel as there are now, and I wish that you would see that happen before you die. But why do you want us to do this?”

⁴ But the king commanded Joab and his officers to do it. So they left the king and went out to count the people of Israel.

ULB:

³ Joab said to the king, “May Yahweh your God multiply the number of people a hundred times, and may the eyes of my master the king see it take place. But why does my master the king want this?” ⁴ Nevertheless, the king’s word was final against Joab and against the commanders of the army. So Joab and the commanders went out from the king’s presence to count the people of Israel.

translationWords:

- [Joab](#)
- [king](#)
- [Yahweh](#)
- [God](#)
- [lord, master, sir](#)
- [word](#)
- [people group, peoples, the people, a people](#)

translationNotes:

- **multiply ... hundred times** - This means “produce 100 more people for every one person there is now.” (See: [Numbers](#))
- **the king’s word was final against Joab** - Joab and the other commanders of King David’s army were not able to convince David to not take a census.
- **the king’s word** - This phrase represents the king’s command to them. AT: “what the king had commanded” (See: [Synecdoche](#))

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2 Samuel 24:5-7

UDB:

⁵ They crossed the Jordan River and set up their tents south of Aroer, in the middle of the valley, in the territory that was given to the tribe of Gad. From there they went north to Jazer. ⁶ Then they went north to Gilead and to Kadesh, in the land where the Heth people group lived. Then they went to Dan in the far north of Israel, and then further west, to Sidon near the Mediterranean Sea. ⁷ Then they went south to Tyre, a city with high walls around it, and to all the cities where the Hiv and Canaan people groups lived. Then they went east to Beersheba, in the southern wilderness of Judah.

ULB:

⁵ They crossed over the Jordan and encamped near Aroer, south of the city in the valley. Then they traveled on through Gad to Jazer. ⁶ They came to Gilead and to the land of Tahtim Hodshi, then on to Dan Jaan and around toward Sidon. ⁷ They reached the stronghold of Tyre and all the cities of the Hivites and the Canaanites. Then they went out to the Negev in Judah at Beersheba.

translationWords:

- [Jordan River](#)
- [Gad](#)
- [Gilead](#)
- [Sidon, Sidonians](#)
- [stronghold, fortress, fortified](#)
- [Tyre, Tyrians](#)
- [Hivite](#)
- [Canaan, Canaanite](#)
- [Negev](#)
- [Beersheba](#)

translationNotes:

- **They crossed** - “Joab and the commanders of the army crossed”
- **Aroer** - This was a city on the northern edge of the Arnon River. (See: [How to Translate Names](#))
- **Jazer** - This is a town in Gad. (See: [How to Translate Names](#))
- **Tahtim Hodshi** - This may refer to the town of Kadesh in the land of the Hittite people. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 24:8-9

UDB:

⁸ After nine months and twenty days, when they had finished going throughout the land and counting the people, they returned to Jerusalem.

⁹ They reported to the king the number of people that they had counted. There were 800,000 men in Israel and 500,000 men in Judah who were able to become soldiers in the army.

ULB:

⁸ When they had gone throughout all the land, they came back to Jerusalem at the end of nine months and twenty days. ⁹ Then Joab reported the total of the count of the fighting men to the king. There were in Israel 800,000 brave men who drew the sword, and the men of Judah were 500,000 men.

translationWords:

- [Jerusalem](#)
- [biblical time: month](#)
- [biblical time: day](#)
- [report](#)
- [sword](#)

translationNotes:

- **they had gone** - “Joab and the commanders had gone”
- **nine months and twenty days** - “9 months and 20 days” (See: [Numbers](#))
- **Then Joab reported the total of the count of the fighting men to the king** - “Then Joab told the king the total number of men ready for battle”
- **in Israel** - This refers to the northern tribes of Israel.
- **800,000 ... 500,000** - “eight hundred thousand ... five hundred thousand” (See: [Numbers](#))
- **who drew the sword** - This metonym refers to the men who were ready to fight in the army. (See: [Metonymy](#))
- **of Judah** - This refers to the southern tribe of Judah.

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2 Samuel 24:10

UDB:

¹⁰ But after David's men had counted the people, David regretted that he had told them to do that. One night he said to Yahweh, "I have committed a very great sin. Please forgive me, because what I have done is very foolish."

ULB:

¹⁰ Then David's heart afflicted him after he had counted the men. So he said to Yahweh, "I have greatly sinned by doing this. Now, Yahweh, take away your servant's guilt, for I have acted very foolishly."

translationWords:

- [heart](#)
- [afflict, affliction](#)
- [sin, sinful, sinner, sinning](#)
- [servant, slave, slavery](#)
- [guilt, guilty](#)
- [fool, foolish, folly](#)

translationNotes:

- **David's heart afflicted him** - The "heart" here is a metonym for David's emotions and conscience. AT: "David felt guilty" (See: [Metonymy](#))
- **Now, Yahweh, take away your servant's guilt** - David refers to himself as "your servant." This is a polite way to speak to someone with greater authority.

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 24:11-12

UDB:

¹¹ When David got up the next morning, Yahweh gave a message to the prophet Gad. He said to him, ¹² “Go and tell this to David, ‘I am allowing you to choose one of three things to punish you. I will do whichever one you choose.’”

ULB:

¹¹ When David rose up in the morning, the word of Yahweh came to the prophet Gad, David’s seer, saying, ¹² “Go say to David: ‘This is what Yahweh says: “I am giving you three choices. Choose one of them.”’”

translationWords:

- raise, rise, risen, arise, arose
- word of God, word of Yahweh, word of the Lord, scripture
- prophet, prophecy, prophesy, seer, prophetess
- Gad

translationNotes:

- **the word of Yahweh came** - This is an idiom that means Yahweh spoke. See how you translated this in [7:3](#). AT: “Yahweh spoke his message” (See: [Idiom](#))
- **the word of Yahweh** - Here “word” represents Yahweh’s message. AT: “the message of Yahweh” (See: [Metonymy](#))
- **David’s seer** - This means Gad was the official prophet in the royal palace.

Links:

- [Introduction to 2 Samuel](#)
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2 Samuel 24:13-14**UDB:**

¹³ So Gad went to David and told him what Yahweh had said. He said to David, “You can choose whether there will be three years of famine in your land, or three months of your army running away from your enemies, or three days when there will be a plague in your land. You must think about it and choose which one you want, and tell me, and I will return to Yahweh and tell him what your answer is.”

¹⁴ David said to Gad, “All those are very terrible things for me to choose between! But allow Yahweh to punish me, because he is very merciful. Do not allow humans to punish me, because they will not be merciful.”

ULB:

¹³ So Gad went to David and said to him, “Will three years of famine come to you in your land? Or will you flee three months from your enemies while they pursue you? Or will there be three days of plague in your land? Now decide what answer I should return to him who sent me.” ¹⁴ Then David said to Gad, “I am in deep trouble. Let us fall into Yahweh’s hands rather than into the hand of man, for his merciful actions are very great.”

translationWords:

- [famine](#)
- [plague](#)
- [send, send out, sent](#)
- [trouble, troubles, troubled](#)
- [hand, right hand, to hand over](#)
- [mercy, merciful](#)

translationNotes:

- **I am in deep trouble** - “I am in terrible trouble”
- **Let us fall into Yahweh’s hands rather than into the hand of man** - Here “hands” refer to power or control. AT: “Let Yahweh and not people punish us” (See: [Metonymy](#))

Links:

- [Introduction to 2 Samuel](#)
- [2 Samuel 24 General Notes](#)
- [2 Samuel 24 Translation Questions](#)

2 Samuel 24:15-16

UDB:

¹⁵ So Yahweh sent a plague on the Israelite people. It started that morning and did not stop until the time that he had chosen. All over the land, from Dan to Beersheba, there were seventy thousand Israelites who died because of the plague. ¹⁶ When Yahweh's angel stretched out his hand toward Jerusalem to destroy the people by this plague, Yahweh grieved about punishing any more people. He said to the angel who was killing them with the plague, "Stop what you are doing! That is enough!" When he said that, the angel was standing at the ground where Araunah, from the Jebus people group, threshed grain.

ULB:

¹⁵ So Yahweh sent a plague on Israel from the morning to a fixed time, and seventy thousand people died from Dan to Beersheba. ¹⁶ When the angel reached out with his hand toward Jerusalem to destroy it, Yahweh changed his mind because of the harm it would cause, and he said to the angel who was destroying people, "Enough! Now draw back your hand." At that time the angel of Yahweh was standing at the threshing floor of Araunah the Jebusite.

translationWords:

- Israel, Israelites, nation of Israel
- death, die, dead
- angel, archangel
- mind
- thresh, threshing
- Jebusites, Jebus

translationNotes:

- **a fixed time** - This is the time God decided he would stop the plague.
- **seventy thousand** - "70,000" (See: [Numbers](#))
- **from Dan to Beersheba** - Here mentioning the city of Dan in the extreme north and the city Beersheba in the extreme south means the entire nation of Israel. (See: [Merism](#))
- **the angel reached out with his hand toward Jerusalem to destroy it** - Here the metonym "hand" stands for the angel's power. AT: "the angel was about to destroy the people in Jerusalem" (See: [Metonymy](#))
- **Yahweh changed his mind because of the harm** - This means that Yahweh stopped the evil that he was allowing the angel to do. AT: "Yahweh felt grieved about the harm"
- **Now draw back your hand** - The metonym "hand" stands for the angel's power. AT: "Do not harm them any longer" (See: [Metonymy](#))

- **Araunah** - This is the name of a man. (See: [How to Translate Names](#))
- **the threshing floor** - A threshing floor was a hard, flat surface where edible grain was separated from chaff.

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2 Samuel 24:17

UDB:

¹⁷ When David saw the angel who was causing the people to become sick and die, he said to Yahweh, “Truly, I am the one who has committed the sin. I have done a very wicked thing, but these people are as innocent as sheep. They have certainly not done anything that is wrong. So you should punish me and my family, not these people!”

ULB:

¹⁷ Then David spoke to Yahweh when he saw the angel who had attacked the people, and said, “I have sinned, and I have acted perversely. But these sheep, what have they done? Please let your hand punish me and my father’s family!”

translationWords:

- [sheep, ram, ewe](#)
- [punish, punishment](#)
- [family](#)

translationNotes:

- **I have sinned, and I have acted perversely** - These phrases mean the same thing and are combined for emphasis. AT: “I have sinned terribly” (See: [Parallelism](#))
- **But these sheep, what have they done?** - David uses a question and compares the people to sheep to emphasize that they have done nothing wrong. This rhetorical question can be translated as a statement. AT: “These ordinary people have done nothing wrong.” (See: [Rhetorical Question](#) and [Metaphor](#))
- **Please let your hand punish me** - Here the metonym “hand” refers to power. AT: “Please punish me” (See: [Metonymy](#))

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2 Samuel 24:18-20

UDB:

¹⁸ That day Gad came to David and said to him, “Go up to the place where Araunah threshes grain, and build an altar to worship Yahweh there.” ¹⁹ So David did what Gad told him to do, which was what Yahweh had commanded, and he went up there. ²⁰ When Araunah looked down and saw the king and his officials coming toward him, he prostrated himself on the ground in front of the king, with his face touching the ground.

ULB:

¹⁸ Then Gad came that day to David and said to him, “Go up and build an altar for Yahweh at the threshing floor of Araunah the Jebusite.” ¹⁹ So David went up as Gad instructed him to do, as Yahweh had commanded. ²⁰ Araunah looked out and saw the king and his servants approaching. So Araunah went out and bowed to the king with his face to the ground.

translationWords:

- altar
- thresh, threshing
- command, to command, commandment
- king
- servant, slave, slavery
- bow, bow down

translationNotes:

- **bowed to the king with his face to the ground** - He was showing deep respect and honor to the king. (See: [Symbolic Action](#))

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2 Samuel 24:21-23

UDB:

²¹ Araunah said, “Your Majesty, why have you come to me?” David replied, “I have come to buy this ground where you thresh grain, in order to build an altar to Yahweh and offer sacrifices on it, so that he will stop the plague.”

²² Araunah replied to David, “Your Majesty, offer to Yahweh whatever you wish. Here, take my oxen to use for the offering that will be completely burned on the altar. And here, take their yokes and the boards that I use for the threshing, and use them for the wood that you will burn. ²³ I, Araunah, am giving all this to you, my king.” Then he said, “I desire that Yahweh our God will accept your offering.”

ULB:

²¹ Then Araunah said, “Why has my master the king come to me, his servant?” David replied, “To buy your threshing floor, so I can build an altar for Yahweh, so that the plague may be removed from the people.” ²² Araunah said to David, “Take it as your own, my master the king. Do with it what is good in your sight. Look, here are oxen for the burnt offering and threshing sledges and ox yokes for the wood. ²³ All this, my king, I, Araunah, will give to you.” Then he said to the king, “May Yahweh your God accept you.”

translationWords:

- lord, master, sir
- plague
- ox, oxen
- burnt offering, offering by fire
- yoke
- God

translationNotes:

- **so that the plague may be removed from the people** - This can be stated in active form. AT: “so that Yahweh will remove this plague from the people” (See: [Active or Passive](#))
- **Do with it what is good in your sight** - The phrase “in your sight” represents the opinion or idea of David. AT: “Do with it what you think is good” (See: [Metonymy](#))
- **threshing sledges** - heavy boards used to separate grain from the rest of the wheat plant

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2 Samuel 24:24-25

UDB:

²⁴ But the king said to Araunah, “No, I will not take these things as a gift. I will pay you for it. I will not offer sacrifices that have cost me nothing, and offer them to Yahweh to be completely burned on the altar.” So he paid fifty pieces of silver to Araunah for the oxen and the ground.

²⁵ Then David built an altar to Yahweh, and he offered the oxen to be completely burned on the altar, and he also offered sacrifices to restore fellowship with Yahweh. Then, Yahweh answered David’s prayers, and he caused the plague in Israel to end.

ULB:

²⁴ The king said to Araunah, “No, I insist on buying it at a price. I will not offer as a burnt offering to Yahweh anything that costs me nothing.” So David bought the threshing floor and the oxen for fifty shekels of silver. ²⁵ David built an altar for Yahweh there and offered on it burnt offerings and fellowship offerings. So they pleaded with Yahweh on behalf of the land, and he caused the plague to be contained throughout Israel.

translationWords:

- [sacrifice, offering](#)
- [silver](#)
- [fellowship offering](#)

translationNotes:

- **I will not offer ... anything that costs me nothing** - This can be stated in a positive form. AT: “I will only offer ... something that I have paid for” (See: [Double Negatives](#))
- **fifty shekels** - “50 shekels.” A shekel is 11 grams. (See: [Numbers](#) and [Biblical Money](#))
- **on behalf of the land** - Here the metonym “land” stands for the people of Israel. AT: “on behalf of the people of Israel” (See: [Metonymy](#))
- **caused the plague to be contained**” - “caused the plague to end”

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translationQuestions

2 Samuel 1

Q? What did David do after the death of Saul?

A. After the death of Saul, David returned from attacking the Amalakites and remained in Ziklag for two days. [1:1]

Q? On the third day, who came to David from Saul's camp?

A. On the third day a man with his clothes torn and with dirt on his head came to David. [1:2]

Q? What did the young man say about Saul and Jonathan?

A. The young man said Saul and Jonathan his son were dead. [1:4]

Q? Where did the young man say he found Saul?

A. The young man said he was on Mount Gilboa, and there Saul was leaning on his spear. [1:6]

Q? What did the young man say Saul asked him to do?

A. The young man said Saul asked him to stand over him and kill him. [1:8]

Q? Why did Saul ask the young Amalekite man to kill him?

A. Saul asked the young Amalekite man to kill him because he said, "...great suffering has taken hold of me because life is still in me." [1:9]

Q? After the young man killed Saul what did he take from Saul?

A. The young man took the crown that was on Saul's head and the band that was on his arm. [1:10]

Q? What did David and his men do when they heard about Saul's and Jonathan's death?

A. David and his men tore their clothes and they mourned, wept, and fasted until evening. [1:11-12]

Q? For whom else were David and his men mourning, weeping, and fasting?

A. David and his men also mourned, wept, and fasted for the people of Yahweh and for the house of Israel because they had fallen by the sword. [1:12]

Q? Why did David have the young Amalekite man killed?

A. David had the young Amalekite man killed because he had killed Yahweh's anointed king. [01:14,16]

Q? In what book is the funeral song that David sang about Saul and his son Jonathan written?

A. The funeral song that David sang about Saul and his son Jonathan has been written in the book of Jashar. [1:17-18]

Q? What is dead, killed on Israel's mountains?

A. Israel's glory is dead. [1:19]

Q? Why did David say not to proclaim that Israel's glory was dead in Gath or in the streets of Ashkelon?

A. David said not to proclaim it in Gath or in the streets of Ashkelon so that the daughters of the Philistines may not rejoice, and so that the daughters of the uncircumcised may not celebrate. [1:20]

Q? Where was the shield of the mighty defiled?

A. The shield of the mighty was defiled on the mountains of Gilboa. [1:21]

Q? What did Saul do for the daughters of Israel?

A. Saul clothed them in scarlet delicately, and put ornaments of gold on their garments. [1:24]

Q? How great was the love of Jonathan to David?

A. David said Jonathan's love to David was wonderful, exceeding the love of women. [1:26]

2 Samuel 2

Q? How did Yahweh reply to David when David asked him, “Should I go up to one of the cities of Judah?”

A. Yahweh replied to David, “Go up.” when David asked him. [2:1]

Q? To which city did Yahweh tell David to go?

A. Yahweh told David to go to Hebron. [2:2]

Q? Who went up with David to Hebron?

A. David went up to Hebron with his two wives, Ahinoam and Abigail. David also brought the men who were with him, who each brought his family. [2:2-3]

Q? What did men from Judah do when they came to David?

A. Men from Judah came and anointed David king over the house of Judah. [2:4]

Q? Who was Abner?

A. Abner was the son of Ner, commander of Saul’s army. [2:8]

Q? What did Abner do to Ishbosheth, the son of Saul?

A. Abner took Ishbosheth and brought him to Mahanaim; he made Ishbosheth king over Gilead, Asher, Jezreel, Ephraim, Benjamin, and over all Israel. [2:8-9]

Q? How long was David king in Hebron over the house of Judah?

A. David was king in Hebron over the house of Judah for seven years and six months. [2:11]

Q? Where did Joab the son of Zeruiah and the servants of David meet Abner the son of Ner, and the servants of Ishbosheth?

A. Joab the son of Zeruiah and the servants of David met Abner the son of Ner, and the servants of Ishbosheth by the pool of Gibeon. [2:12-13]

Q? How many young men got up to compete before Joab and Abner?

A. Twelve young men got up for Benjamin and Ishbosheth the son of Saul, and twelve young men got up from the servants of David. [2:15]

Q? Who won the battle that day?

A. Abner and the men of Israel were defeated before the servants of David. [2:17]

Q? Which one of the sons of Zeruiah pursued Abner?

A. Asahel closely pursued Abner and followed him. [2:19]

Q? What did Abner say to Asahel to encourage Asahel to stop pursuing him?

A. Abner told Asahel, “Why should I strike you to the ground? How then could I hold up my face to Joab, your brother?” [2:22]

Q? What happened to Asahel when he refused to turn aside from Abner?

A. When Asahel refused to turn aside from Abner, Abner stabbed him in the body with the blunt end of his spear so that the spear came out the other side, and Asahel fell down and died there. [2:23]

Q? To what location did Joab and Abishai pursue Abner?

A. Joab and Abishai pursued Abner to the hill of Ammah, which is near Giah by the road to the wilderness of Gibeon. [2:24]

Q? What did Abner say that stopped Joab and Abishai from pursuing him?

A. Abner called to Joab and said, “Must the sword devour forever? Do you not know it will be bitter in the end? How long will it be before you tell your men to stop pursuing their brothers?” [02:26,27]

Q? Where did Abner and his men travel to?

A. Abner and his men reached Mahanaim. [2:29]

Q? To where did Joab and his men travel?

A. Joab and his men went to Hebron. [2:32]

2 Samuel 3

Q? In the long war between the house of Saul and the house of David, which house grew stronger and which house grew weaker?

A. The house of David grew stronger and the house of Saul grew weaker in the long war between the two houses. [3:1]

Q? Who were David's first three sons born to him in Hebron?

A. Amnon, Chileab, and Absalom were the first three sons born to David in Hebron. [3:2-3]

Q? What did Ishbosheth accuse Abner of doing?

A. Ishbosheth accused Abner of sleeping with his father's (Saul's) concubine. [3:7]

Q? After Ishbosheth accused Abner of sleeping with his father's concubine, what did Abner swear he was going to do?

A. Abner swore to transfer the kingdom from the house of Saul and set up the throne of David over Israel and over Judah, from Dan to Beersheba. [3:10]

Q? What did David say Abner must do before Abner could see David's face and make a covenant with him?

A. David told Abner's messengers that Abner could not see David's face unless Abner brought Michal, Saul's daughter, with him when he came to see David. [3:13]

Q? What price had David paid for Michal to be his wife?

A. David had paid the price of 100 Philistine foreskins for Michal. [3:14]

Q? In short what did Abner say to the elders of Israel?

A. Abner told the elders of Israel they should make David king over them as they had wanted to do in the past. [3:17-18]

Q? What did David do for Abner when Abner arrived in Hebron with twenty of his men?

A. David had a feast prepared for Abner and his men. [3:20]

Q? Briefly what did Abner tell David he planned to do?

A. Abner told David that he would gather all Israel to David to make a covenant with him so he could reign as king over all Israel. [3:21]

Q? How did David and Abner part company?

A. David sent Abner away, and Abner left in peace. [3:23]

Q? When Joab came to David, what did Joab accuse Abner of doing?

A. Joab accused Abner of trying to deceive David, of trying to discover David's plans and learn everything David was doing. [3:25]

Q? What did Joab do after he had Abner brought back to Hebron?

A. Joab stabbed Abner in the stomach and killed him. [3:27]

Q? Why did Joab kill Abner?

A. Joab killed Abner to avenge the blood of Asahel his brother. [3:27]

Q? When David learned that Joab had killed Abner, what did he say concerning Joab and Joab's family?

A. David said to let the guilt of Abner's death fall on the head of Joab and on all his father's house. [3:29]

Q? What did David tell Joab and all the people with him to do?

A. David told Joab and all the people with him to tear their clothes, put on sackcloth, and mourn before Abner's body. [3:31]

Q? When the people came to make David eat while it was still day, what did David swear?

A. David swore, "May God do so to me, and more also, if I taste bread or anything else before the sun goes down." [3:35]

Q? What did all the people and all Israel understand after they took notice of David's grief concerning Abner?

A. All the people and all Israel understood that it was not the king's desire to kill Abner. [3:37]

Q? What did the king say to his servants concerning Abner?

A. The king told his servants, "Do you know that a prince and a great man has fallen this day in Israel?" [3:38]

Q? What did David wish concerning the sons of Zeruiah?

A. David wished for Yahweh to repay the evildoer by punishing him for his wickedness, as he deserved it. [3:39]

2 Samuel 4

Q? What caused the hands of Ishbosheth to become weak?

A. When Ishbosheth heard that Abner was dead in Hebron, his hands became weak. [4:1]

Q? What were the names of two of Saul's men who were captains of groups of soldiers?

A. The names of two of Saul's men who were captains of groups of soldiers were Baanah and Rechab. [4:2]

Q? What was the name of Saul's son who was crippled in his feet?

A. The name of Saul's son who was crippled in his feet was Mephibosheth. [4:4]

Q? How did Rechab and Baanah get into the house of Ishbosheth?

A. Rechab and Baanah got into the house by walking in quietly and passing the sleeping woman who had been guarding the door. [4:6]

Q? What did Rechab and Baanah do once they got into Ishbosheth's house?

A. Once Rechab and Baanah got into Ishbosheth's house, they killed him as he was lying on his bed in his room. [4:7]

Q? Where did Rechab and Baanah go after they killed Ishbosheth and cut off his head?

A. Rechab and Baanah brought the head of Ishbosheth to David at Hebron. [4:8]

Q? What did David say about Rechab and Baanah?

A. David said Rechab and Baanah were wicked men who had killed an innocent person in his own house on his own bed. [4:11]

Q? On David's orders, what did the young men do with Rechab and Baanah?

A. The young men killed Rechab and Baanah and cut off their hands and feet and hung them up beside the pool at Hebron. [4:12]

Q? What did David have done with the head of Ishbosheth?

A. David had the head of Ishbosheth buried in the grave of Abner in Hebron. [4:12]

2 Samuel 5

Q? What did all the tribes of Israel acknowledge Yahweh had said to David?

A. All the tribes of Israel acknowledged Yahweh had told David, “You will shepherd my people Israel, and you will become ruler over Israel.” [5:2]

Q? Who came to Hebron, made a covenant with David, and anointed him king over Israel?

A. All the elders of Israel came to Hebron, made a covenant with David, and anointed him king over Israel. [5:3]

Q? How many years did David reign in Jerusalem over all Israel and Judah?

A. David reigned thirty-three years in Jerusalem over all Israel and Judah. [5:5]

Q? By what other names was Jerusalem called?

A. Jerusalem was also called the stronghold of Zion and the City of David. [5:6-7]

Q? From whom did David capture the stronghold of Zion?

A. David captured the stronghold of Zion from the Jebusites. [5:7]

Q? Why did David become greater and greater?

A. David became greater and greater because Yahweh, the God of hosts, was with him. [5:10]

Q? What did Hiram king of Tyre send to David?

A. Hiram sent messengers to David, and cedar trees, carpenters, and masons. [5:11]

Q? How many children were born to David in Jerusalem?

A. Eleven children were born to David in Jerusalem. [5:14-16]

Q? What did the Philistines do when they heard that David had been anointed as king over Israel?

A. The Philistines went out looking for David when they heard he had been anointed as king over Israel. [5:17]

Q? What did Yahweh tell David in response to David's question, "Should I attack the Philistines? Will you give me victory over them?"

A. Yahweh said to David, "Attack, for I will certainly give you victory over the Philistines." [5:19]

Q? Where did David attack the Philistines and what was the outcome?

A. David attacked at Baal Perazim, and there he defeated the Philistines. [5:20]

Q? When the Philistines came up a second time, how did Yahweh tell David to attack them?

A. Yahweh told David not to attack the Philistine's front, but to circle behind them and come at them through the balsam woods. [5:23]

Q? What sound did Yahweh tell David to listen for before attacking the Philistines?

A. Yahweh told David to attack the Philistines when he heard the sound of marching in the wind blowing through the balsam treetops. [5:24]

Q? What was David's response to Yahweh's command?

A. David did as Yahweh had commanded him. [5:25]

Q? What was the outcome of this battle against the Philistines?

A. The outcome of this battle was that David killed Philistines from Geba all the way to Gezer. [5:25]

2 Samuel 6

Q? Why did David again gather all the chosen men of Israel?

A. David gathered all the chosen men of Israel to bring up the ark of God. [6:1-2]

Q? On what did they set the ark of God?

A. They set the ark of God on a new cart. [6:3]

Q? Who was guiding the new cart?

A. Uzzah and Ahio, Abinadab's sons, were guiding the new cart. [6:3]

Q? What happened when they came to the threshing floor of Nacon?

A. When they came to the threshing floor of Nacon, the oxen stumbled, and Uzzah reached out his hand to grab the ark of God, and he took hold of it. [6:6]

Q? What did Yahweh do in response to Uzzah's action?

A. Yahweh got angry and he attacked Uzzah there for his sin, and Uzzah died there by the ark of God. [6:7]

Q? How did David feel about what Yahweh had done to Uzzah?

A. David was angry because Yahweh had attacked Uzzah, and David was afraid of Yahweh that day. [6:8-9]

Q? What did David do with the ark of God after Uzzah died?

A. David put the ark of God aside in the house of Obed Edom the Gittite. [6:10]

Q? Why did David bring up the ark of God from Obed Edom's house to the city of David?

A. David brought up the ark of God from Obed Edom's house because David was told that Yahweh had blessed Obed Edom's house and everything that belonged to him because of the ark of God. [6:12]

Q? What did David do as the ark of God was being brought up?

A. As the ark of God was being brought up, David, wearing only a linen ephod, danced before Yahweh with all his might. [6:14]

Q? What was Michal's response when she saw King David leaping and dancing before Yahweh?

A. When Michal saw King David leaping and dancing before Yahweh, she despised David in her heart. [6:16]

Q? After the ark of Yahweh was set in its place, what offerings did David make to Yahweh?

A. David made burnt offerings and fellowship offerings to Yahweh. [6:17]

Q? What did David distribute among all the people, both men and women?

A. David distributed among all the people, both men and women, a loaf of bread, a portion of meat, and a cake of raisins. [6:19]

Q? What did Michal, the daughter of Saul, say to David?

A. Michal said to David, "How honored the king of Israel was today, who undressed himself today before the eyes of the slave girls among his servants, like one of the crude fellows who shamelessly undresses himself!" [6:20]

Q? What were David's responses to Michal's rebuke?

A. David said he leapt and danced before Yahweh and that before Yahweh he would be joyful, and that he would be humiliated in his own eyes, but he would be honored among the slave girls. [6:21-22]

2 Samuel 7

Q? What did Yahweh give David?

A. Yahweh gave David rest from all his surrounding enemies. [7:1]

Q? What did the king say to Nathan the prophet?

A. The king said to Nathan the prophet, “Look, I am living in a house of cedar, but the ark of God is staying in the middle of a tent.” [7:2]

Q? What did Nathan tell David before the word of Yahweh came to Nathan?

A. Nathan told David, “Go, do what is in your heart, for Yahweh is with you.” [7:3-4]

Q? What question did Yahweh ask David about any of Israel’s leaders up until that time?

A. Yahweh asked David if Yahweh had ever said, “Why have you not built me a house of cedar?” to any of Israel’s leaders whom Yahweh had appointed. [7:7]

Q? What did Yahweh say he had done for David?

A. Yahweh said he had made David ruler over Yahweh’s people Israel, had been everywhere with David, and had cut off David’s enemies from before him. [7:8-9]

Q? What did Yahweh say he was going to do for Israel?

A. Yahweh said he would appoint a place for them and plant them there, so they might live in their own place and be troubled no more, and not be oppressed by wicked people as they were before. [7:10]

Q? Who did Yahweh say would build a house for him?

A. Yahweh said he would raise up a descendant of David, out of David’s body, who would build a house for Yahweh’s name. [7:12-13]

Q? What did Yahweh say concerning David's house and kingdom?

A. Yahweh said David's house and kingdom would be confirmed forever before David. [7:16]

Q? After Nathan spoke to David all the words Yahweh had said and told David about the entire vision, what did David do?

A. David went in and sat before Yahweh and spoke to him. [7:18-20]

Q? After hearing all the prophecy concerning David and his family, what did David say Yahweh had done for him?

A. David said the Lord Yahweh had honored his servant, David.. [7:20]

Q? What did David say was the reason Yahweh had done this great thing and had revealed it to him?

A. David said Yahweh had done this for the sake of Yahweh's word and to fulfill Yahweh's own purpose. [7:21]

Q? What did David say was the reason God went and rescued Israel?

A. David said Yahweh rescued Israel so they would become a people for God, to make a name for himself, and to do great and fearful deeds for Yahweh's land. [7:23]

Q? How did David say he had found courage to pray to Yahweh of hosts?

A. David said he had found courage to pray to Yahweh of hosts because Yahweh of hosts had revealed to David that he would build David a house. [7:27]

Q? What did David consider Yahweh's word to be?

A. David considered Yahweh's word to be trustworthy. [7:28]

Q? What did David want Yahweh to do?

A. David wanted Yahweh to do the things he had said to David and bless the house of David. [7:29]

2 Samuel 8

Q? What did David get by attacking the Philistines and defeating them?

A. David took Gath and its villages out of the Philistine's control. [8:1]

Q? After David defeated Moab, how did he decide which of the Moabite men would live and which would die?

A. David decided which of the Moabite men would live or die by making them lie down on the ground and measuring off two lines to put to death and one full line to keep alive. [8:2]

Q? What happened to the Moabites who were left alive?

A. The Moabites became servants to David and began to pay him tribute. [8:2]

Q? What did David capture from Hadadezer the son of Rehob, king of Zobah?

A. David captured from him a thousand chariots, seven hundred horsemen, and twenty thousand footmen. [8:4]

Q? What did David do to the Arameans of Damascus when they came to help Hadadezer king of Zobah?

A. David killed twenty-two thousand Aramean men. [8:5]

Q? Why was David victorious?

A. Yahweh gave victory to David wherever he went. [8:6]

Q? What did Tou, king of Hamath do for David when he heard that David had defeated all the army of Hadadezer?

A. Tou sent his son, Hadoram, to David to greet and bless him, and Hadoram brought objects of silver, gold, and bronze to David. [8:10]

Q? What did David do with the silver and gold from the nations he had conquered?

A. David dedicated the silver and gold from the nations he had conquered to Yahweh. [8:11]

Q? Where did David conquer the Arameans?

A. David conquered the Arameans in the Valley of Salt. [8:13]

Q? What did David administer to all his people?

A. David administered justice and righteousness to all his people. [8:15]

Q? Who were king David's leading advisors?

A. King David's sons were the king's leading advisors. [8:18]

2 Samuel 9

Q? Why did David want to show kindness to anyone left in Saul's family?

A. David wanted to show kindness to anyone left in Saul's family for Jonathan's sake. [9:1]

Q? How did Ziba answer the king when he was asked if there was anyone left in Saul's family to whom the king could show the kindness of God?

A. Ziba replied to the king, "Jonathan still has a son, who is lame in his feet." [9:3]

Q? Who was left in Saul's family?

A. Mephibosheth, the son of Jonathan, the son of Saul, was left. [9:6]

Q? What kindness did David show Mephibosheth for Jonathan's sake?

A. David restored to Mephibosheth all the land of Saul, his grandfather, and David had Mephibosheth eat at his table. [9:7]

Q? What did David tell Ziba to do for Mephibosheth?

A. David told Ziba for him, his sons and his servants, to plow Mephibosheth's land for him and harvest the crops for him. [9:10]

Q? Where did Mephibosheth live after David showed kindness to him?

A. Mephibosheth lived in Jerusalem. [9:13]

Q? What physical problem did Mephibosheth have?

A. Mephibosheth was lame in both feet. [9:13]

2 Samuel 10

Q? Who became king of the people of Ammon after the former king died?

A. Hanun the son of the former king became the new king of Ammon. [10:1]

Q? What did David do to show kindness to Hanun?

A. David showed kindness to Hanun by sending his servants to Hanun to comfort Hanun concerning his father. [10:2]

Q? Briefly, what did the leaders of the people of Ammon say concerning David's show of kindness to Hanun?

A. The leaders of the people of Ammon told Hanun that David sent his servants to spy out the city in order to overthrow it. [10:3]

Q? What did Hanun do to the servants David had sent to Hanun?

A. Hanun took David's servants, shaved off half their beards, cut off their garments to the waist, up to their buttocks, and sent them away. [10:4]

Q? Why did the people of Ammon hire twenty thousand Aramean foot soldiers, the king of Maacah with a thousand men, and the men of Tob with twelve thousand men?

A. The people of Ammon hired all these soldiers when the people of Ammon saw they had become a stench to David. [10:6]

Q? What did David do when he heard that the people of Ammon had hired thousands of soldiers?

A. When David heard of it, he sent Joab and all the army of soldiers. [10:7]

Q? Where did the Ammonites and the hired soldiers position themselves?

A. The Ammonites positioned themselves at the entrance to their city gate, while the Arameans of Zobah and of Rehob, and the men of Tob and Maacah, stood by themselves in the open fields. [10:6-8]

Q? What did Joab do to prepare for the battle?

A. Joab prepared for battle by arranging some of Israel's best fighters against the Arameans and putting Abishai his brother in charge of the rest of the army who were put in battle lines against the army of Ammon. [10:9-10]

Q? What did the army of Ammon do when they saw that the Arameans had fled from Joab and the soldiers of his army?

A. When the army of Ammon saw that the Arameans had fled, they also fled from Abishai and went back into the city. [10:14]

Q? What did the Arameans do when they saw they were being defeated by Israel?

A. The Arameans gathered themselves together again and Hadarezer sent for Aramean troops from beyond the Euphrates River. [10:15-16]

Q? What did David do when he heard that the Arameans had gathered together again and had sent for and received fresh Aramean troops from beyond the Euphrates River?

A. When David heard that news, he gathered all Israel together, crossed the Jordan, and arrived at Helam to fight the Arameans. [10:17]

Q? What did all the kings who were servants of Hadarezer do when they saw they were defeated by Israel?

A. The kings who were servants of Hadarezer made peace with Israel and became their subjects. [10:19]

2 Samuel 11

Q? When did kings normally go off to war?

A. Kings normally went off to war in the springtime. [11:1]

Q? Where was King David on this particular spring?

A. King David had stayed in Jerusalem. [11:1]

Q? Who did David see one evening when he got up from his bed and walked on the roof of his palace?

A. David saw a woman bathing and her name was Bathsheba. [11:2-3]

Q? Who was Bathsheba's husband?

A. Bathsheba's husband was Uriah the Hittite. [11:3]

Q? What did David do with Bathsheba?

A. David slept with Bathsheba and got her pregnant. [11:4-5]

Q? After David found out Bathsheba was pregnant, what did he do?

A. When David found out that Bathsheba was pregnant he told Joab to send Uriah the Hittite to him. [11:6]

Q? When Uriah came to David, what did David try to get Uriah to do?

A. David tried to get Uriah to go down to Uriah's house and wash his feet. [11:8]

Q? What did Uriah do after David told him to go down to Uriah's house?

A. Uriah did not go down to his house, but instead slept at the door of the king's palace with all the servants of his master. [11:9]

Q? How did Uriah answer David when David asked him, "Why did you not go down to your house?"

A. Uriah said he would not go to his house to eat and drink and sleep with his wife while the ark, and Israel, and Judah were staying in tents, and Joab and Joab's servants were camped in an open field. [11:11]

Q? David sent a note back to Joab by the hand of Uriah. What did the note say?

A. The note said, "Set Uriah at the very front of the most intense battle, and then withdraw from him, that he may be hit and killed." [11:15]

Q? What did Joab tell his messenger might happen when the messenger brought news concerning the war to David?

A. Joab told his messenger that David might become angry after the messenger brought news concerning the war to David. [11:19-20]

Q? What news did Joab think David might be angry about concerning the war?

A. Joab thought David might get angry about the fact that the army went so near to the wall of the city to fight.. [11:20]

Q? What did Joab tell the messenger to tell David if David got angry about the news concerning the war?

A. Joab told the messenger that if David got angry to answer David, "Your servant Uriah the Hittite is dead also." [11:21]

Q? What did David tell the messenger to tell Joab to do?

A. David told the messenger to tell Joab to make his battle even stronger against the city and overthrow it. [11:25]

Q? What did the wife of Uriah do when she heard that her husband was dead?

A. When she heard her husband was dead, she lamented deeply for her husband. [11:26]

Q? What happened to Bathsheba?

A. After her sorrow had passed, David took her home to his palace, and she became his wife and bore him a son. [11:27]

Q? Who was displeased with what David had done?

A. Yahweh was displeased with what David had done. [11:27]

2 Samuel 12

Q? Why did Nathan go to David?

A. Nathan went to David because Yahweh sent Nathan to him. [12:1]

Q? Nathan told David a story. What was the story about?

A. The story Nathan told David was about a rich man who had many flocks and herds, and a poor man who had only one ewe lamb that was like a daughter to him. [12:2-3]

Q? What did the rich man do to the poor man and his ewe lamb?

A. When a visitor came to the rich man, the rich man took the poor man's ewe lamb and cooked it for his visitor. [12:4]

Q? What was David's reaction upon hearing Nathan's story about the rich man and the poor man?

A. David was hot with anger against the rich man and said the rich man deserved to be put to death. [12:5]

Q? What did Nathan tell David after David responded in anger to the rich man in Nathan's story?

A. Nathan told David, "You are that man!" [12:7]

Q? What did Yahweh say David had done?

A. Yahweh said David had killed Uriah the Hittite with the sword of the army of Ammon and had taken Uriah's wife to be his wife. [12:9]

Q? What did Yahweh say he was going to do because David had despised Yahweh and taken the wife of Uriah the Hittite as his wife?

A. Yahweh told David the sword would never leave his house, that Yahweh would raise up disaster against David out of his own house, that his neighbor would sleep with David's wives in broad daylight, and that the child who would be born to David would surely die. [12:10-11,14]

Q? What did Nathan say would not happen to David after he said, “I have sinned against Yahweh.”?

A. Nathan told David, “Yahweh also has passed over your sin. You will not be killed.” [12:13]

Q? What did David do when the child that Uriah’s wife bore to David was very sick?

A. David implored God for the boy and David fasted and went inside and lay all night on the floor. [12:16-17]

Q? When did the child that Uriah’s wife bore to David die?

A. The child died on the seventh day. [12:18]

Q? What did David do once he knew the child was dead?

A. Once David knew the child was dead, he arose from the floor, washed himself, anointed himself, and changed clothes. [12:20]

Q? What was David’s reason for not fasting after the child had died?

A. David reasoned that after the child died there was no reason to fast since he could not bring the child back again. [12:23]

Q? Why did Yahweh send word through Nathan the prophet to name Bathsheba’s and David’s next son Jedidiah?

A. Yahweh said to name him Jedidiah because Yahweh loved him. [12:25]

Q? At this time, against whom was Joab fighting?

A. Joab fought against Rabbah, the royal city of the people of Ammon. [12:26]

Q? Why did Joab tell David to gather the rest of the army together and camp against the city and take it?

A. Joab told David to come and camp against the city and take it because Joab said if he took the city it would be named after him. [12:28]

Q? Once the city of Rabbah was captured, what did David make the people who were in the city do?

A. David forced the people of Rabbah to work with saws, iron picks, and axes; he also made them work at brick kilns. [12:31]

2 Samuel 13

Q? To whom was Amnon, the son of David, very attracted?

A. Amnon was very attracted to his beautiful half-sister Tamar, who was a full sister of Absalom, another of David's sons. [13:1]

Q? How did Amnon respond when Jehonadab asked him why he was depressed every morning?

A. Amnon told Jehonadab that he loved Tamar, his brother Absalom's sister. [13:4]

Q? What did Amnon do in order to get to see Tamar?

A. Amnon pretended to be sick and when David came to see Amnon, he asked David to send Tamar to make some food in front of him so he might eat from her hand, and David did as Amnon asked. [13:6]

Q? What did Amnon do when Tamar came to him to feed him from her hand?

A. When Tamar came to feed Amnon, he took hold of her and said to her, "Come, lie down with me, my sister." [13:11]

Q? What did Amnon do when Tamar told him not to force her and not to do that appalling thing?

A. Amnon did not listen to Tamar, and he raped her. [13:14]

Q? How did Amnon feel toward Tamar after he raped her?

A. Then Amnon hated Tamar even more than he had desired her. [13:15]

Q? What did Amnon command and force Tamar to do?

A. Amnon commanded Tamar to "Get up and go." and ordered his personal servant to take Tamar away from him and bolt the door after her. [13:15,17]

Q? What did Tamar do after she was put out of Amnon's room?

A. After Tamar was put out of Amnon's room, she put ashes on her head, tore her robe, put her hands on her head and walked away, crying aloud as she went. [13:19]

Q? What was king David's response when he heard about all these things?

A. When king David heard all these things, he was very angry. [13:21]

Q? After Absalom, Tamar's brother, found out that Amnon had raped his sister, how did he feel toward Amnon?

A. Absalom hated Amnon because he had raped his sister Tamar. [13:22]

Q? Who did Absalom invite to visit him at Baal Hazor?

A. Absalom invited the king and his servants and all the king's sons to visit him at Baal Hazor. [13:23-24]

Q? What did the king say in response to Absalom's invitation to visit him at Baal Hazor?

A. The king said they should not all go because they would be a burden to Absalom. [13:25]

Q? What did David say when Absalom asked David to let Amnon go with them?

A. When Absalom asked David to let Amnon go with them, David asked, "Why should Amnon go with you?" [13:26]

Q? Who went with Absalom?

A. Amnon and all the king's sons went with Absalom. [13:27]

Q? What did Absalom command his servants concerning Amnon?

A. Absalom commanded his servants that after Amnon began to be drunk with wine and when Absalom said to them “Attack Amnon,” then they were to kill Amnon. [13:28]

Q? What did the king’s sons do after Absalom’s servants killed Amnon?

A. After Absalom’s servants killed Amnon all the king’s sons arose, and every man mounted his mule and fled. [13:29]

Q? What was the first news David heard about the incident?

A. While the king’s sons were still on the road, news came to David saying that Absalom had killed all the king’s sons. [13:30]

Q? What did Jehonadab say had happened and why?

A. Jehonadab told David that only Amnon was dead, and that Absalom had planned it from the day that Amnon had raped his sister Tamar. [13:32]

Q? Where did Absalom go after having Amnon killed?

A. Absalom fled to Talmai, the son of Ammihur, king of Geshur. [13:37]

Q? How long was Absalom in Geshur?

A. Absalom was in Geshur for three years. [13:38]

Q? What did David long to do?

A. David longed to go out and see Absalom. [13:39]

2 Samuel 14

Q? What did Joab do after he perceived the king desired to see Absalom?

A. After Joab perceived the king desired to see Absalom, Joab sent word to Tekoa and had a wise woman brought to him. [14:1-2]

Q? Briefly what did Joab want the wise woman to do?

A. Joab wanted the wise woman to pretend to be a mourner and to go speak to the king the words Joab told her. [14:2-3]

Q? When the wise woman went to the king, who did she tell the king she was?

A. The wise woman told the king she was a widow. [14:5]

Q? What did the wise woman tell the king her two sons had done?

A. The wise woman told the king her two sons had fought together in the field and one struck the other and killed him. [14:6]

Q? What did the wise woman tell the king she was afraid would happen to the remaining son?

A. The wise woman told the king she was afraid the whole clan would put to death the remaining son, destroying the heir and leaving for her husband neither name nor descendant. [14:7]

Q? Why did the wise woman ask the king to call to mind Yahweh his God?

A. The wise woman asked the king this so that the avenger of blood would not destroy anyone further, so that they would not destroy her son. [14:11]

Q? Who did the king swear by when he told the woman that not one hair of her son would fall to the ground?

A. The king swore by Yahweh by saying, “As Yahweh lives, not one hair of your son will fall to the ground.” [14:11]

Q? Why did the woman say the king was like someone who was guilty?

A. The woman said the king was like someone guilty because the king had not brought home his banished son. [14:13]

Q? What did the woman say God did instead of taking away life?

A. The woman said instead of taking away life, God finds a way to bring back one whom he has driven away from himself. [14:14]

Q? Why did the woman say she came and spoke to the king?

A. The woman said she came and spoke to the king because people had made her afraid, and because she believed the king would listen to her. [14:15-16]

Q? What did the woman say she asked of Yahweh in her prayer?

A. The woman said she asked Yahweh to let the word of her master, the king, give her relief. [14:17]

Q? What did the king ask the woman after he told her not to hide from him anything that he would ask her?

A. The king asked the woman, “Is not the hand of Joab with you in all this?” [14:19]

Q? Why did Joab command the woman to go to the king and tell her to say the things she said to the king?

A. Joab commanded the woman to do and say those things to change the course of what was happening. [14:20]

Q? What did Joab do when the king told Joab to go and bring Absalom back?

A. Joab lay facedown on the ground in honor and gratitude to the king. [14:22]

Q? What instructions did the king give Joab about Absalom?

A. The king said that Absalom could return to his own house but could not see the king's face. [14:24]

Q? What was notable about Absalom's appearance?

A. Absalom was handsome with no blemish in him and his hair, which he cut at the end of every year, would weigh about two hundred shekels. [14:25-26]

Q? How long did Absalom live in Jerusalem without seeing the king's face?

A. Absalom lived in Jerusalem two years without seeing the king's face. [14:28]

Q? What did Absalom say to his servants after Absalom asked Joab twice to come to him and Joab would not come?

A. Absalom told his servants to set Joab's barley field on fire. [14:30]

Q? What did Absalom want Joab to do?

A. Absalom wanted Joab to go to the king and tell the king that Absalom wanted to see the king's face. [14:32]

Q? What did the king do when Absalom bowed low to the ground before the king?

A. The king kissed Absalom. [14:33]

2 Samuel 15

Q? What did Absalom prepare for himself?

A. Absalom prepared a chariot and horses for himself. [15:1]

Q? Who ran before Absalom and his chariot?

A. Fifty men ran before Absalom and his chariot. [15:1]

Q? Who would Absalom call to as he stood beside the road leading to the city gate?

A. If any man had a dispute for which he was coming to the king for judgment, Absalom would call to him. [15:2]

Q? What would Absalom say concerning the cases of the men who had come to the king for judgment?

A. Absalom would tell these men that their cases were good and right, but that there was no one empowered by the king to hear their cases. [15:3]

Q? What reason did Absalom give for saying he wished he were made judge in the land?

A. Absalom said he wished he were made judge in the land so every man who had a dispute or cause might come and receive justice from Absalom. [15:4]

Q? What did Absalom do to any man that came to honor him?

A. Absalom would put out his hand and take hold of and kiss any man that came to honor him. [15:5]

Q? What did Absalom steal from the men of Israel?

A. Absalom stole the hearts of the men of Israel. [15:6]

Q? What reason did Absalom give to the king for having to go to Hebron?

A. Absalom said he had to go to Hebron to pay a vow he had made to Yahweh. [15:7]

Q? What did the spies that Absalom sent throughout all the tribes of Israel say?

A. The spies said, “As soon as you hear the sound of the trumpet, then you must say, ‘Absalom is king in Hebron.’” [15:10]

Q? Did the two hundred men that went with Absalom to Hebron know of Absalom’s plans?

A. No, the two hundred men went in their innocence, not knowing anything that Absalom had planned. [15:11]

Q? Briefly, what did David tell his servants after a messenger told him, “The hearts of the men of Israel are following after Absalom”?

A. David told his servants who were at Jerusalem, “Arise and let us flee, or none of us will escape from Absalom.” [15:14]

Q? Who did the king leave behind in Jerusalem to keep the palace?

A. The king left behind ten women, who were concubines, to keep the palace. [15:16]

Q? Who marched with the king as he left Jerusalem?

A. All the king’s army marched with him as well as all the Cherethites, Pelethites, and Gittites – six hundred men who had followed him from Gath. [15:18]

Q? What did Ittai the Gittite tell the king after the king told him to return and stay with King Absalom?

A. Ittai told the king he would go wherever the king went, whether it meant living or dying. [15:21]

Q? Which way did David and all those with him go as they left Jerusalem?

A. David and all those with him passed over the Kidron Valley and traveled on the road toward the wilderness. [15:23]

Q? What did the king tell Zadok the priest concerning the ark of the covenant of God?

A. The king told Zadok the priest to carry the ark of God back into the city. [15:25]

Q? Why was David going to wait at the fords of Arabah?

A. David was going to wait at the fords of Arabah to hear word from Zadok the priest to inform David. [15:28]

Q? What did David pray when someone told him that Ahithophel was among the conspirators with Absalom?

A. David prayed, "O Yahweh, please turn Ahithophel's advice into foolishness." [15:31]

Q? Who came to meet David as he arrived at the top of the road, where God used to be worshiped?

A. Hushai the Archite came to meet David. [15:32]

Q? What did David want Hushai the Archite to do for him?

A. David wanted Hushai the Archite to return to the city and tell Absalom he would be Absalom's servant so that Hushai would confuse Ahithophel's advice for David. [15:34]

Q? Which people did David want Hushai to tell everything that he heard in the king's palace?

A. David wanted Hushai to tell Zadok and Abiathar the priests everything he heard in the king's palace. [15:35]

2 Samuel 16

Q? What did Ziba the servant of Mephibosheth bring to David?

A. Ziba brought a couple of saddled donkeys, two hundred loaves of bread, one hundred clusters of raisins, one hundred bunches of figs, and a skin of wine to David. [16:1]

Q? According to Ziba, what was the reason Mephibosheth had stayed behind in Jerusalem?

A. Ziba said the reason Mephibosheth had stayed behind in Jerusalem was because Mephibosheth believed that the house of Israel would that day restore his father Saul's kingdom to him. [16:3]

Q? What did the king say now belonged to Ziba?

A. The king told Ziba that all that belonged to Mephibosheth now belonged to Ziba. [16:4]

Q? What did Shimei do to David and all the king's officials?

A. Shimei cursed David and all the king's officials and also threw dust and stones at them. [16:5-6]

Q? What did Shimei call David?

A. Shimei called David a villain and a man of blood. [16:7-8]

Q? What did David hope Yahweh would do because of the misery unleashed on David by the cursing he received that day?

A. David hoped that Yahweh would repay David with good for the cursing he received that day [16:12]

Q? When Absalom, Ahithophel, and all the men of Israel came to Jerusalem what did Hushai say to Absalom?

A. Hushai said to Absalom, "Long live the king! Long live the king!" [16:16]

Q? Hushai told Absalom he, Hushai, would belong to whom?

A. Hushai told Absalom that he, Hushai, would belong to the one whom Yahweh and this people and all the men of Israel had chosen. [16:18]

Q? What was Ahithophel's advice to Absalom about what Absalom should do?

A. Ahithophel advised Absalom to go sleep with his father's slave wives whom David had left to keep the palace. [16:21]

Q? How was Ahithophel's advice viewed by David and Absalom?

A. Ahithophel's advice was viewed as if a man had heard from the mouth of God himself. [16:23]

2 Samuel 17

Q? What did Ahithophel advise Absalom and all the elders of Israel about how he should attack David?

A. Ahithophel's advice was to have a large army carry out a surprise attack on David at night when he was weary and weak, and bring back all the people for them to rule. [17:1-4]

Q? Absalom asked Hushai for his advice about Ahithophel's plan. What was Hushai's advice?

A. Hushai said the plan was not good. [17:5-7]

Q? What reason did Hushai say that the plan was not good?

A. Because at the first attack and killing of Absalom's men, even the bravest soldiers would become afraid as the killing would be proclaimed a slaughter of Absalom's soldiers. [17:9-10]

Q? What did Hushai advise Absalom to do?

A. Hushai advised Absalom to gather all of Israel together and go to battle in person so they could find David and kill him and all his men. [17:11-12]

Q? How did Absalom and the men of Israel respond to Hushai's advice?

A. They said it was better advice than what Ahithophel had given them. [17:14]

Q? What message did Hushai want the priests to go and report to David?

A. The message was that David should not camp at the fords of the Arabah, but cross over so that he and his people would not be killed that night. [17:16]

Q? How were messages relayed to King David about Absalom's plans to attack him?

A. A female servant would go tell two men who would then go tell King David of Absalom's plans. [17:17]

Q? What did the two men do when these three were observed and Absalom was told?

A. The two men went away and descended into a well in a man's courtyard. [17:18]

Q? How were the two men helped?

A. The man's wife covered the well to hide the two men and when Absalom's men came hunting for them, she told the soldiers that the two men had crossed over the river. [17:19-20]

Q? After Absalom's men left, what did the two men do?

A. The men came up out of the well and went to tell King David to cross over the Jordan so he and his people would be safe. [17:21-22]

Q? What did Ahithophel do when he saw that his advice was not used to attack David?

A. Ahithophel went home to his own city, got his affairs in order, and hanged himself. [17:23]

Q? How were David and his people cared for in the wilderness?

A. Three men came with supplies and food for David and his people to use for sleeping, cooking, and eating. [17:27-29]

2 Samuel 18

Q? What was the message King David spoke to the army?

A. King David told the army that he would certainly go into battle with them. [18:2]

Q? What was the response from the men in the army to the message from King David?

A. The men in the army told King David he was worth ten thousand of them, so he should stay in the city instead of going into battle. [18:3-4]

Q? What were the instructions which the king gave to his commanders concerning Absalom?

A. The king told the commanders to “deal gently for my sake with Absalom.” [18:5]

Q? What was the outcome of the battle in the forest of Ephraim?

A. The army of Israel was defeated before the soldiers of David. [18:6-8]

Q? What happened to Absalom when the mule he was riding went under the thick branches of an oak tree?

A. Absalom was left dangling by his head from the branches of the tree. [18:9]

Q? Why was Joab upset when he was told about Absalom?

A. Joab was upset because the soldier who reported about Absalom did not strike him down to the ground. [18:10-11]

Q? Why did the man not kill Absalom?

A. He did not kill Absalom even for money, because he had heard the king say that no one must touch the young man Absalom [18:12-13]

Q? What did Joab do with Absalom?

A. Joab thrust three javelins through the heart of Absalom while he was still alive and hanging from the oak tree. [18:14]

Q? What was done with the body of Absalom?

A. The body of Absalom was thrown into a large pit in the forest and later buried under a very large pile of stones. [18:17]

Q? Why did Absalom build a large stone pillar for himself while he was still alive?

A. Absalom built a large stone pillar, called Absalom's monument, to carry along the memory of his name since he had no son. [18:18]

Q? Why was Ahimaaz cautioned not to run to the king with the good news that Yahweh had rescued the king from his enemy?

A. Ahimaaz was cautioned not to bring the good news to the king on that day because the king's son was dead. [18:19-20]

Q? Why did Ahimaaz still want to run and tell David the good news?

A. Ahimaaz knew that Joab had given the message to a Cushite, but Ahimaaz wanted to be the first one to tell the good news to David. [18:21-23]

Q? What did the king think when he heard there was a lone runner approaching the city?

A. The king thought the runner was bringing news if he was alone. [18:24-25]

Q? What did the king think when he heard there was another man running alone?

A. The king thought that he was also bringing news. [18:26]

Q? What did the king think when he heard that the runner in front was Ahimaaz?

A. The king said that Ahimaaz was coming with good news since he was a good man. [18:27]

Q? What was the news that Ahimaaz brought to the king?

A. Ahimaaz told the king that Yahweh had handed over the men who were against the king. [18:28]

Q? How did Ahimaaz answer the king when he was asked about the welfare of Absalom?

A. Ahimaaz said he saw a great disturbance, but did not know what it was. [18:29]

Q? What was the Cushite's answer when the king asked him about the welfare of Absalom?

A. The Cushite told the king that the enemies of the king should be as that young man is. [18:32]

Q? How did the king respond when he heard the news of the death of his son?

A. The king was deeply grieved when he heard the news and wished he had died instead of his son. [18:33]

2 Samuel 19

Q? Why was the victory that day turned to mourning for all the army?

A. The victory that day was turned to mourning for all the army because the army heard that the king was mourning for his son. [19:2]

Q? What was the cry of the king?

A. The king cried, "My son Absalom, Absalom, my son, my son!" [19:4]

Q? What did Joab say he believed would have pleased the king?

A. Joab said he believed the king would have been pleased if Absalom had lived and they, the king's army, would have died. [19:6]

Q? What did Joab tell the king would happen if the king did not get up, go out, and speak kindly to the king's soldiers?

A. Joab said if the king did not go, not one man would remain with him that night. [19:7]

Q? When did all the people come before the king?

A. All the people came before the king after they were told the king was sitting in the gate. [19:8]

Q? What were all the people of all the tribes of Israel arguing about with each other?

A. All the people of all the tribes of Israel were arguing about whether or not to bring the king back. [19:10]

Q? Who did King David send to speak to the elders of Judah about bringing the king back?

A. David sent to Zadok and to Abiathar the priests to speak to the elders of Judah. [19:11]

Q? Who did David say would be the captain of his army in place of Joab?

A. David said Amasa would be captain of the army in place of Joab. [19:13]

Q? Why did the men of Judah come to Gilgal?

A. The men of Judah came to Gilgal to meet the king and to escort him over the Jordan. [19:15]

Q? Who crossed through the Jordan in the presence of the king?

A. Shimei, one thousand men from Benjamin with him, and Ziba, Saul's servant, and his fifteen sons and twenty servants with him, crossed through the Jordan in the presence of the king. [19:16-17]

Q? Why did Shimei come as the first from all the family of Joseph to meet the king?

A. Shimei came down to meet the king because Shimei knew that he had sinned against the king. [19:20]

Q? What did the king say to Shimei after Abishai said Shimei should be put to death?

A. The king told Shimei he would not die and he promised him with an oath. [19:23]

Q? How did Mephibosheth look when he came down to meet the king?

A. Mephibosheth had not dressed his feet, or trimmed his beard, or washed his clothes since the day the king left. [19:24]

Q? What reason did Mephibosheth give when the king asked him, "Why did you not go with me, Mephibosheth?"

A. Mephibosheth told the king that his servant, Ziba, had deceived him. [19:26]

Q? What else did Mephibosheth say Ziba had done to him?

A. Mephibosheth said Ziba had slandered Mephibosheth to the king. [19:27]

Q? How did Mephibosheth reply to the king when the king said he had decided that Ziba and Mephibosheth were to divide the fields?

A. Mephibosheth told the king to let Ziba take it all since the king had come safely to his own home. [19:30]

Q? What had Barzillai done for the king?

A. Barzillai had furnished the king with provisions while he stayed at Mahanaim. [19:32]

Q? Briefly, why did Barzillai say he should not come to Jerusalem with the king?

A. Barzillai said he should not go with the king because he was too old and did not have long to live, he could not taste what he ate or drank, he could not hear well, and he did not want to be a burden to the king. [19:34-35]

Q? What did Barzillai request of the king?

A. Barzillai asked the king to let him return back home so he could die in his own city, and to let Kimham cross over with the king and to do for Kimham what seemed good to the king. [19:37]

Q? Who crossed over to Gilgal with the king?

A. Kimham, all the army of Judah and half the army of Israel crossed over to Gilgal with the king. [19:40]

Q? Why did the men of Israel say they had more right to David than the men of Judah?

A. The men of Israel said they had more right to David because they had ten tribes related to the king. [19:43]

Q? Whose words were more harsh, the men of Judah or the men of Israel?

A. The words of the men of Judah were more harsh than the words of the men of Israel. [19:43]

2 Samuel 20

Q? Why was Sheba considered to be a troublemaker?

A. Sheba was considered to be a troublemaker because he encouraged the people of Israel to have no part in David. [20:1]

Q? How was the response of the men of Judah to Sheba different from the response of the men of Israel?

A. The men of Judah closely followed their king, but the men of Israel deserted David and followed Sheba. [20:2]

Q? How did David's relationship with the ten slave wives change when he put them in a house under guard?

A. David provided for their needs, but he did not sleep with them any longer, so they lived as widows. [20:3]

Q? What did the king tell Amasa to do?

A. The king told Amasa to call the men of Judah together within three days and that he must be there as well. [20:4-5]

Q? How did David respond to the report that the men of Israel had deserted him to follow Sheba?

A. David responded by giving instructions to Abishai to take David's soldiers and pursue after Sheba before he could find fortified cities. [20:6-7]

Q? What did Joab do to Amasa when Joab took Amasa by the beard with his right hand to kiss him?

A. Joab stabbed Amasa with a dagger in his left hand. [20:9-10]

Q? How did one of Joab's men react to the stabbing of Amasa?

A. One of Joab's men carried Amasa off the road to a field and threw a garment over him and then challenged everyone who favored Joab and David to follow Joab. [20:11-13]

Q? What did Joab and the men of Judah do when they caught up with Sheba and the men of Israel at Abel of Beth Maacah?

A. Joab and the men of Judah built a siege ramp against the city wall and tried to knock it down. [20:14-15]

Q? How did the woman describe her city of Abel to Joab?

A. The woman described Abel as a city that was one of the most peaceful and faithful in Israel and also as a city that was a mother in Israel. [20:18-19]

Q? Briefly what did the woman ask Joab?

A. The woman asked Joab why he was trying to destroy the city of Abel. [20:19]

Q? What was the condition which Joab set forth to the woman whereby he and the men of Judah would withdraw from the city?

A. The condition which Joab set forth to the woman was that if the city would give Sheba up to them, they would withdraw from the city. [20:20-21]

Q? How did the people of the city and the woman respond to Joab's condition?

A. The people of the city cut off the head of Sheba and threw it over the wall to Joab just as the woman had declared they would do. [20:21-22]

Q? What was the responsibility of Adoram?

A. Adoram's responsibility was to be over the men who did forced labor. [20:24]

2 Samuel 21

Q? Why was there a famine in David's time for three years in a row?

A. There was a famine for three years in a row because Saul and his murderous family put the Gibeonites to death. [21:1]

Q? Why did King David want to make atonement to the Gibeonites?

A. King David wanted to make atonement to the Gibeonites because the people of Israel had sworn not to kill them, yet Saul tried to kill them anyway in his zeal for the people of Israel and Judah. [21:2-3]

Q? What did David agree to do to atone for this injustice done to the Gibeonites?

A. David agreed to do whatever the Gibeonites would ask of him. [21:4]

Q? What did the Gibeonites request from David to atone for Saul's actions?

A. The Gibeonites requested that seven men who were descendants of Saul be handed over to them to be hanged before Yahweh. [21:5-6]

Q? How did David respond to the request of the Gibeonites?

A. David responded to the request of the Gibeonites by sparing Mephibosheth while handing over the two sons of Rizpah and the five sons of Michal who were hanged on the mountain before Yahweh by the Gibeonites. [21:7-9]

Q? What did Rizpah do to express her grief for the death of her sons?

A. Rizpah spread out sackcloth for herself beside the dead bodies on the mountain and did not allow the birds of the sky or the wild animals to disturb the bodies. [21:10-11]

Q? Who did David take the bones of Saul and Jonathan from?

A. David took the bones of Saul and Jonathan from the men of Jabesh Gilead. [21:12]

Q? How did Abishai rescue David when he was overcome with battle fatigue?

A. When David was overcome with battle fatigue, Abishai rescued him by killing Ishbibenob the Philistine who had intended to kill David. [21:15-17]

Q? Why did the men of David insist that he not go into battle with them anymore?

A. The men of David insisted that David not go into battle with them anymore because they were afraid that the lamp of Israel might be put out. [21:17]

Q? Who did some of the people that David and his soldiers killed in Gath descend from?

A. David and his soldiers killed several of the descendants of the Rephaim of Gath. [21:20-22]

2 Samuel 22

Q? When did David sing the song that Yahweh was the rock who rescued him?

A. David sang the song that Yahweh was his rock on the day that Yahweh rescued him out of the hand of Saul and all his enemies. [22:1-2]

Q? What did David say was the reason for why he would call on Yahweh who was his rock?

A. David said that the reason he would call on Yahweh his rock was because Yahweh was worthy to be praised. [22:3-4]

Q? What did David feel like when he was in the hand of his enemies?

A. David felt like he was surrounded by the waves of death and the cords of Sheol. [22:5-6]

Q? How did David respond to his distressing circumstances?

A. In his distress, David called to Yahweh who heard his call for help from his temple. [22:7]

Q? What happened because God was angry?

A. The earth and the foundations of the heavens trembled because God was angry, and smoke came out of his nostrils and blazing fire came out of his mouth. [22:8-9]

Q? How did Yahweh come down from the heavens?

A. Yahweh rode on a cherub and was flying in the wings of the wind. [22:10-12]

Q? How did Yahweh scatter his enemies?

A. Yahweh scattered his enemies by dispersing them with arrows and lightning bolts. [22:13-15]

Q? How were the foundations of the world exposed?

A. The foundations of the world were exposed at Yahweh's battle cry and at the blast of the breath of his nostrils. [22:16]

Q? How did Yahweh rescue David from those who hated him?

A. Yahweh reached down from above and pulled him out of the surging water. [22:17-18]

Q? Why did Yahweh save David?

A. Yahweh saved David because he was pleased with him. [22:19-21]

Q? How did David keep the ways of Yahweh?

A. David kept the ways of Yahweh by keeping Yahweh's statutes instead of acting wickedly and turning from God. [22:22-23]

Q? What happened because David kept himself from sin?

A. Yahweh restored David to the measure of his righteousness because he kept himself from sin. [22:24-25]

Q? What does Yahweh do to the proud?

A. Yahweh brings the proud down. [22:28-29]

Q? What is Yahweh to everyone who takes refuge in him?

A. Yahweh is a shield to everyone who takes refuge in him. [22:30-31]

Q? Why did David consider Yahweh as his refuge?

A. David considered Yahweh as his refuge because he was his rock and led blameless people on his path. [22:32-33]

Q? Why had the feet of David not slipped?

A. The feet of David had not slipped because Yahweh was the shield of his salvation and had made a wide place for his feet. [22:36-37]

Q? What did David do to his enemies when they cried out to Yahweh for help?

A. After David's enemies cried out to Yahweh for help David beat them into fine pieces like dust on the ground and pulverized them like mud in the streets. [22:42-43]

Q? What did Yahweh do for David?

A. Yahweh rescued David from the disputes of his own people and kept him as the head of nations. [22:44-46]

Q? What did Yahweh do on behalf of David?

A. Yahweh executed vengeance for David and set him free from his enemies. [22:47-49]

Q? Why did David sing praises to the name of Yahweh?

A. David sang praises to the name of Yahweh because he gave him great victory and showed his covenant loyalty to him. [22:50-51]

2 Samuel 23

Q? For what was David known?

A. David was the man who was highly honored and anointed by the God of Jacob. [23:1-2]

Q? What did the God of Israel say to David?

A. The God Israel said that the one who rules in the fear of God will be like the morning light when the sun rises. [23:3-4]

Q? Why will the worthless be like thorns to be thrown away?

A. The worthless will be like thorns to be thrown away because they cannot be gathered by one's hands. [23:6-7]

Q? How did Eleazar defy the Philistines when they gathered together to do battle?

A. Eleazar fought the Philistines until his hand became weary and he struggled to grip the sword. [23:9-10]

Q? What did Shammah defend against the Philistines?

A. Shammah stood in the middle of a field of lentils and defended it. [23:11-12]

Q? What did the three mighty men do when they heard that David was longing for water from the well at Bethlehem?

A. The three mighty men broke through the army of the Philistines and brought back water from the well of Bethlehem to David. [23:15-16]

Q? Why did David refuse to drink the water from the well at Bethlehem?

A. David refused to drink the water from the well at Bethlehem because the men had risked their lives for it, so instead he poured it out as an offering to Yahweh. [23:16-17]

Q? For what was Abishai known?

A. Abishai was made captain over the three soldiers and once killed three hundred men with his spear. [23:18-19]

Q? How did Benaiah kill a very large Egyptian man?

A. Benaiah, who only had a staff, fought against the very large Egyptian man who had a spear in his hand. Benaiah seized the spear from the Egyptian's hand and killed him with it. [23:21]

2 Samuel 24

Q? What did David ask Joab to do?

A. David asked Joab to count the people in all the tribes of Israel to determine the total number of men fit for battle. [24:1-2]

Q? Why was Joab reluctant to do as David asked?

A. Joab was reluctant to obey David because he did not understand why his master the king wanted this done. [24:3-4]

Q? How long did it take for Joab to go throughout all the land and come back to Jerusalem?

A. It took Joab nine months and twenty days to go throughout all the land and return to Jerusalem. [24:8]

Q? How many fighting men were counted by Joab?

A. Joab counted eight hundred thousand brave men in Israel and five hundred thousand men in Judah. [24:9]

Q? Why was David's heart afflicted after he had Joab count the men?

A. David's heart was afflicted because he realized he had acted very foolishly and committed a great sin. [24:10]

Q? What message did Yahweh give to David through his prophet?

A. Yahweh told David he was to pick one of three choices. [24:11-12]

Q? What three choices did Yahweh give to David through his prophet Gad?

A. Yahweh asked David if he wanted three years of famine, or fleeing three months from his enemies, or three days of plagues in the land. [24:13]

Q? Why did not more than seventy thousand people die in the plague?

A. Only seventy thousand people died in the plague because Yahweh changed his mind and drew back his hand. [24:15-16]

Q? What did David request of Yahweh when he realized his great sin?

A. David asked Yahweh to punish him and his father's family instead of the people of Israel for the great sin. [24:17]

Q? What did Gad the prophet tell David to do?

A. Gad told David to go up and build an altar to Yahweh at the threshing floor of Araunah. [24:18-20]

Q? What was David's purpose for going to Araunah?

A. David wanted to buy the threshing floor of Araunah so he could build an altar for Yahweh to remove the plague from his people. [24:21]

Q? Why did David insist on buying Araunah's threshing floor at a price?

A. David told Araunah that he insisted on buying it at a price because he would not offer to Yahweh as a burnt offering any thing that cost him nothing. [24:24]

Q? How did David stop the plague in Israel?

A. David stopped the plague in Israel by building an altar for Yahweh and sacrificing burnt offerings and fellowship offerings on it. [24:25]

translationWords

Abiathar

Definition:

Abiathar was a high priest for the nation of Israel during the time of King David.

- When King Saul killed the priests, Abiathar escaped and went to David in the wilderness.
- Abiathar and another high priest named Zadok served David faithfully throughout his reign.
- After David's death, Abiathar helped Adonijah try to become king instead of Solomon.
- Because of this, King Solomon removed Abiathar from the priesthood.

(See also: [Zadok](#), [Saul \(OT\)](#), [David](#), [Solomon](#), [Adonijah](#))

Bible References:

Waiting

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

Abner

Definition:

Abner was the cousin of King Saul in the Old Testament.

- Abner was the chief commander of Saul's army, and introduced young David to Saul after David killed Goliath the giant.
- After King Saul's death, Abner appointed Saul's son Ishbosheth as king in Israel, while David was appointed king in Judah.
- Later, Abner was treacherously killed by David's chief commander, Joab.

(Translation suggestions: [How to Translate Names](#))

Bible References:

Waiting

Absalom

Facts:

Absalom was the third son of King David. He was known for his handsome appearance and fiery temperament.

- When Absalom's sister Tamar was raped by their half-brother, Amnon, Absalom made a plan to have Amnon killed.
- After the murder of Amnon, Absalom fled to the region of Geshur (where his mother Maacah was from) and stayed there three years. Then King David sent for him to come back to Jerusalem, but did not allow Absalom to come into his presence for two years.
- Absalom turned some of the people against King David and led a revolt against him.
- David's army fought against Absalom and killed him. David was very grieved when this happened.

(Translation suggestions: [How to Translate Names](#))

(See also: [Geshur](#), [Amnon](#))

Bible References:

Waiting

Adonijah

Definition:

Adonijah was the fourth son of King David.

- Adonijah tried to take over as king of Israel after the deaths of his brothers Absalom and Amnon.
- However God had promised the throne to David's son Solomon, so Adonijah's plot was overthrown and Solomon was given the throne.
- When Adonijah tried a second time to make himself king, Solomon put him to death.

(Translation suggestions: [How to Translate Names](#))

(See: [David](#), [Solomon](#))

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

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

Amnon

Facts:

Amnon was the oldest son of King David and his wife Ahinoam.

- Amnon raped his half-sister Tamar, who was also Absalom's sister.
- Because of this, Absalom plotted against Amnon and had him killed.

(See also: [David](#), [Absalom](#))

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

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in, “appointed to eternal life.” This means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include, “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as, “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as, “be chosen.”

Bible References:

Waiting

Arabah

Facts:

The Old Testament term “Arabah” often refers to a very large desert and plains region that includes the valley surrounding the Jordan River and extends south to the northern tip of the Red Sea.

- The Israelites traveled through this desert region on their journey from Egypt to the land of Canaan.
- The “Sea of the Arabah” could also be translated as, “sea located in the Arabah desert region.” This sea is often referred to as the “Salt Sea” or the “Dead Sea.”
- The term “arabah” can also be a general reference to any desert region.

(Translation suggestions: [Translate Names](#))

(See also: [desert](#), [wilderness](#), [Red Sea](#), [Sea of Reeds](#), [Jordan River](#), [Canaan](#), [Canaanite](#), [Salt Sea](#), [Dead Sea](#), [Egypt](#), [Egyptian](#))

Bible References:

Waiting

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

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

atonement, atone**Definition:**

The terms “atone” and “atonement” refer to how God provided a sacrifice to pay for people’s sins and to appease his wrath for sin.

- In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
- As recorded in the New Testament, Christ’s death on the cross is the only true and permanent atonement for sin.
- When Jesus died, he took the punishment that people deserved because of their sin. He paid the atonement price with his sacrificial death.

Translation Suggestions:

- The term “atone” could be translated by a word or phrase that means, “pay for” or “provide payment for” or “cause someone’s sins to be forgiven” or “make amends for a crime.”
- Ways to translate “atonement” could include, “payment” or “sacrifice to pay for sin” or “providing the means of forgiveness.”
- Make sure the translation of this term does not refer to payment of money.

(See also: [atonement lid](#), [forgive](#), [forgiveness](#), [propitiation](#), [reconcile](#), [reconciliation](#), [redeem](#), [redemption](#), [redeemer](#))

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

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

Bathsheba

Facts:

Bathsheba was the wife of Uriah, a soldier in King David's army. After Uriah's death, she became the wife of David, and the mother of Solomon.

- David committed adultery with Bathsheba while she was married to Uriah.
- When Bathsheba became pregnant with David's child, David caused Uriah to be killed in battle.
- David then married Bathsheba and she gave birth to their child.
- God punished David for his sin by causing the child to die several days after he was born.
- Later, Bathsheba gave birth to another son, Solomon, who grew up to become king after David.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), [Solomon](#). [Uriah](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-10]** One day, when all of David's soldiers were away from home fighting battles, he got up from an afternoon nap and saw a beautiful woman bathing. Her name was **Bathsheba**.
- **[17-11]** A short time later **Bathsheba** sent a message to David saying that she was pregnant.
- **[17-12]** **Bathsheba's** husband, a man named Uriah, was one of David's best soldiers.
- **[17-13]** After Uriah was killed, David married **Bathsheba**.
- **[17-14]** Later, David and **Bathsheba** had another son, and they named him Solomon.

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

believe, believe in, belief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as, “trust completely” or “trust and obey” or “completely rely on and follow.”

(See also: [faith](#), [believer](#))

Bible References:

Waiting

Examples from the Bible stories:

- [03-04] Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- [04-08] Abram **believed** God’s promise. God declared that Abram was righteous because he **believed** God’s promise.
- [11-02] God provided a way to save the firstborn of anyone who **believed in** him.
- [11-06] But the Egyptians did not **believe** God or obey his commands.
- [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. Do you **believe** this?”

Benaiah

Definition:

Benaiah was the name of several men in the Old Testament.

- Benaiah son of Jehoiada was one of David's mighty men. He was a skilled warrior and was put in charge of David's bodyguards.
- When Solomon was being made king, Benaiah helped him overthrow his enemies. He eventually became commander of the Israelite army.
- Other men in the Old Testament named Benaiah include three Levites: a priest, a musician, and a descendant of Asaph.

(See also: [Asaph](#), [Jehoiada](#), [Levite](#), [Levi](#), [Solomon](#))

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

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!**”

biblical time: day

Definition:

The term “day” literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.”
- Some languages will use a different expression to translate these figurative uses or will translate “day” nonfiguratively.
- Other translations of “day” could include, “time” or “season” or “occasion” or “event,” depending on the context.

(See also: [day of the Lord](#), [day of Yahweh](#), [judgment day](#), [last day](#), [last days](#), [latter days](#))

Bible References:

Waiting

biblical time: month

Definition:

The term “month” refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about 29 days. In this system there are 12 or 13 months in a year. Despite the year being 12 or 13 months, the first month is always called the same name even though it may be a different season.
- The “new moon,” or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into 12 months, with the length of each month ranging from 28 to 31 days.

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

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as, “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

Waiting

blemish

Facts:

The term “blemish” refers to a physical defect or imperfection on an animal or person. It can also refer to spiritual imperfections and faults in people.

- For certain sacrifices, God instructed the Israelites to offer an animal with no blemishes or defects.
- This is a picture of how Jesus Christ was the perfect sacrifice, without any sin.
- Believers in Christ have been cleansed from their sin by his blood and are considered to be without blemish.
- Ways to translate this term could include, “defect” or “imperfection” or “sin,” depending on the context.

(See also: , [believer](#), [clean](#), [sacrifice](#), [offering](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

ble**ss**, ble**ss**ed, ble**ss**ing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people ‘bless’ God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

from comment below: It is important to not define, focus on, or be confined by applications of the root word of “bless” that suggest primarily the flourishing or abundance of material things or physical wellness. Consider the extensive teachings in Scripture on God’s love, mercy and grace that is not only ancient, but current. Consider care, protection, and presence of God’s Spirit. And for us to bless God, we can offer thankfulness, appreciation, and understanding as we learn of and follow (obey) him.

Translation Suggestions:

- To “bless” could also be translated as, “to provide abundantly for” or “to be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as, “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like, “blessed be the Lord” could be translated as, “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as, “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: [praise](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-07]** God saw that it was good and he **blessed** them.
- **[01-15]** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **[01-16]** So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- **[04-04]** “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- **[04-07]** Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- **[07-03]** Isaac wanted to give his **blessing** to Esau.
- **[08-05]** Even in prison, Joseph remained faithful to God, and God **blessed** him.

blood

Definition:

The term “blood” refers to the red liquid that comes out of a person’s skin when there is an injury or wound. Blood brings life-giving nutrients to a person’s entire body.

- Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal’s life to pay for people’s sins.
- Through his death on the cross, Jesus’ blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression “flesh and blood” refers to human beings.
- The expression “own flesh and blood” refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language
- The expression “flesh and blood” could be translated as “people” or “human beings.”
- Depending on the context, the expression “my own flesh and blood” could be translated as “my own family” or “my own relatives” or “my own people.”
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate “flesh and blood.”

(See: [flesh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-03]** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **[10-03]** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.
- **[11-05]** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb’s **blood**.
- **[13-09]** The **blood** of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight.
- **[38-05]** Then Jesus took a cup and said, ”Drink this. It is my **blood** of the New Covenant that is poured out for the forgiveness of sins.
- **[48-10]** When anyone believes in Jesus, the **blood** of Jesus takes away that person’s sin, and God’s punishment passes over him.

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

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

bride

Definition:

A bride is the woman in a wedding ceremony who is getting married to her husband, the bridegroom.

- The term “bride” is used as a metaphor for believers in Jesus, the Church.
- Jesus is metaphorically called the “bridegroom” for the Church. (See: [Metaphor](#))

(See also: [bridegroom](#), [church](#), [Church](#))

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

burden

Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term “burden” also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be “bearing” or “carrying” a “heavy burden.”
- A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person’s sin is a burden to him.
- The “burden of the Lord” is a figurative way of referring to a “message from God” that a prophet must deliver to God’s people.
- The term “burden” can be translated by “responsibility” or “duty” or “heavy load” or “message,” depending on the context.

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

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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Canaan, Canaanite

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ham](#), [Promised Land](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-05]** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **[04-06]** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **[04-09]** "I give the land of **Canaan** to your descendants."
- **[05-03]** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **[07-08]** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Carmel, Mount Carmel

Facts:

“Mount Carmel” refers to a mountain range that was located along the coast of the Mediterranean Sea just north of the Plain of Sharon. Its highest peak is 546 meters high.

- There was also a town called “Carmel” located in Judah, south of the Salt Sea.
- The wealthy landowner Nabal and his wife Abigail lived near the town of Carmel where David and his men helped guard Nabal’s sheep shearers.
- On Mount Carmel, Elijah challenged the prophets of Baal to a contest in order to prove that Yahweh is the only true God.
- To make it clear that this wasn’t just a single mountain, “Mount Carmel” could be translated as, “mountain on the Carmel mountain range” or “Carmel mountain range.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Baal](#), [Elijah](#), [Judah](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

cast out, drive out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”

(See also: [demon](#), [evil spirit](#), [unclean spirit](#), [demon-possessed](#), [lots](#), [casting lots](#))

Bible References:

Waiting

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**.

cherubim, cherub

Definition:

The term “cherub,” and its plural form “cherubim,” refer to a special type of heavenly being that God created. The Bible describes cherubim as having wings and flames.

- The cherubim display the glory and power of God and seem to be guardians of sacred things.
- After Adam and Eve sinned, God placed cherubim with flaming swords at the east side of the Garden of Eden so that people could no longer get to the tree of life.
- God commanded the Israelites to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant.
- He also told them to weave pictures of the cherubim into the curtains of the tabernacle.
- In some passages, these creatures are also described as having four faces: of a man, a lion, an ox, and an eagle.
- Cherubim are sometimes thought of as being angels, but the Bible does not clearly state that.

Translation Suggestions:

- The term “cherubim” could be translated as “creatures with wings” or “guardians with wings” or “winged spiritual guardians” or “holy, winged guardians.”
- A “cherub” should be translated as the singular of cherubim, as in, “creature with wings” or “winged spiritual guardian,” for example.
- Make sure that the translation of this term is different from the translation of “angel.”
- Also consider how this term is translated or written in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [angel](#), other)

Bible References:

Waiting

chief

Definition:

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: [chief priests](#), [priest](#), [priesthood](#), [tax collector](#))

Bible References:

Waiting

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

city of David

Facts:

The term “city of David” is another name for both Jerusalem and Bethlehem.

- Jerusalem is where David lived while he ruled Israel.
- Bethlehem is where David was born.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), [Bethlehem](#), [Ephrathah](#), [Jerusalem](#))

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

clean, cleanse

Definition:

The term “clean” literally means to not have any dirt or stain. In the Bible, it is often used figuratively to mean, “pure,” “holy,” or “free from sin.”

- “Cleanse” is the process of making something “clean.” It could also be translated as “wash” or “purify.”
- In the Old Testament, God told the Israelites which animals he had specified as ritually “clean” and which ones were “unclean.” Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term “clean” means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared “clean” again.
- Sometimes “clean” is used figuratively to refer to moral purity.

Translation Suggestions:

- This term could be translated with the common word for “clean” or “pure” (in the sense of being not dirty).
- Other ways to translate this could include, “ritually clean” or “acceptable to God.”
- “Cleanse” could be translated by “wash” or “purify.”
- Make sure that the words used for “clean” and “cleanse” can also be understood in a figurative sense.

(See also: [holy](#), [holiness](#), [unclean](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

clothe, clothed**Definition:**

When used figuratively in the Bible, “clothed with” means to be endowed or equipped with something. To “clothe” oneself with something means to seek to have a certain character quality.

- In the same way that clothing is external to your body and is visible to all, when you are “clothed” with a certain character quality, others can readily see it. To “clothe yourself with kindness” means to let your actions be so characterized by kindness that it is easily seen by everyone.
- To be “clothed with power from on high” means to have power given to you.
- This term is also used to express negative experiences, such as “clothed with shame” or “clothed with terror”

Translation Suggestions:

- If possible, it is best to keep the literal figure of speech, “clothe yourselves with.” Another way to translate this could be “put on” if this refers to putting on clothes.
- If that does not give the correct meaning, other ways to translate “clothed with” could be “showing” or “manifesting” or “filled with” or “having the quality of.”
- The term “clothe yourself with” could also be translated as “cover yourself with” or “behave in a way that shows.”

Bible References:

Waiting

comfort, comforter

Definition:

The terms “comfort” and “comforter” refer to helping someone who is suffering physical or emotional pain.

- A person who comforts someone is called a “comforter.”
- In the Old Testament, the term “comfort” is used to describe how God is kind and loving to his people and helps them when they are suffering.
- In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
- The expression “comforter of Israel” referred to the Messiah who would come to rescue his people.
- Jesus referred to the Holy Spirit as the “Comforter” who helps believers in Jesus.

Translation Suggestions:

- Depending on the context, “comfort” could also be translated as, “ease the pain of” or “help (someone) overcome grief” or “encourage” or “console.”
- A phrase such as “our comfort” could be translated as “our encouragement” or “our consoling of (someone)” or “our help in times of grieving.”
- The term “comforter” could be translated as “person who comforts” or “someone who helps ease pain” or “person who encourages.”
- When the Holy Spirit is called “the Comforter” this could also be translated as “the Encourager” or “the Helper” or “the One who helps and guides.”
- The phrase “comforter of Israel” could be translated as, “the Messiah, who comforts Israel.”
- An expression like, “they have no comforter” could also be translated as, “No one has comforted them” or “There is no one to encourage or help them.”

(See also: [encourage](#), [encouragement](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

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

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

condemn, condemnation**Definition:**

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as, “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as, “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: [judge](#), [judgment](#), [punish](#), [punishment](#))

Bible References:

Waiting

confirm, confirmation

Definition:

The terms “confirm” and “confirmation” refer to stating or assuring that something is true or sure or trustworthy.

- In the Old Testament, God tells his people that he will “confirm” his covenant with them. This means he is stating that he will keep the promises he made in that covenant.
- When a king is “confirmed” it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to say that what was written is true.
- The “confirmation” of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
- To give an oath “as confirmation” means to solemnly state or swear that something is true or trustworthy.
- Ways to translate “confirm” could include, “state as true” or “prove to be trustworthy” or “agree with” or “assure” or “promise,” depending on the context.

(See also: [covenant](#), [oath](#), [swear](#), [swear by](#), [trust](#), [trustworthy](#), [trustworthiness](#))

Bible References:

Waiting

consume

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as, “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as, “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See: [devour](#), [wrath](#), [fury](#))

Bible References:

Waiting

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

courage, courageous**Facts:**

The term “courage” refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, “courageous” describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance.
- The expression “take courage” means, “don’t be afraid” or “be assured that things will turn out well.”
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be “strong and courageous.”
- The term “courageous” could also be translated as “brave” or “unafraid” or “bold.”
- Depending on the context, to “have courage” could also be translated as, “be emotionally strong” or “be confident” or “stand firm.”
- To “speak with courage” could be translated as, “speak boldly” or “speak without being afraid” or “speak confidently.”

(See also: [confidence](#), [confident](#), [exhort](#), [exhortation](#), [fear](#), [afraid](#), [fear of Yahweh](#), [strength](#), [strengthen](#))

Bible References:

Waiting

courtyard, court

Definition:

The terms “courtyard” and “court” refer to an enclosed area that is open to the sky and surrounded by walls. The term “court” also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase “king’s court” can refer to his palace or to a place in his palace where he makes judgments.
- The expression, “courts of Yahweh” is a figurative way of referring to Yahweh’s dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term “courtyard” could be translated as “enclosed space” or “walled-in land” or “temple grounds” or “temple enclosure.”
- Sometimes the term “temple” may need to be translated as “temple courtyards” or “temple complex” so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, “courts of Yahweh” could be translated as, “place where Yahweh lives” or “place where Yahweh is worshiped.”
- The term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: [Gentile](#), [judge](#), [king](#), [tabernacle](#), [temple](#))

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

crown, to crown

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term “to crown” means to put a crown on someone’s head; figuratively it means, “to honor.”

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king’s power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus’ head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, “to crown” means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Pauls calls fellow believers his “joy and crown.” In this expression, “crown” is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, “crown” could be translated as “prize” or “honor” or “reward.”
- The figurative use of “to crown” could be translated as “to honor” or “to decorate.”
- If a person is “crowned” this could be translated as “a crown was put on his head.”
- The expression, “he was crowned with glory and honor” could be translated as, “glory and honor were bestowed on him” or “he was given glory and honor” or “he was endowed with glory and honor.”

(See also: [glory](#), [glorious](#), [king](#), [olive](#))

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.

Cush

Facts:

Cush was the oldest son of Noah's son Ham. He was also the ancestor of Nimrod. Two of his brothers were named Egypt and Canaan.

- In Old Testament times, "Cush" was the name of a large region of land south of Israel. It is probable that the land was named after Ham's son Cush.
- The ancient region of Cush covered an area of land that may have at different times included parts of the modern-day countries of Sudan, Egypt, Ethiopia, and possibly, Saudi Arabia.
- Another man named Cush is mentioned in the Psalms. He was a Benjamite.

(Translation suggestions: [How to Translate Names](#))

(See also: [Arabia](#), [Arabian](#), [Canaan](#), [Canaanite](#), [Egypt](#), [Egyptian](#), [Ethiopia](#), [Ethiopian](#))

Bible References:

Waiting

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

Damascus

Facts:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.
- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future. more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), [Aramean](#), [Aramaic](#), [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [believer](#), [Syria](#))

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

darkness

Definition:

The term “darkness” literally means an absence of light. There are also several figurative meanings of this term:

- As a metaphor, “darkness” means “impurity” or “evil” or “spiritual blindness.”
- It also refers to anything related to sin and moral corruption.
- The expression, “dominion of darkness” refers to all that is evil and ruled by Satan.
- The term “darkness” can also be used as a metaphor for death. (See: [Metaphor](#))
- People who do not know God are said to be “living in darkness,” which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as “outer darkness.”

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, “darkness of night” (as opposed to “light of day”) or “not seeing anything, like at night” or “evil, like a dark place”.

(See also: [corrupt](#), [corruption](#), [dominion](#), [kingdom](#), [light](#), [redeem](#), [redemption](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well-known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: [How to Translate Names](#))

(See also: [Goliath](#), [Philistines](#), [Saul \(OT\)](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-02]** God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. ... **David** was a humble and righteous man who trusted and obeyed God.
- **[17-03]** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- **[17-04]** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- **[17-05]** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- **[17-06]** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- **[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.
- **[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. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

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}}

decree

Definition:

A decree is a proclamation or law that is publicly declared to all the people.

- God's laws are also called decrees, statutes, or commandments.
- Like laws and commands, decrees must be obeyed.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.
- To decree something means to give an order that must be obeyed. This could be translated as, "to order" or "to command" or "to formally require" or "to publicly make a law."
- Something that is "decreed" to happen means that this "will definitely happen" or "has been decided upon and will not be changed" or "declared absolutely that this will happen."

(See also: [command](#), [to command](#), [commandment](#), [declare](#), [declaration](#), [law](#), [principle](#), [proclaim](#), [proclamation](#))

Bible References:

Waiting

deer, doe, buck, roebuck, fawn

Definition:

A deer is a large, graceful, four-legged animal that lives in forests or on mountains. The male animal has large horns or antlers on its head.

- The term “doe” refers to a female deer and a “fawn” is the name of a baby deer.
- The term “buck” refers to a male deer.
- A “roebuck” is the male of the specific variety called “roedeer.”
- Deer have strong, thin legs that help them jump high and run fast.
- Their feet have split hooves which help them walk or climb easily on most any terrain.

(See: [How to Translate Unknowns](#))

Bible References:

Waiting

defile, be defiled

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: [unclean](#), [clean](#), [cleanse](#))

Bible References:

Waiting

descendant, descended from

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in, “Abraham was descended from Noah.” This could also be translated as, “from the family line of.”

(See also: [Abraham](#), [Abram](#), [ancestor](#), [father](#), [forefather](#), [Jacob](#), [Israel](#), [Noah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-09] ”The woman’s **descendant** will crush your head, and you will wound his heel.”
- [04-09] ”I give the land of Canaan to your **descendants**.”
- [05-10] ”Your **descendants** will be more than the stars in the sky.”
- [17-07] ”Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants!**”
- [18-13] The kings of Judah were **descendants** of David.
- [21-04] God promised King David that the Messiah would be one of David’s own **descendants**.
- [48-13] God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

Waiting

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: other)

Bible References:

Waiting

discipline, self-discipline

Definition:

The term “discipline” refers to training people to obey a set of guidelines for moral behavior.

- Parents discipline their children by providing moral guidance and direction for them and teaching them to obey.
- Similarly, God disciplines his children to help them produce healthy spiritual fruit in their lives, such as joy, love, and patience.
- Discipline involves instruction regarding how to live to please God, as well as punishment for behavior that is against God’s will.
- Self-discipline is the process of applying moral and spiritual principles to one’s own life.

Translation Suggestions:

- Depending on the context, “discipline” could be translated as, “train and instruct” or “morally guide” or “punish for wrongdoing.”
- The noun, “discipline” could be translated as “moral training” or “punishment” or “moral correction” or “moral guidance and instruction.”

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

drunk, drunkard

Facts:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include, “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: [wine](#), [wineskin](#), [new wine](#))

Bible References:

Waiting

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See: [Daniel](#), [free](#), [freedom](#), [liberty](#), [Nebuchadnezzar](#), [power](#), [powers](#))

(See: [How to Translate Unknowns](#))

Bible References:

Waiting

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**.

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

chosen one, choose, chosen people, Chosen One, the elect

Definition:

The term, “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones) or ”the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” These could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase, “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as, “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as, “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See: [appoint](#), [appointed](#), [Christ](#), [Messiah](#))

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

everlasting, eternal, eternity

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.
- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include, “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include, “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [forever](#), [life](#), [live](#), [living](#), [alive](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[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**?”
- **[28-01]** One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- **[28-10]** Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Euphrates River

Facts:

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

- The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
- Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
- The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
- This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
- Sometimes the Euphrates is simply called “the River.”

(Translation suggestions: [How to Translate Names](#))

Bible References:

Waiting

evil, wicked, wickedness

Definition:

The terms “evil” and “wicked” both refer to anything that is opposed to God’s holy character and will.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering or being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral”
- Other ways to translate these could include, “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: [disobey](#), [disobedient](#), [sin](#), [sinful](#), [sinner](#), [good](#), [goodness](#), [righteous](#), demon, evil spirit, unclean spirit)

Bible References:

Waiting

Examples from the Bible stories:

- **[02-04]** “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- **[03-01]** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **[03-02]** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **[04-02]** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **[08-12]** “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- **[14-02]** They (Canaanites) worshiped false gods and did many **evil** things.
- **[17-01]** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **[18-11]** In the new kingdom of Israel, all the kings were **evil**.

- [29-08] The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- [45-02] They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- [50-17] He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

exalt, exaltation**Definition:**

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include, “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts, it could be translated by a word or phrase that means, “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves”

(See also: [praise](#), [worship](#), [glorify](#), [boast](#), [boastful](#), [proud](#), [pride](#), [prideful](#))

Bible References:

Waiting

exile, the Exile

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian Exile” (or “the Exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term “to exile” could also be translated as, “to send away” or “to force out” or “to banish.”
- The term “the Exile” could be translated with a word or phrase that means, “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include, “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: [Babylon](#), [Babylonian](#), [Judah](#), [kingdom of Judah](#))

Bible References:

Waiting

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

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

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies destroying crops.
- In the Bible, God often caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as, “extreme lack” or “severe deprivation.”

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

fellowship offering

Facts:

In the Old Testament, the “fellowship offering” was a kind of sacrifice that was offered for different reasons, such as to give thanks to God or to fulfill a vow.

- This offering required the sacrifice of an animal, which could be male or female. This was different from the burnt offering which required a male animal.
- After giving a portion of the sacrifice to God, the person who brought the fellowship offering shared the meat with the priests and other Israelites.
- There was a meal associated with this offering which included unleavened bread.
- This is sometimes called the “peace offering.”

(See also: [burnt offering](#), [offering by fire](#), [fulfill](#), [grain offering](#), [guilt offering](#), [peace offering](#), [priest](#), [priesthood](#), [sacrifice](#), [offering](#), [unleavened bread](#), [Festival of Unleavened Bread](#), [vow](#))

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

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as, “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include, “lacking understanding” or “unwise” or “senseless.”

(See also: [wise](#), [wisdom](#))

Bible References:

Waiting

foreigner, foreign, alien

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.”

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from your own.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not only refer to someone who is unfamiliar or unknown.

Bible References:

Waiting

forever

Definition:

In the Bible, the term “forever” refers to never-ending time. Sometimes it is used figuratively to mean, “a very long time.”

- The term “forever and ever” emphasizes that something will always exist.
- The phrase “forever and ever” is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David’s throne would last “forever.” This is referring to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- This term could also be translated by “always” or “never ending.”
- The phrase, “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase, “forever and ever” could also be translated as, “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as, “David’s descendant will reign forever” or “a descendant of mine will always be reigning.”

(See also: [David](#), [everlasting](#), [eternal](#), [eternity](#), [reign](#))

Bible References:

Waiting

foundation, founded**Definition:**

The verb “founded” means to be built on or based on something. A foundation is the base on which something is built.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: [cornerstone](#), [create](#), [creation](#), [Creator](#))

Bible References:

Waiting

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.”

Gad

Facts:

Gad is the name of one of the sons of Jacob, that is, Israel.

- Gad's family became one of the twelve tribes of Israel.
- Another man in the Bible named Gad was a prophet who confronted King David for his sin of taking a census of the Israelite people.
- The cities, Baalgad and Migdalgad are each two words in the original text and are sometimes written, "Baal Gad" and "Migdal Gad."

(Translation suggestions:[How to Translate Names](#))

(See also: [census](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [twelve tribes of Israel](#))

Bible References:

Waiting

gate, gate bar**Definition:**

A “gate” is a hinged barrier at an access point in a fence or wall that surrounds a house or city. The “gate bar” refers to a wooden or metal bar that can be moved into place to lock the gate.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be, “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase, “bars of the gate” could be translated as, “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

Waiting

Gath

Facts:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there for awhile with his two wives and six hundred men who were his loyal followers.

(Translation suggestions: [Translate Names](#))

(See also: [Ashdod](#), [Azotus](#), [Ashkelon](#), [Ekron](#), [Gaza](#), [Goliath](#), [Philistines](#))

Bible References:

Waiting

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

Geshur

Definition:

During the time of King David, Geshur was a small kingdom located on the east side of the Sea of Galilee, between the countries of Israel and Aram.

- King David married Maacah, the daughter of Geshur's king and she bore him a son, Absalom.
- After murdering his half-brother Amnon, Absalom fled northeast from Jerusalem to Geshur, a distance of about 88 miles. He stayed there three years.

(See also: [Absalom](#), [Amnon](#), [Aram](#), [Aramean](#), [Aramaic](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Gennesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

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

Gibeon, Gibeonite

Facts:

Gibeon was a city that was located about 13 kilometers northwest of Jerusalem. The people living in Gibeon were the Gibeonites.

- When the Gibeonites heard about how the Israelites had destroyed the cities of Jericho and Ai, they were afraid.
- So the Gibeonites came to the leaders of Israel at Gilgal and pretended to be people from a far-away country.
- The Israelite leaders were deceived and made an agreement with the Gibeonites that they would protect them and not destroy them.

(See also: [Gilgal](#), [Jericho](#), [Jerusalem](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[15-06]** But one of the Canaanite people groups, called the **Gibeonites**, lied to Joshua and said they were from a place far from Canaan.
- **[15-07]** Sometime later, the kings of another people group in Canaan, the Amorites, heard that the **Gibeonites** had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked **Gibeon**.
- **[15-08]** So Joshua gathered the Israelite army and they marched all night to reach the **Gibeonites**.

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

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?”

God

Facts:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God’s personal name is “Yahweh.”

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as “Yahweh” which means, “he is” or “I am” or “the One who (always) exists.”
- The Bible also teaches about false “gods” which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate “God” could include, “Deity” or “Creator” or “Supreme Being.”
- Other ways to translate “God” could be, “Supreme Creator” or “Infinite Sovereign Lord” or “Eternal Supreme Being.”
- Consider how God is referred to in a local or national language. There may also already be a word for “God” in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god.
- Another way to make this distinction would be to use two different terms for “God” and “god.”
- The phrase, “I will be their God and they will be my people” could also be translated as, “I, God, will rule over these people and they will worship me.”

(Translation suggestions: [How to Translate Names](#))

(See also: [create](#), [creation](#), [Creator](#), [false god](#), [god](#), [God the Father](#), [Heavenly Father](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [idol](#), [Son of God](#), [the Son](#), [Yahweh](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [01-01]**God** created the universe and everything in it in six days.
- [01-15]**God** made man and woman in his own image.
- [05-03]"I am **God** Almighty. I will make a covenant with you."
- [09-14]**God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- [10-02] Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- [16-01] The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- [22-07] You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- [24-09] There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- [25-07]"Worship only the Lord your **God** and only serve him."
- [28-01]"There is only one who is good, and that is **God**."
- [49-09] But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- [50-16] But some day **God** will create a new heaven and a new earth that will be perfect.

gold

Definition:

Gold is a yellow-colored high-quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included ear rings and other jewelry, idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: [altar](#), [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [silver](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

good, goodness

Definition:

The word “good” has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God’s character, purposes, and will.
- Something that is “good” could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is “good” could be called “fertile” or “productive.”
- A “good” crop could be a “plentiful” crop.
- A person can be “good” at what they do if they are skillful at their task or profession, as in, “a good farmer.”
- In the Bible, the general meaning of “good” is often contrasted with “evil.”
- The term “goodness” usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include, “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as, “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone.
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include, “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: [evil](#), [wicked](#), [wickedness](#), [holy](#), [holiness](#), [profit](#), [profitable](#), [righteous](#), [righteousness](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [01-04] God saw that what he had created was **good**.

- [01-11] God planted...the tree of the knowledge of **good** and evil.”
- [01-12] Then God said, ”It is not **good** for man to be alone.”
- [02-04]”God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- [08-12]”You tried to do evil when you sold me as a slave, but God used the evil for **good!**”
- [14-15] Joshua was a **good** leader because he tTable of Contentsrusted and obeyed God.
- [18-13] Some of these kings were **good** men who ruled justly and worshiped God.
- [28-01]”**Good** teacher, what must I do to have eternal life?” Jesus said to him, ”Why do you call me ‘**good?**’ There is only one who is **good**, and that is God.”

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See: [kingdom](#), , [sacrifice](#), [offering](#), [salvation](#))

Bible References:

Waiting

Examples from the Bible stories:

- [23-06] The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- [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. This is the year of the Lord’s favor.”
- [45-10] Philip also used other Scriptures to tell him the **good news of Jesus**.
- [46-10] Then they sent them off to preach the **good news about Jesus** in many other places.
- [47-01] One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- [47-13] The **good news about Jesus** kept spreading, and the Church kept growing.
- [50-01] For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- [50-02] When Jesus was living on earth he said, “My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”

- **[50-03]** Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

grace, gracious**Definition:**

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression “to find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include, “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression, “he found grace in the eyes of God” could be translated as, “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

Waiting

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

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate “to be guilty” could include a word or phrase that means, “to be at fault” or “having done something morally wrong” or “having committed a sin.”

ULB exs: take away the guilt of your sin, take away your guilt, guilt offering, punish your guilt, no guilt for murder will attach to him, carry his own guilt, wash away his guilt, be in great guilt, our guilt grows to the heavens

(See also: [innocent](#), [iniquity](#)[punish](#), [punishment](#), [sin](#), [sinful](#), [sinner](#).)

Bible References:

Waiting

Examples from the Bible stories:

- **[39-02]** They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- **[39-11]** After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty!**”
- **[40-04]** Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.
- **[49-10]** Because of your sin, you are **guilty** and deserve to die.

hades, sheol

Definition:

The terms “hades” and “sheol” are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

- The Hebrew term “sheol” is often used in the Old Testament to refer generally to the place of death.
- In the New Testament, the Greek term “hades” refers to a place for the souls of people who rebelled against God. These souls are referred to as going “down” to hades. This is sometimes contrasted to going “up” to heaven, where the souls of people who believe in Jesus live.
- The term “hades” is coupled with the term “death” in the book of Revelation. In the end times, both death and hades will be thrown into the Lake of Fire, which is hell.

Translation Suggestions

- The Old Testament term “sheol” could be translated as “place of the dead” or “place for dead souls.” Some translations translate this as “the pit” or “death,” depending on the context.
- The New Testament term “hades” could also be translated as “place for unbelieving dead souls” or “place of torment for the dead” or “place for the souls of unbelieving dead people.”
- Some translations keep the word “sheol” or “hades,” spelling them to fit the sound patterns of the language of translation. (See: [How to Translate Unknowns](#)).
- A phrase could also be added to the term to explain it, for example, “sheol, place where dead people are” or “hades, place of death.”

(Translation suggestions: [Translate Names](#), [How to Translate Unknowns](#))

(See also: [death](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [hell](#), [lake of fire](#), [tomb](#))

Bible References:

Waiting

Hamath, Lebo Hamath, Hamathites

Facts:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son, Canaan.

- The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
- Some versions translate "Lebo Hamath" as "entrance to Hamath."
- King David defeated enemies of King Tou of Hamath, which caused them to be on good terms.
- Hamath was one of Solomon's storehouse cities where provisions were kept.
- The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
- The term "Hamathite" could also be translated as "people from Hamath."

(Translation suggestions: [Translate Names](#))

(See also: [Babylon](#), [Babylonian](#), [Canaan](#), [Canaanite](#), [Nebuchadnezzar](#), [Syria](#), [Zedekiah](#))

Bible References:

Waiting

hand, right hand, to hand over

Definition:

There are several figurative ways that “hand” is used in the Bible:

- To “hand” something to someone means to put something into that person’s hands.
- The term “hand” is often used in reference to God’s power and action, such as when God says, “Has not my hand made all these things?” (See: [Metonymy](#))
- Expressions such as “hand over to” or “deliver into the hands of” refer to causing someone to be under the control or power of someone else.
- Placing hands on someone is often done while speaking a blessing over that person.
- The term “laying on of hands” refers to placing a hand on a person in order to dedicate that person to God’s service or to pray for healing.
- Some other figurative uses of “hand” include:
 - To “lay a hand on” means to “harm.”
 - To “save from the hand of” means to stop someone from harming someone else.
 - To be “close at hand” means to be “nearby.”
 - The position of being “on the right hand” means “on the right side” or “to the right.”
 - The expression “by the hand of” someone means “by” or “through” the action of that person. For example, “by the hand of the Lord” means that the Lord is the one who caused something to happen.
- When Paul says “written by my hand,” it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression, “handed him the scroll” could also be translated as “gave him the scroll” or “put the scroll in his hand.” It was not given to him permanently, but just for the purpose of using it at that time.
- When “hand” refers to the person, such as in “the hand of God did this,” it could be translated as “God did this.”
- An expression such as “delivered them into the hands of their enemies” or “handed them over to their enemies,” could be translated as, “allowed their enemies to conquer them” or “caused them to be captured by their enemies” or “empowered their enemies to gain control over them.”
- To “die by the hand of” could be translated as, “be killed by.”
- The expression “on the right hand of” could be translated as “on the right side of.”
- In regard to Jesus being “seated at the right hand of God,” if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression

with that meaning could be used. Or a short explanation could be added: “on the right side of God, in the position of highest authority.”

(See also: [adversary](#), [enemy](#), [bless](#), [blessed](#), [blessing](#), [captive](#), [captivity](#), [honor](#), [to honor](#), [power](#), [powers](#))

Bible References:

Waiting

hang

Definition:

The term “hang” means to suspend something or someone above the ground.

- Death by hanging typically is done using a rope noose that is tied around a person’s neck and suspended from an elevated object, like a tree limb. Judas killed himself by hanging.
- Jesus’ death by hanging on a wooden cross was done differently: the soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- To hang someone always refers to a way of killing someone by hanging them with a rope around their neck.

(See also: other)

Bible References:

Waiting

harp

Definition:

A harp is a stringed musical instrument, usually having a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Harps were often held in the hands and played while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul to soothe the king's troubled spirit.

(See also: [David](#), [fir](#), [psalm](#), [Saul \(OT\)](#))

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

- [Prev chunk: publish-current](#)

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- Next chunk: publish-current

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.

Hebrew

Facts:

The “Hebrews” were people who were descended from Abraham through the line of Isaac and Jacob. Abraham is the first person in the Bible to be called a “Hebrew.”

- The term “Hebrew” also refers to the language that the Hebrew people spoke. The Old Testament was originally written in the Hebrew language.
- In different places in the Bible, the Hebrews were also called “Jewish people” or “Israelites.” It is best to keep all three terms in their original context in the text, as long as it is clear that these terms refer to the same people group.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [Jewish](#), [Jewish Leaders](#))

Bible References:

Waiting

Hebron

Facts:

Hebron was a city located in the high, rocky hills about 20 miles south of Jerusalem.

- The city was built around 2,000 B.C. during the time of Abram. It was mentioned many times in the historical accounts given in the Old Testament.
- Hebron had a very important role in King David's life. Several of his sons, including Absalom, were born there.
- The city was destroyed around 70 A.D. by the Romans.

(Translation suggestions: [How to Translate Names](#))

(See also: [Absalom](#))

Bible References:

Waiting

high places

Definition:

The term “high places” refers to the altars and shrines that were used for worshiping idols. They were usually built on higher ground, such as on a hill or mountainside.

- Many of the kings of Israel sinned against God by building altars to false gods on these high places. This led the people to become deeply involved in worshiping idols.
- When a God-fearing king started ruling in Israel or Judah, often he would remove the high places or altars in order to stop the worship of these idols.
- However, some of these good kings were careless and did not remove the high places, which resulted in the entire nation of Israel continuing to worship idols.

Translation Suggestions:

- Other ways to translate this term could include, “elevated places for idol worship” or “hilltop idol shrines” or “idol altar mounds.”
- Make sure it is clear that this term refers to the idol altars, not just to the high place where those altars are located.

(See also: [altar](#), [idol](#), [idolatrous](#), [worship](#))

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, holiness

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- Since God is holy, people cannot approach him unless he allows them to, because they are mere human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Translation Suggestions:

- Ways to translate “holy” might include, “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [consecratesanctify](#), [sanctification](#), [set apart](#))

Bible References:

Waiting

Examples from the Bible stories:

- [01-16] He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- [09-12]”You are standing on **holy** ground.”
- [13-02]”If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- [13-05]”Always be sure to keep the Sabbath day **holy**.”
- [22-05]”So the baby will be **holy**, the Son of God.”
- [50-02] As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

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

horn, horns

Facts:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a “ram’s horn” or “shofar,” which was blown for special events such as religious festivals.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called “horns,” they were not actually animal horns.
- The term “horn” was sometimes used to refer to a “flask” that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.
- This term should be translated with a word that is different from the word that refers to a trumpet.
- The term “horn” is also used figuratively as a symbol of strength, power, authority, and royalty.

(See also: , [authority](#), [cow](#), [calf](#), [bull](#), [cattle](#), [deer](#), [doe](#), [buck](#), [roebuck](#), [fawn](#), [goat](#), [kid](#), [power](#), [powers](#), [royal](#), [sheep](#), [ram](#), [ewe](#), [trumpet](#))

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 David

Facts:

The expression “house of David” refers to the family or descendants of King David.

- This could also be translated as, “descendants of David” or “family of David” or “King David’s clan.”
- Because Jesus was descended from David, he was part of the “house of David.”
- Sometimes “house of David” or “household of David” refers to the people in David’s family who were still living.
- Other times this term is more general and refers to all his descendants, including those who had already died.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), [descendant](#), [descended from](#), [house](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [king](#))

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

humble, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand our weakness and imperfection in comparison with his greatness, wisdom and perfection.
- If a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “don’t be prideful.”
- “Humble yourself before God” could be translated as, “Submit your will to God, recognizing his greatness.”

(See also: [proud](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-02]** David was a **humble** and righteous man who trusted and obeyed God.
- **[34-10]** ”God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

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.

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."
-

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.”

Jacob, Israel

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning, "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means, "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him, so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [deceive](#), [deceit](#), [deception](#), [deceptive](#), [Esau](#), [Isaac](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Rebekah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[07-01]** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **[07-07]** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **[07-08]** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **[07-10]** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **[08-01]** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

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

Jehoshaphat

Facts:

Jehoshaphat is the name of at least two men in the Old Testament.

- The most well-known man by this name was King Jehoshaphat who was the fourth king to rule over the kingdom of Judah.
- He restored peace between Judah and Israel, and destroyed the altars of false gods.
- Another Jehoshaphat was a “recorder” for David and Solomon. His job included writing documents for the king to sign and recording the history of the important events that happened in the kingdom.

(Translation suggestions: [How to Translate Names](#))

(See also: [altar](#), [David](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Judah](#), [priest](#), [priesthood](#), [Solomon](#))

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."

Jesse

Facts:

Jesse was the father of King David, and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an “Ephrathite,” which means he was from the town of Ephrathah (Bethlehem).
- The prophet Isaiah prophesied about a “shoot” or “branch” that would come from the “root of Jesse” and bear fruit. This refers to Jesus who was a descendant of Jesse.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethlehem](#), [Ephrathah](#), [Boaz](#), [descendant](#), [descended from](#), [fruit](#), [fruitful](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [king](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Ruth](#), [twelve tribes of Israel](#))

Bible References:

Waiting

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

Joab

Definition:

Joab was an important military leader for King David throughout his entire reign.

- Before David became king, Joab had already been one of his loyal followers.
- Later, during David's reign as king over Israel, Joab became the commander over King David's army.
- Joab was also King David's nephew since his mother was one of David's sisters.
- When David's son Absalom betrayed him by trying to take over his kingship, Joab killed Absalom in order to protect the king.
- Joab was a very aggressive fighter and killed many people who were enemies of Israel.

(See also: [Absalom](#), [David](#))

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.

joy, joyful

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term, “joyful” describes a person who feels very glad and full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or with a phrase that means, “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” **Metonymy**)

(See also: **rejoice**)

Bible References:

Waiting

Examples from the Bible stories:

- **[33-07]**”The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- **[34-04]**”The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- **[41-07]** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

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

just, justice, justly

Definition:

These terms refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include, "morally right" or "fair."
- The term "justice" could be translated as, "fair treatment" or "deserved consequences."
- To "act justly" could be translated as, "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as, "righteous" or "upright."

(See also: [judge](#), [judgment](#), [righteous](#), [righteousness](#), [upright](#), [uprightness](#))

Bible References:

Waiting

Examples from the Bible stories:

- [17-09] David ruled with **justice** and faithfulness for many years, and God blessed him.
- [18-13] Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- [19-16] They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- [50-17] Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as, “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be, “spiritual priests who are ruled by God.”
- The phrase, “kingdom of light” could be translated as, “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), [kingdom of heaven](#), [kingdom of Israel](#), [Judah](#), [Judah](#), [kingdom of Judah](#), [priest](#), [priesthood](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-02]** God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- **[18-04]** God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.

- **[18-07]** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- **[18-08]** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- **[21-08]** A king is someone who rules over a **kingdom** and judges the people.

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!

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression "to kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

Waiting

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

lamb, Lamb of God

Definition:

The term “lamb” refers to the young of a sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “the young of a sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language. (See: [How to Translate Unknowns](#))

(See also: [sheep](#), [ram](#), [ewe](#), [shepherd](#), [to shepherd](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-07]** As Abraham and Isaac walked to the place of the sacrifice Isaac asked, “Father, we have wood for the sacrifice, but where is the **lamb**?”
- **[11-02]** God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- **[24-06]** The next day, Jesus came to be baptized by John. When John saw him, he said, “Look! There is the **Lamb of God** who will take away the sin of the world.”
- **[45-08]** He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.

- **[48-08]** When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.
- **[48-09]** When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

lament, lamentation

Definition:

The terms “lament” and “lamentation” refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term “to lament” could be translated as, “to deeply mourn” or “to wail in grief” or “to be sorrowful.”
- A “lamentation” (or a “lament”) could be translated as “loud wailing and weeping” or “deep sorrow” or “sorrowful sobbing” or “mournful moaning.”

Bible References:

Waiting

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- Ordinary oil lamps were usually made out of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval-shaped, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: [lampstand](#), [life](#), [live](#), [living](#), [alive](#), [light](#))

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."

light

Definition:

There are several figurative uses of the term “light” in the Bible. It is often used as a metaphor for righteousness, holiness, and truth. (See: [Metaphor](#))

- Jesus said, “I am the light of the world” to express that he brings God’s true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to “walk in the light,” which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that “God is light,” and there is no darkness in him.
- Light and darkness are completely opposite. Darkness is the absence of all light.
- Jesus said that he is “the light of the world” and that his followers should shine like lights in the world, by living in a way that clearly shows how great God is.
- “Walking in the light” represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms “light” and “darkness” even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, “walk as children of light” could be translated as, “live openly righteous lives, like someone who walks in bright sunlight.”
- Make sure that the translation of “light” does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: [darkness](#), [holy](#), [holiness](#), [righteous](#), [righteousness](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

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

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 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

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.

lute, lyre

Definition:

The lute and the lyre are small, stringed, musical instruments that were used by the Israelites to worship God.

- A lyre looks like a small harp, with an open frame that the strings are strung across.
- A lute is very similar to a modern day acoustic guitar, having a wooden sound box and an extended neck on which the strings are strung.
- To play a lute or a lyre, certain strings are held down with the fingers of one hand while other strings are plucked or strummed with the other hand.
- The lute, lyre, and harp are all played by strumming or plucking the strings.
- The number of strings varied, but the Old Testament specifically mentions instruments that had ten strings.

(See also: [harp](#))

Bible References:

Waiting

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as, “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as, “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as, “treat kindly” or “be compassionate toward.”

(See: [compassion](#), [compassionate](#), [forgive](#), [forgiveness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-16]** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- **[19-17]** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **[20-12]** The Persian Empire was strong but **merciful** to the people it conquered.
- **[27-11]** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- **[32-11]** But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”

- **[34-09]**”But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

messenger

Facts:

The term, “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: [angel](#), [archangel](#), [apostle](#), [apostleship](#), [John \(the Baptist\)](#))

Bible References:

Waiting

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

minister, ministry

Definition:

In the Bible, the terms “minister” and “ministry” refer to serving others by teaching them about God and caring for their spiritual needs. The term “minister” can also refer to a person who serves people in this way.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- In the New Testament, a “minister” of the gospel was someone who taught other people the message of salvation through faith in Jesus. Sometimes a minister is called a “servant.”
- The job of ministering to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, “to minister” could also be translated as “to serve” or “to care for” or “to meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as “to serve” or “to work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: [serve](#), [service](#), [sacrifice](#), [offering](#))

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

Most High

Facts:

The term, “Most High” is a title for God. It refers to his greatness or authority.

- The meaning of this term is similar to the meaning of “Sovereign” or “Supreme.”
- The word “high” in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as, “Most High God” or “Most Supreme being” or “God Most High” or “Greatest One” or “Supreme One” or “God, who is Greater than all.”
- If a word like “high” is used, make sure it does not refer to being physically high or tall.

(See also: [God](#))

Bible References:

Waiting

Mount of Olives

Definition:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as “the mountain that is east of Jerusalem.”
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as “Olive Hill” or “Olive Tree Mountain.”

(See: [Translate Names](#))

(See also: [Gethsemane](#), [olive](#))

Bible References:

Waiting

mourn, mourning

Facts:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively, to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: [sackcloth](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

name

Definition:

In the Bible, the word “name” is used in several figurative ways.

- In some contexts, “name” can refer to a person’s reputation, as in, “let us make a name for ourselves.”
- The term “name” can also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” means speaking with his power and authority, or as his representative.
- The “name” of someone can refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: [Metonymy](#))

Translation Suggestions:

- An expression like, “his good name” could be translated as “his good reputation.”
- Doing something “in the name of” could be translated as, “with the authority of” or “with the permission of” or “as the representative of” that person.
- The expression, “make a name for ourselves” could be translated, “cause many people to know about us” or “make people think we are very important.”
- The expression, “call his name” could be translated as, “name him” or “give him the name.”
- The expression, “those who love your name” could be translated as, “those who love you.”
- The expression, “cut off the names of idols” could be translated as “get rid of pagan idols so that they are not even remembered” or “cause people to stop worshiping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See: [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

Nathan

Facts:

Nathan was a faithful prophet of God who lived during the time when David was king over Israel.

- God sent Nathan to confront David after David sinned grievously against Uriah.
- Nathan rebuked David, in spite of the fact that David was the king.
- David repented of his sin after Nathan confronted him.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), [faithful](#), [faithfulness](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Uriah](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-07]** God sent the prophet **Nathan** to David with this message, “Because you are a man of war, you will not build this Temple for me.”
- **[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.

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- The term “nation” usually includes the idea of a well-defined culture and territorial boundaries.
- In the Bible, a “nation” can be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” is used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” is also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as, “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Babylon](#), [Babylonian](#), [Canaan](#), [Canaanite](#), [Gentile](#), [Greek](#), [Grecian](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Philistines](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Negev

Facts:

The Negev is a desert region in the southern part of Israel, southwest of the Salt Sea.

- The original word means “the South” and some English versions translate it this way.
- It could be that this southern region is not the same location as the present day Negev Desert.
- When Abraham lived in the city of Kadesh, he was in the Negev or southern region.
- Isaac was living in the Negev when Rebekah traveled to meet him and became his wife.
- The Jewish tribes of Judah and Simeon lived in this southern region.
- The largest city in the Negev region was Beersheba.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [Beersheba](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Judah](#), [Kadesh](#), [Kadesh-Barnea](#), [Meribah Kadesh](#), [Salt Sea](#), [Dead Sea](#), [Simeon](#))

Bible References:

Waiting

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.

oil**Definition:**

Oil is a thick, clear liquid that is taken from certain plants or fruits. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: [olive](#), [sacrifice](#), [offering](#))

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

ordain

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, “to ordain” could be translated as “to assign” or “to appoint” or “to command” or “to make a rule” or “to institute.”

(See also: [command](#), [to command](#), [commandment](#), [covenant](#), [decree](#), [law](#), [principle](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [priest](#), [priesthood](#))

Bible References:

Waiting

ox, oxen

Definition:

An “ox” refers to a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen are depicted as animals tied together by a yoke to pull a cart or a plow.
- Oxen working together under a yoke was such a common occurrence in the Bible that the phrase “to be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: [cow](#), [calf](#), [bull](#), [cattle](#), [yoke](#))

Bible References:

Waiting

palace

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: [courtyard](#), [court](#), [high priest](#), [king](#))

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.

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

perfect**Definition:**

In the Bible, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault.” or “not having any faults.”

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

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

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

pit**Definition:**

A pit is a deep hole that has been dug in the ground.

- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase “the pit” refers to the grave or to hell. Other times it may refer to “the abyss.”
- A very deep pit can also be called a “cistern.”
- The term “pit” is also used figuratively in phrases such as, “pit of destruction” which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: [abyss](#), [hell](#), [lake of fire](#), [prison](#), [prisoner](#), [imprison](#))

Bible References:

Waiting

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as, “widespread disasters” or “widespread disease,” depending on the context.

(See also: [Egypt](#), [Egyptian](#), [hail](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Moses](#), [Pharaoh](#), [king of Egypt](#))

Bible References:

Waiting

plow

Definition:

A “plow” is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- In Bible times, plows were usually pulled by a pair of oxen, or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.

(See also: [bronze](#), [ox](#), [oxen](#))

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.

precious

Facts:

The term “precious” describes people or things that are considered to be very valuable.

- The term “precious stones” or “precious jewels” refers to rocks and minerals that are colorful or have other qualities that make them beautiful or useful.
- Examples of precious stones include diamonds, rubies, and emeralds.
- Gold and silver are called “precious metals.”
- Yahweh says that his people are “precious” in his sight (Isaiah 43:4).
- Peter wrote that a gentle and quiet spirit is precious in God’s sight (1 Peter 3:4).
- This term could also be translated as, “valuable” or “very dear” or “cherished” or “highly valued.”

(See also: [gold](#), [silver](#))

Bible References:

Waiting

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

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.
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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.”

psalm

Definition:

The term “psalm” refers to a sacred song, often in the form of a poem that was written to be sung.

- The Old Testament book of Psalms has a collection of these songs written by King David and other Israelites such as Moses, Solomon, and Asaph, among others.
- The psalms were used by the nation of Israel in their worship of God.
- Psalms can be used to express joy, faith, and reverence, as well as pain and sorrow.
- In the New Testament, Christians are instructed to sing psalms to God as a way of worshiping him.

(See also: [David](#), [faith](#), [joy](#), [joyful](#), [Moses](#), [sacred](#))

Bible References:

Waiting

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.

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as, “when the time for their purification was over” could be translated as, “when they had purified themselves by waiting the required number of days.”
- The phrase, “provided purification for sins” could be translated as, “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include, “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See: [atonement](#), [atone](#), [clean](#), [cleanse](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Rabbah

Definition:

Rabbah was the most important city of the Ammonite people.

- In battles against the Ammonites, the Israelites often attacked Rabbah.
- Israel's King David captured Rabbah as one of his last conquests.
- The modern-day city Amman Jordan is now where Rabbah used to be located.

(See also: [Ammon](#), [Ammonites](#), [Ammonites](#), [David](#))

Bible References:

Waiting

rage

Facts:

Rage is excessive anger which is out of control. When someone rages, it means that person is expressing anger in a destructive way.

- Rage happens when the emotion of anger causes a person to lose self control.
- When controlled by rage, people commit acts and say things which are destructive.
- The term “to rage” can also refer to powerful movements, such as a “raging” storm or ocean waves that “rage.”
- The “nations rage” refers to ungodly people who disobey God and rebel against him.
- To be “filled with rage” means to have an overwhelming feeling of extreme anger.

(See also: [angry](#), [anger](#), [self-control](#),

Bible References:

Waiting

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.

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.

reconcile, reconciliation

Definition:

The terms “reconcile” and “reconciliation” refer to “making peace” between people who were formerly enemies with each other.

- In the Bible, this term usually refers to God reconciling people to himself through the sacrifice of his Son, Jesus Christ.
- Because of sin, all human beings are God’s enemies. But because of his compassionate love, God provided a way for people to be reconciled to him through Jesus.
- Through trusting in Jesus’ sacrifice as payment for their sin, people can be forgiven and have peace with God.

Translation Suggestions:

- The term “reconcile” could also be translated as, “make peace” or “restore good relations” or “cause to be friends.”
- The term “reconciliation” could be translated as “restoring good relations” or “making peace” or “causing peaceful relating.”

(See also: [peace](#), [peaceful](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

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

reject

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by, “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression, “stone that the builders rejected,” the term “rejected” could be translated as, “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of the people rejecting God’s commandments, this could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: [command](#), [to command](#), [commandment](#), [disobey](#), [disobedient](#), [disobedience](#), [obey](#), [obedient](#), [obedience](#), [stiff-necked](#), [stubborn](#))

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

rest**Definition:**

The term “to rest” literally means to stop working in order to relax or regain strength. The phrase “the rest of” refers to the remainder of something.

- An object can be said to be “resting” somewhere, which means it is “standing” or “sitting” there.
- A boat that “comes to rest” somewhere has “stopped” or “landed” there.
- When a person or animal rests, it can mean that they are sitting or lying down in order to refresh themselves.
- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the “Sabbath” day.
- To rest an object on something means to “place” or “put” it there.

Translation Suggestions:

- Depending on the context, “to rest (oneself)” could also be translated as “to stop working” or “to refresh himself” or “to stop carrying burdens.”
- To “rest” an object on something could be translated as to “place” or “put” or “set” that object on something.
- When Jesus said, “I will give you rest,” this could also be translated as, “I will cause you to stop carrying your burden” or “I will help you be at peace” or “I will empower you to relax and trust in me.”
- When God says, “they will not enter my rest,” this could be translated as, “they will not experience my blessings of rest” or “they will not experience the joy and peace that comes from trusting in me.”
- The term “the rest” could be translated as “those that remain” or “all the other people” or “everything that is left.”

(See also: [remnant](#), [Sabbath](#))

Bible References:

Waiting

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

reveal, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- In the Bible, the term “reveal” is often used to describe how God has made himself known to people.
- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul says that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- The New Testament book “Revelation” is about God revealing events that will happen in the end times. He revealed this to the apostle John through visions.

Translation Suggestions:

- Other ways to translate “reveal” could include, “make known” or “disclose” or “show clearly.”
- Depending on the context, possible ways to translate “revelation” could be, “communication from God” or “things that God has revealed” or “teachings about God.” It is best to keep the meaning of “reveal” in this word.
- The phrase, “where there is no revelation” could be translated as, “when God does not reveal himself to people” or “when God has not spoken to people” or “among people whom God has not communicated to.”

(See also: [good news, gospel](#), [good news, gospel](#), [dream](#), [vision](#))

Bible References:

Waiting

reward

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. “To reward” someone is to give someone something he deserves.

- A reward can be a good or positive thing that a person receives because of doing something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement, “the reward of the wicked.” In this context, “reward” refers to punishment or negative consequences from sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- “To reward” someone could be translated by “to repay” or “to punish” or “to give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: [punish](#), [punishment](#))

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

royal

Definition:

The term “royal” describes people and things which are associated with a king or queen.

- Examples of things that can be called “royal” include a king’s clothing, palace, throne, or crown.
- A king or queen usually lives in a royal palace.
- A king wears special clothing, sometimes called “royal robes.” Often a king’s robes were colored purple, which was a rare and expensive type of dye.
- In the New Testament, believers in Jesus are called a “royal priesthood.” Other ways to translate this could include, “priests who serve God the King” or “called to be priests for God the King.”
- The term “royal” could also be translated as “kingly” or “belonging to a king.”

(See also: [king](#), [palace](#), [priest](#), [priesthood](#), [purple](#), [queen](#), [robe](#))

Bible References:

Waiting

ruin, ruins**Definition:**

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, “to ruin” could be translated as “to destroy” or “to spoil” or “to make useless” or “to break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

Bible References:

Waiting

ruler, rulers, rule

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group.

- In the Old Testament, a king was also referred to with the general term “ruler,” as in the phrase, “appointed him ruler over Israel.”
- God is referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action “to rule” means to “lead” to “have authority over.” It means the same thing as “reign” when referring a king ruling.

(See also: [authority](#), [governor](#), [govern](#), [proconsul](#), [government](#), [king](#), [synagogue](#))

Bible References:

Waiting

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made out of goat hair or camel hair.

- Clothing made out of sackcloth was uncomfortable for the person wearing it. It was worn as a way of showing mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions

- This term could also be translated as, “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Other ways to translate this term could include, “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as, “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See: [How to Translate Unknowns](#))

(See: [ash](#), [ashes](#), [dust](#), [camel](#), [goat](#), [kid](#), [humble](#), [humility](#), [mourn](#), [mourning](#), [repent](#), [repentance](#), [sign](#), [proof](#), [reminder](#))

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.

salvation

Definition:

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- This term could also be translated using the word “save” or “rescue” as in, “when God saves people (from being punished for their sins)” or “God will rescue his people (from their enemies).”
- “God is my salvation” could be translated as, “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as, “You will be refreshed as with water because God is rescuing you.”

(See also: [save](#), [safe](#), [Savior](#))

Bible References:

Waiting

Saul (OT)

Facts:

Saul was an Israelite man whom God chose to become the first king of Israel.

- Saul was tall and handsome, and a powerful soldier. He was the kind of man that the Israelites wanted to be their king.
- Although he served God at first, Saul later became proud and disobeyed God. As a result, God appointed David to take Saul's place as king and allowed Saul to be killed in battle.
- In the New Testament, there was a Jew named Saul who was also known as Paul and who became an apostle of Jesus Christ.

(Translation suggestions: [How to Translate Names](#))

(See also: [king](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-01] Saul** was the first king of Israel. He was tall and handsome, just like the people wanted. **Saul** was a good king for the first few years that he ruled over Israel. But then he became a wicked man who did not obey God, so God chose a different man who would one day be king in his place.
- **[17-04] Saul** became jealous of the people's love for David. **Saul** tried many times to kill him, so David hid from **Saul**.
- **[17-05]** Eventually, **Saul** died in battle, and David became king of Israel.

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.

scribe, expert in the Jewish law

Definition:

Scribes were officials who were responsible to write or copy important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term “scribes” is also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees” and the two groups are frequently mentioned together.

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [Pharisee](#))

Bible References:

Waiting

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

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

shame, shameful, ashamed

Definition:

The term “shame” refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something shameful.
- The phrase “put to shame” means to defeat people or expose their sin so that they feel ashamed of themselves.
- The prophet Isaiah said that those who make and worship idols will be put to shame.
- God can bring shame to a person who does not repent, by exposing that person’s sin and causing him to be humiliated.

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [humble](#), [humility](#), [humiliate](#), [humiliation](#), [Isaiah](#), [repent](#), [repentance](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [worship](#))

Bible References:

Waiting

Sheba

Facts:

In ancient times, Sheba was an ancient civilization or region of land that was located somewhere in southern Arabia.

- The region or country of Sheba was probably located near what is now the present-day country of Yemen or Ethiopia.
- Its inhabitants were probably descendants of Ham.
- The Queen of Sheba came to visit King Solomon when she heard the fame of his riches and wisdom.
- There are also several men named “Sheba” listed in genealogies in the Old Testament. It is possible that the name of the region of Sheba came from one of these men.
- The city of Beersheba is shortened to Sheba one time in the Old Testament.

(Translation suggestions: [Translate Names](#))

(See also: [Arabia](#), [Arabian](#), [Beersheba](#), [Ethiopia](#), [Ethiopian](#), [Solomon](#))

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

Shimei

Definition:

Shimei is the name of several men in the Old Testament.

- Shimei son of Gera, was a Benjamite who cursed King David and threw stones at him as he was fleeing Jerusalem to escape being killed by his son Absalom.
- There were also several Levite priests in the Old Testament who were named Shimei.

(See also: [Absalom](#), [Benjamin](#), [Levite](#), [Levi](#), [priest](#), [priesthood](#))

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

siege, besiege**Definition:**

The term “siege” refers to when an attacking army surrounds a city and keeps it from being able to receive any supplies of food and water. To “besiege” a city means to cause that city to be under a siege.

- When Babylon came to attack Israel, they used a siege tactic on Jerusalem to weaken the people inside the city.
- Often during a siege attack, ramps of dirt are gradually constructed to enable the attacking army to cross over the city walls and invade the city.
- The expression “lay siege” means to perform a siege. It has the same meaning as “besiege.”
- The term “besieged” has the same meaning as the expression “under siege.” Both these expressions describe a city that an enemy army is surrounding and besieging.

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

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**.

Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well-known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the beginning years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms: Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bathsheba](#), [David](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Judah](#), [kingdom of Judah](#), [kingdom of Israel](#), [temple](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-14]** Later, David and Bathsheba had another son, and they named him **Solomon**.
- **[18-01]** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy.
- **[18-02]** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials.
- **[18-03]** But **Solomon** loved women from other countries. ... When **Solomon** was old, he also worshiped their gods.
- **[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.

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.

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

statute, statutes

Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term “statute” is similar in meaning to “ordinance” or ” command” or “law” or “decree.” All these terms involve instructions and requirements that God gives to his people.
- King David said that he delighted himself in Yahweh’s statutes.
- The term “statute” could also be translated as “specific command” or “special decree.”

(See also: [command](#), [to command](#), [commandment](#), [decree](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [ordinance](#), [Yahweh](#))

Bible References:

Waiting

stone, stoning

Definition:

A stone is a small rock. The term “stoning” refers to throwing stones and larger rocks at a person in order to kill him.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- The New Testament tells of a time that Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed because of testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [commit](#), [committed](#), [commitment](#), [crime](#), [criminal](#), [death](#), [die](#), [dead](#), [Lystra](#), [testimony](#), [testify](#))

Bible References:

Waiting

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

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

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means to “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as, “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

Waiting

Examples from the Bible stories:

- [09-13] God said, “I have seen the **suffering** of my people.”
- [38-12] Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- [42-03] He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- [42-07] He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- [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.”
- [46-04] God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- [50-17] He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

sword

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- The blade of a sword in ancient times was around 60 to 91 centimeters long.
- Some swords have two sharp edges and are called “double-edged” or “two-edged” swords.
- Jesus’ disciples had swords they planned to use to defend themselves. With his sword, Peter cut off the ear of the high priest’s servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God’s word. God’s teachings in the Bible expose people’s innermost thoughts and convict them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: [Metaphor](#))
- One way to translate this figurative use would be, “God’s word is like a sword, which cuts deeply and exposes sin.”
- Another figurative use of this term is in the book of Psalms where the tongue or speech of a person is compared to a sword, which can injure people. This could be translated as, “the tongue is like a sword that can badly injure someone.”
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a “sharp weapon” or “long knife.” Some translations may decide to include a picture of a sword.

(See: [How to Translate Unknowns](#))

(See also: [James \(brother of Jesus\)](#), [John \(the Baptist\)](#), [tongue](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

tabernacle

Definition:

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take apart the tabernacle and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when Solomon's temple in Jerusalem was built.

Translation Suggestions:

- The word "tabernacle" means "dwelling place." Other ways to translate it could include, "sacred tent" or "tent where God was" or "God's tent."
- Make sure that the translation of this term is different from the translation of "temple."

(See also: , [altar](#), [altar of incense](#), [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [temple](#), [tent of meeting](#))

Bible References:

Waiting

Tamar

Facts:

Tamar is the name of several women in the Old Testament. It is also the name of several cities or other places in the Old Testament.

- Tamar was the daughter-in-law of Judah. She gave birth to Perez who was an ancestor of Jesus Christ.
- One of King David's daughters was also named Tamar; she was the sister of Absalom. Her half-brother Amnon raped her and left her desolate.
- Absalom also had a daughter named Tamar.
- A city called "Hazezon Tamar" is the same as the city of Engedi on the western shore of the Salt Sea. There is also a "Baal Tamar." There are also general references to a place called "Tamar" which may be different from the cities.

(See also: [Absalom](#), [ancestor](#), [father](#), [forefather](#), [Amnon](#), [David](#), [ancestor](#), [father](#), [forefather](#), [Judah](#), [Salt Sea](#), [Dead Sea](#))

(Translation suggestions: [How to Translate Names](#))

Bible References:

Waiting

temple

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” refers to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it refers only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- During the reign of King Solomon he built the Temple, which was the permanent place of worship in Jerusalem.
- In the New Testament, the term “temple of the Holy Spirit” is used to refer to believers in Jesus, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- When it refers specifically to the building itself, some translations will translate “temple” as “temple building,” to make it clear what is being referred to.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: [sacrifice](#), [offering](#), [Solomon](#), [Babylon](#), [Babylonian](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [tabernacle](#), [courtyard](#), [court Zion](#), [Mount Zion house](#))

Bible References:

Waiting

Examples from the Bible stories:

- [17-06] David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- [18-02] In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- [20-07] They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.

- **[20-13]** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **[25-04]** Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- **[40-07]** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

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

testimony, testify

Definition:

The terms “testimony” and “testify” refer to making a statement about something that one knows to be true.

- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term is often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as, “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- The phrase, “as a testimony to them” could be translated as, “to show them what is true” or “to prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as, “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”

(See: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of the testimony](#), [ark of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [witness](#), [eyewitness](#))

Bible References:

Waiting

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

throne

Definition:

A throne is a specially-designed chair where a king sits to decide important matters and to listen to requests from his people.

- A throne is also a symbol of the authority and power that a king has.
- The word “throne” is often used figuratively to refer to the king, his reign, or his power. (See: [Metonymy](#))
- In the Bible, God is often portrayed as a king who sits on his throne. Jesus is described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: [authority](#), [power](#), [powers](#), [king](#), [reign](#))

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!

tongue

Definition:

There are several figurative meanings of “tongue” in the Bible.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- The expression, “tongues” of fire refers to “flames” of fire.
- In the expression “my tongue rejoices,” the term “tongue” refers to the whole person. (See: [Synecdoche](#))
- The phrase “lying tongues” refers to a person’s voice or speech. (See: [Metonymy](#))

Translation Suggestions

- Depending on the context, the term “tongue” can be translated by “language” or “spiritual language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as, “flames.”
- The expression “my tongue rejoices” could be translated as, “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as, “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as, “with what they say” or “by their words.”

(See also: [gift](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [joy](#), [joyful](#), [praise](#), [rejoice](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

tremble**Definition:**

The term “tremble” means to shake or quiver out of fear or extreme distress.

- This term is also used figuratively to mean “be very afraid.”
- Sometimes the word “tremble” refers to the ground shaking because of a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: [earth](#), [earthly](#), [fear](#), [afraid](#), [fear of Yahweh](#), [Lord](#))

Bible References:

Waiting

tribe**Definition:**

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: [clan](#), [nation](#), [people group](#), [peoples](#), [the people](#), [a people](#), [twelve tribes of Israel](#))

Bible References:

Waiting

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

Tyre, Tyrians

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea, in a region that is now part of the modern-day country of Lebanon. Its people were called “Tyrians.”

- Part of the city was also located on an island in the sea, about one kilometer from the coast.
- Because of its location and valuable natural resources such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers for building a palace for King David.
- Years later, Hiram also gave King Solomon wood and skilled laborers for building the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [cedar](#), [Israel](#), [Israelites](#), [nation of Israel](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Phoenicia](#), [Sidon](#), [Sidonians](#))

Bible References:

Waiting

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 is 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

unjust, unjustly, injustice

Definition:

The terms “unjust” and “unjustly” refer to treating people in an unfair, and often, harmful manner.

- An “injustice” is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being “partial” or “prejudiced” because he is not treating people equally.

Translation Suggestions:

- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as, “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: [Abstract Nouns](#))

(See also: [just](#), [justice](#), [justly](#), [unrighteous](#), [unrighteousness](#))

Bible References:

Waiting

Uriah

Facts:

Uriah was a righteous man and one of King David's best soldiers. He is often referred to as "Uriah the Hittite."

- Uriah had a very beautiful wife named Bathsheba.
- David committed adultery with Uriah's wife, and she became pregnant with David's child.
- To cover up this sin, David caused Uriah to be killed in battle. Then David married Bathsheba.
- Another man named Uriah was a priest during the time of King Ahaz.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahaz](#), [Bathsheba](#), [David](#), [Hittite](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[17-12]** Bathsheba's husband, a man named **Uriah**, was one of David's best soldiers. David called **Uriah** back from the battle and told him to go be with his wife. But **Uriah** refused to go home while the rest of the soldiers were in battle. So David sent **Uriah** back to the battle and told the general to place him where the enemy was strongest so that he would be killed.
- **[17-13]** After **Uriah** was killed, David married Bathsheba.

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.

vision

Facts:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as, “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as, “Daniel had dreams and visions in his mind” could be translated as something like, “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: [dream](#))

Bible References:

Waiting

voice**Definition:**

The term “voice” is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn’t have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement “A voice is heard in the desert saying, ‘Prepare the way of the Lord.’” This could be translated as, “A person is heard calling out in the desert...” (See: [Synecdoche](#))
- To “hear someone’s voice” could also be translated as “hear someone speaking.”
- Sometimes the word “voice” may be used for objects that cannot literally speak, such as when David exclaims in the psalms that the “voice” of the heavens proclaims God’s mighty works. This could also be translated as “their splendor shows clearly how great God is.”

(See also: [call](#), [calling](#), [called](#), [call out](#), [proclaim](#), [proclamation](#), [splendor](#))

Bible References:

Waiting

VOW**Definition:**

A vow is a promise that a person makes to God. The person promises to do a certain thing in order to specially honor God or to show devotion to him.

- After a person makes a vow, he is obligated to fulfill that vow.
- The Bible teaches that a person may be judged by God if he doesn't keep his vow.
- Sometimes a person may ask God to protect him or provide for him in exchange for making the vow.
- But God is not required to fulfill a request that a person asks for in his vow.

Translation Suggestions:

- Depending on the context, "vow" could be translated as "solemn promise" or "promise made to God."
- This word should be translated differently than "oath."

(See also: [promise](#), [oath](#), [swear](#), [swear by](#))

Bible References:

Waiting

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

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

well, cistern

Definition:

The terms “well” and “cistern” refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A “broken cistern” happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people’s homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.

Translation Suggestions:

- Ways to translate “well” could include, “deep water hole” or “deep hole for spring water” or “deep hole for drawing water.”
- The term “cistern” could be translated as “stone water pit” or “deep and narrow pit for water” or “underground tank for holding water.”
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

(See also: [courtyard](#), [court](#), [Jeremiah](#), [Joseph \(OT\)](#), [prison](#), [prisoner](#), [imprison](#), [strife](#))

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

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**.

word

Definition:

A “word” refers to something that someone has said.

- An example of this would be when the angel told Zechariah, “You did not believe my words,” which means, “You did not believe what I said.”
- This term almost always refers to an entire message, not just one word.
- Often in the Bible “the word” refers to everything God has said or commanded, as in “the word of God” or “the word of truth.”
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- A very special use of this term is when Jesus is called “the Word.”

Translation Suggestions:

- Different ways of translating “word” or “words” include, “teaching” or “message” or “news” or “a saying” or “what was said.”
- When it refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Saying.”

(See also: [word of God](#), [God’s word](#), [scripture](#))

Bible References:

Waiting

word of God, word of Yahweh, word of the Lord, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures or “Old Testament.” These writings were God’s message that he had told people to write down so that many years in the future people can still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include, “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as, “Yahweh spoke this message” or “Yahweh spoke these words.”
- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone, it could be translated as “message” or “God’s word” or “teachings,” depending on the context. Also consider the alternate translations suggested above.

(See also: [prophet](#), [prophecy](#), [prophesy](#), [word](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-07]** In **God’s word** he commands his people, ‘Worship only the Lord your God and only serve him.’”
- **[33-06]** So Jesus explained, ”The seed is the **word of God**.

- [42-03] Then Jesus explained to them what **God's word** says about the Messiah.
- [42-07] Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- [45-10] Philip also used other **scriptures** to tell him the good news of Jesus.
- [48-12] But Jesus is the greatest prophet of all. He is the **Word of God**.
- [49-18] God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

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

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means, “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as, “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as, “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be, “many of the people living in regions ruled by the Roman empire went...”
- Depending on the context, the term “worldly” could be translated as, “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as, “living among the people of the world” or “living among ungodly people.”

(See also: [corrupt](#), [corruption](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Rome](#), [Roman](#), [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#))

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.

worthy, worth, unworthy, worthless

Definition:

The term “worthy” describes someone or something that deserves respect or honor. To “have worth” means to be valuable or important. The term “worthless” means to not have any value.

- Being worthy is related to being valuable or having importance
- To be “unworthy” means to not be deserving of any special notice.
- To not feel worthy means to feel less important than someone else or to not feel deserving of being treated with honor or kindness.
- The term “unworthy” and the term “worthless” have related, but different meanings. To be “unworthy” means to not be deserving of any honor or recognition. To be “worthless” means to not have any purpose or value.

Translation Suggestions:

- “Worthy” could be translated as “deserving” or “important” or “valuable.”
- The word “worth” could be translated as, “value” or “importance.”
- The phrase “to have worth” could also be translated as “to be valuable” or “to be important.”
- The phrase, “is worth more than” could be translated as, “is more valuable than.”
- Depending on the context, the term, “unworthy” could also be translated as “unimportant” or “dishonorable” or “undeserving.”
- The term “worthless” could be translated as, “with no value” or “with no purpose” or “worth nothing.”

(See: [honor](#), [to honor](#))

Bible References:

Waiting

written**Definition:**

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated: “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: [command](#), [to command](#), [commandment](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

Yahweh

Facts:

The term “Yahweh” is God’s personal name that he revealed when he spoke to Moses at the burning bush.

- The name “Yahweh” comes from the word that means, “to be” or “to exist.”
- Possible meanings of “Yahweh” include, “he is” or “I am” or “the one who causes to be.”
- This name reveals that God has always lived and will continue to live forever. It also means that he is always present.
- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show respect for God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULB and UDB texts always translate this term as, “Yahweh,” as it literally occurs in the Hebrew text of the Old Testament.
- The term “Yahweh” does not ever occur in the original text of the New Testament; only the Greek term for “Lord” is used, even in quotes from the Old Testament.

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “living one” or “the one who is” or “he who is alive.”
- This term could also be written in a way that is similar to how “Yahweh” is spelled.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [master](#), [sir](#), [Lord](#), [Moses](#), [reveal](#), [revelation](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-14]** God said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”

- [13-04] Then God gave them the covenant and said, "I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods."
- [13-05] "Do not make idols or worship them, for I, **Yahweh**, am a jealous God."
- [16-01] The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- [19-10] Then Elijah prayed, "O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant."

Yahweh of hosts, God of hosts, host

Definition:

The terms “Yahweh of hosts” and “God of hosts” are titles that express God’s authority over the thousands of angels who obey him.

- The term “host” or “hosts” is a word that refers to a large number of something, such as an army of people or the massive number of stars. It can also refer to all the many spirit beings, including evil spirits. The context makes it clear what is being referred to.
- Phrases similar to “host of the heavens” refer to all the stars, planets and other heavenly bodies.
- In the New Testament, the phrase, “Lord of hosts” means the same as “Yahweh of hosts” but it cannot be translated that way since the Hebrew word “Yahweh” is not used in the New Testament.

Translation Suggestions:

- Ways to translate “Yahweh of hosts” could include, “Yahweh, who rules all the angels” or “Yahweh, the ruler over armies of angels” or “Yahweh, the ruler of all creation.”
- The phrase “of hosts” in the terms “God of hosts” and “Lord of hosts” would be translated the same way as in the phrase “Yahweh of hosts” above.
- Certain churches do not accept the literal term “Yahweh” and prefer to use the capitalized word, “LORD” instead, following the tradition of many Bible versions. For these churches, a translation of the term “LORD of hosts” would be used in the Old Testament for “Yahweh of hosts.”

(See also: [angel](#), [archangel](#), [authority](#), [God](#), [lord](#), [master](#), [sir](#), [Lord](#), [Lord Yahweh](#), [Yahweh God Yahweh](#))

Bible References:

Waiting

yoke

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: [bind](#), [bond](#), [bound](#), [burden](#), [oppress](#), [oppression](#), [oppressor](#), [persecute](#), [persecution](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

Zadok

Facts:

Zadok was the name of an important high priest in Israel during the reign of King David.

- When Absalom rebelled against King David, Zadok supported David and helped bring the ark of the covenant back into Jerusalem.
- Years later, he also took part in the ceremony to anoint David's son Solomon as king.
- Two different men by the name of Zadok helped rebuild the walls of Jerusalem during Nehemiah's time.
- Zadok was also the name of King Jotham's grandfather.

(Translation suggestions: [How to Translate Names](#))

(See also: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [David](#), [Jotham](#), [Nehemiah](#), [reign](#), [Solomon](#))

Bible References:

Waiting

zeal, zealous**Definition:**

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

Bible References:

Waiting

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: [Metonymy](#))
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: [Abraham](#), [Abram](#), [David](#), [Jerusalem](#), [Bethlehem](#), [Ephrathah](#), [Jebusites](#), [Jebus](#))

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”

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/jIbY2ikNtHU>).

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”

Irony

This answers the question: What is irony and how can I translate it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Description

Irony is a figure of speech in which a person pretends to say what he really believes, when in fact he is saying what someone else believes, and he does it in a way that shows that other belief is wrong. People do this to emphasize how different something is from what it should be, or how someone else's belief is foolish. It is often humorous.

Jesus answered them, "People who are in good health do not need a physician, only people who are sick need one. I did not come to call righteous people to repentance, but to call sinners to repentance." (Luke 5:31-32 ULB)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous. He was speaking to people who wrongly believed that they were righteous and who were criticizing him for welcoming sinners. Jesus implied that they were wrong to think that they were better than others and did not need to repent.

Reason this is a translation issue

- If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will not realize that the speaker is ridiculing the idea.

Examples from the Bible

After blindfolding him, they asked him, saying, "*Prophecy! Who is the one who hit you?*" (Luke 22:64ULB)

The fact that the soldiers were beating Jesus shows us that they did not believe that he was a prophet. They knew that other people thought that Jesus was a prophet, and they may have also thought that Jesus himself claimed to be a prophet. When they told him to prophecy, they were using irony. They were mocking him and implying that if he really was a prophet, then he should be able to tell who hit him without seeing them.

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled." (Isaiah 41:21-22 ULB)

People worshiped idols as if their idols had any knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not even speak, but he did this to mock the idols and rebuke the people for worshiping them.

Can you lead light and darkness to their places of work?
 Can you find the way back to their houses for them?
Undoubtedly you know, for you were born then;
"the number of your days is so large!" (Job 38:20, 21 ULB)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two underlined phrase above emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many many years later.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here is another strategy.

1. Translate it in a way that shows that the speaker is saying what someone else believes.
2. Translate the actual, intended meaning of the statement of irony. The actual meaning of the irony is *not* found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

1. Translate it in a way that shows that the speaker is saying what someone else believes.

- **After blindfolding him, they asked him, saying, "Prophesy! Who is the one who hit you?"** (Luke 22:64 ULB)
 - "After blindfolding him, they asked him, saying, "You call yourself a prophet. Then prophesy! Who hit you?"
 - "After blindfolding him, they said to him, "Prophesy! If you were really a prophet, you would be able to tell us who hit you."
- **I did not come to call *righteous people* to repentance, but to call sinners to repentance.** (Luke 5:32 ULB)
 - "I did not come to call *people who think that they are righteous* to repentance, but to call sinners to repentance."

2. Translate the actual, intended meaning of the statement of irony.

- **After blindfolding him, they asked him, saying, "Prophesy! Who is the one who hit you?"** (Luke 22:64 ULB)

- “After blindfolding him, they said to him, *”You are not a prophet because you cannot even tell us who struck you!”* ”
- **“Present your case,” says Yahweh; “present your best arguments for your idols,” says the King of Jacob. “Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled.”** (Isaiah 41:21-22 ULB)
 - ” ‘Present your case,’ says Yahweh; ‘present your best arguments for your idols,’ says the King of Jacob. Your idols *cannot bring us their own arguments or even come forward to declare to us what will happen*. We cannot hear them because *they cannot speak* to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.”

Can you lead light and darkness to their places of work?

Can you find the way back to their houses for them?

***Undoubtedly you know, for you were born then;
the number of your days is so large!*** (Job 38:20, 21 ULB)

- ”Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? *You act like you know how light and darkness were created, as if you were there; as if you are as old as creation!*”

Next we recommend you learn about:

- *Litotes*

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*"

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](#)

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*

Direct and Indirect Quotations

This answers the question: What are direct and indirect quotations?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Verbs*
- *Quotations and Quote Margins*

There are two kinds of quotations: direct quotation and indirect quotation.

- Direct Quotation: John said, “I do not know at what time I will arrive.”
- Indirect Quotation: John said that he did not know what time he would arrive.

When translating a quotation, translators need to decide whether to translate it as a direct quotation or an indirect quotation.

Watch the video for computer (see <http://youtu.be/oe9Pbk8pFTw>) or tablet/phone (see <http://youtu.be/9ZKDMCWuCiw>).

Description

In some languages, reported speech can be expressed by direct or indirect quotations.

A **direct quotation** occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker’s exact words. In the example below, John would have said “I” when referring to himself, so the narrator, who is telling about John John saying this, uses the word in the quotation “I” to refer to John.

- John said, “*I* do not know at what time *I* will arrive.”

An **indirect quotation** occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead of from the original person’s point of view. This kind of quotation usually features changes in pronouns, and it often features changes in time, in word choices, and in length. In the example below, the narrator refers to John as “he” in the quotation and uses the word “would,” which is the past tense of “will.”

- John said that *he* did not know what time *he* would arrive.

Examples from the Bible

The verses in the examples below have both direct and indirect quotations. In the explanation below the verse, we have underlined the quotations.

He instructed him to tell no one, but told him, “Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULB)

- Indirect quote: He instructed him *to tell no one*,
- Direct quote: but told him, *”Go on your way, and show yourself to the priest...”*

Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, “The kingdom of God is not something that can be observed. Neither will they say, ‘Look here!’ or, ‘Look there!’ because the kingdom of God is among you.” (Luke 17:20-21 ULB)

- Indirect quote: Being asked by the Pharisees *when the kingdom of God would come*,
- Direct quote: Jesus answered them and said, *”The kingdom of God is not something that can be observed. Neither will they say, ‘Look here!’ or, ‘Look there!’ because the kingdom of God is among you.”*
- Direct quotes: Neither will they say, *’Look here!’* or, *’Look there!’*

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it.

1. If a direct quote would not work well in your language, change it to an indirect quote.
2. If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

1) If a direct quote would not work well in your language, change it to an indirect quote.

- **He instructed him to tell no one, but told him, *”Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”*** (Luke 5:14 ULB)
 - He instructed him to tell no one, but *to go on his way, and show himself to the priest and offer a sacrifice for his cleansing, according to what Moses commanded, for a testimony to them.”*

2) If an indirect quote would not work well in your language, change it to a direct quote.

- **He instructed him *to tell no one*, but told him, **“Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”**** (Luke 5:14 ULB)
 - He told him *”Tell no one. But go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”*

Next we recommend you learn about:

- *Quotes within Quotes*

Quotes within Quotes

This answers the question: What is a quote within a quote, and how can I help the readers understand who is saying what?

In order to understand this topic, it would be good to read:

- *Direct and Indirect Quotations*

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to understand who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we can talk about it having layers of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons this is a translation issue

1. When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example if a quote that is inside a quote has the word “I,” the listener needs to know whether “I” refers to the speaker of the inner quote or the outer quote.
2. Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
3. Some languages do not use indirect quotes.

Examples from the Bible

A quotation with only one layer

But Paul said, “I was born a Roman citizen.” (Acts 22:28 ULB)

Quotations with two layers

Jesus answered and said to them, “Be careful that no one leads you astray. For many will come in my name. They will say, ‘I am the Christ,’ and will lead many astray.
Matthew 24:4-5 ULB

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

Jesus answered, “You say that I am a king.” (John 18:37 ULB)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

Abraham said, “... I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, *“He is my brother.”*’ ” (Genesis 20:10-13 ULB)

The outermost layer is what Abraham said to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have underlined the third layer.)

A quotation with four layers

They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: *‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’*” ’ ” (2 Kings 1:6 ULB)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have underlined the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

1. Translate all of the quotes as direct quotes.
2. Translate one or some of the quotes as indirect quotes. (See: [Direct and Indirect Quotations](#))

Examples of Translation Strategies Applied

1. Translate all of the quotes as direct quotes. In the example below we have underlined the indirect quotes in the ULB and the quotes that we have changed to direct quotes below it.

- **Festus presented Paul’s case to the king; he said, “A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him *if he would go to Jerusalem to be judged there about these things.* But when Paul called *to be kept under guard for the Emperor’s decision, I ordered him to be kept until I send him to Caesar.*”** (Acts 25:14-21 ULB)

- Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him *'Will you go to Jerusalem to be judged there about these things?'* But when Paul said *'I want to be kept under guard for the Emperor's decision,'* I told the guard *'Keep him under guard until I send him to Caesar.'*"

2. Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is underlined in the examples below. The pronouns that changed because of the indirect quote are also underlined.

- **Then Yahweh spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the Lord your God.' " (Exodus 16:11-12 ULB)**

 - Then Yahweh spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them *that* at twilight *they* will eat meat, and in the morning *they* will be filled with bread. Then *they* will know that I am the Lord their God."

- **They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' " ' " (2 Kings 1:6 ULB)**

 - They told him *that* a man had come to meet *them* who said to *them*, "Go back to the king who sent you, and tell him *that* Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' "

Next we recommend you learn about:

- *Quote Markings*

Reflexive Pronouns

This answers the question: What are reflexive pronouns?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Sentences*

All languages have ways of showing that the same person fills two different roles in a sentence. This page will help you understand how English shows this and will help you to see how your language handles this.

Description

Reflexive pronouns are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: myself, yourself, himself, herself, itself, ourselves, yourselves, and themselves.

Reason this is a translation issue

- Languages have different ways of referring to someone or something more than once in a sentence.
- The reflexive pronouns in English have other functions.

Uses of Reflexive Pronouns

- to show that the same person or things fills two different roles in a sentence
- to emphasize a person or thing in the sentence
- to show that someone did something alone
- to show that someone or something was alone

Examples from the Bible

1. Reflexive pronouns used to that show that the same person or things fills two different roles in a sentence

If *I* should testify about *myself* alone, my testimony would not be true. (John 5:31 ULB)

Now the Passover of the Jews was near, and *many* went up to Jerusalem out of the country before the Passover in order to purify *themselves*. (John 11:55 ULB)

2. Reflexive pronouns used to emphasize a person or thing in the sentence

Jesus himself was not baptizing, but his disciples were (John 4:2 ULB)

So they left the crowd, taking *Jesus* with them, since he was already in the boat. Other boats were also with him. And a violent windstorm arose and the waves were breaking into the boat so that the boat was already full. But *Jesus himself* was in the stern, asleep on a cushion. (Mark 4:36-38 ULB)

3. Reflexive pronouns used to show that someone did something alone

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain *by himself*. (John 6:15 ULB)

4. Reflexive pronouns used to show that someone or something was alone

He saw the linen cloths lying there and the cloth that had been on his head. *It* was not lying with the linen cloths but was rolled up in its place *by itself*. (John 20:6-7 ULB)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.
2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
4. In some languages people show that someone did something alone by using a word like “alone.”
5. In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.

- **If I should testify about *myself* alone, my testimony would not be true.** (John 5:31)
 - “If I should *self-testify* alone, my testimony would not be true.”
- **Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to *purify themselves*.** (John 11:55)
 - “Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to *self-purify*.”

2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

- **He himself took our sickness and bore our diseases.** (Matthew 8:17 ULB)

- "It was *he who* took our sickness and bore our diseases."

- **Jesus himself was not baptizing, but his disciples were.** (John 4:2)

- "It was *not Jesus who* was baptizing, but his disciples were."

3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

- **Now Jesus said this to test Philip, for he himself knew what he was going to do.** (John 6:6)

4. In some languages people show that someone did something alone by using a word like "alone."

- **When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.** (John 6:15)

- "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again *alone* up the mountain."

5. In some languages people show that something was alone by using a phrase that tells about where it was.

- **He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place by itself.** (John 20:6-7 ULB)

- "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up and lying *in a different place*."

Rhetorical Question

This answers the question: What are rhetorical questions and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express sarcasm or to rebuke or scold the hearer. Speakers of some languages use rhetorical questions for other reasons as well.

Description

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers often use rhetorical questions to rebuke or scold people.

Those who stood by said, *Is this how you insult God's high priest?*" (Acts 23:4 ULB) The people did not ask this question in order to get information. Rather they used it to scold Paul because they did not think he should have spoken as he did to the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to remind people of something that they already know, to express strong emotion, to say something in a strong way, or to introduce something they want to talk about.

Reasons this is a translation issue

- Some readers may think that a question is a request for information.
- Some languages use rhetorical questions only for scolding.
- Some readers might think that the purpose of a question is something other than what it really is.

Examples from the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that since he was the king of Israel he should feel free to take the man's property.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULB)

God used the question above to remind his people of something they already knew: a woman would never forget her jewelry and veils. He then rebuked his people for forgetting him, who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat.

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11 ULB)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed which a man took and threw into his garden... (Luke 13:18-19 ULB)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

Be sure you know that you are dealing with a rhetorical question and not an information question. Then be sure you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

1. Add the answer after the question.
2. Change the rhetorical question to a statement or exclamation.
3. Change the rhetorical question to a statement, and then follow it with a short question.

Examples of Translation Strategies Applied

1. Add the answer after the question.

- **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - *Will a virgin forget her jewelry, a bride her veils? Of course not! Yet my people have forgotten me for days without number!*
- **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - *”Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? None of you would do that!”*

2. Change the rhetorical question to a statement or exclamation.

- **What is the kingdom of God like, and what can I compare it to? It is like a mustard seed...** (Luke 13:18-19 ULB)
 - *“This is what the kingdom of God is like. It is like a mustard seed...”*
- **Is this how you insult God’s high priest?** (Acts 23:4 ULB)
 - *You should not insult God’s high priest!”*
- **Why did I not die when I came out from the womb?** (Job 3:11 ULB)
 - *I wish I had died when I came out from the womb!”*
- **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
 - *“How wonderful it is that the mother of my Lord has come to me!”*

3. Change the rhetorical question to a statement, and then follow it with a short question.

- **Do you not still rule the kingdom of Israel?** (1 Kings 21:7 ULB)
 - *”You still rule the kingdom of Israel, don’t you?”*

Simile

This answers the question: What is a simile?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A simile is a comparison of two things that are not normally thought to be similar. One is said to be “like” the other. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

Description

A simile is a comparison of two things that are not normally thought to be similar. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

When he saw the crowds, he had compassion for them, because they were worried and confused, because they were like sheep without a shepherd. (Matthew 9:36 ULB)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

See, I send you out *as sheep in the midst of wolves*, so be as wise *as serpents* and harmless *as doves*. (Matthew 10:16 ULB)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep. Jesus' enemies would attack his disciples.

For the word of God is living and active and sharper *than any two-edged sword*. (Hebrews 4:12 ULB)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons this is a translation issue

- People may not know how the two items are similar.
- People may not be familiar with the item that something is compared to.

Examples from the Bible

Suffer hardship with me, *as a good soldier of Christ Jesus*. (2 Timothy 2:3 ULB)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

for as the lightning appears when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. (Luke 17:24 ULB)

This verse does not tell how the Son of Man will be like the lightning. But from the context we can understand from the verses before it that just as lightning flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
3. Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

1 If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB) - This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
 - "See, I send you out among wicked people and you will be in danger from them as sheep are in danger when they are among wolves."
- **For the word of God is living and active and sharper *than any two-edged sword***. (Hebrews 4:12 ULB)
 - "For the word of God is living and active and *more powerful than a very sharp two-edged sword*"

2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB) - If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
 - "See, I send you out *as chickens in the midst of wild dogs*,"
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
- **If you have faith even as small as a grain of mustard**, (Matthew 17:20 ULB)
 - "If you have faith even as small as a tiny seed"

3. Simply describe the item without comparing it to another.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB)
 - "See, I send you out and people will want to harm you."
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - "How often I wanted to protect you, but you refused!"

Next we recommend you learn about:

- *Metaphor*
- *Biblical Imagery - Common Patterns*

Synecdoche

This answers the question: What does the word synecdoche mean?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

Description

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

My soul exalts the Lord. (Luke 1:46 ULB)

Mary was very happy about what the Lord was doing, so she said “my soul”, the part of herself that has emotions, to refer to her whole self.

the Pharisees said to him, “Look, why are they doing something that is not lawful ...?”
(Mark 2:24 ULB)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons this is a translation issue

- Some readers may understand the words literally.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example from the Bible

I looked on all the deeds that *my hands* had accomplished (Ecclesiastes 2:11 ULB)

“My hands” is a synecdoche for the whole person, because clearly the legs and the rest of the body and the mind were also involved.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

1. State specifically what the synecdoche refers to.

- **My soul exalts the Lord.** (Luke 1:46 ULB)
 - "I exalt the Lord."
- **the Pharisees said to him** (Mark 2:24 ULB)
 - "a representative of the Pharisees said to him"
- **I looked on all the deeds that my hands had accomplished** (Ecclesiastes 2:11 ULB)
 - "I looked on all the deeds that I had accomplished"

Next we recommend you learn about:

- *Metonymy*
- *Biblical Imagery - Common Metonymies*

Forms of You

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 Money

This answers the question: How can I translate the values of money in the Bible?

Description:

In early Old Testament times, people weighed their metals such as silver and gold in order to buy things. Later people started to make coins. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see [Biblical Weight](#). The strategies below are for translating the value of money in the New Testament

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: [Copy or Borrow Words](#))
2. Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.

3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.
4. Use the Bible term and give the equivalent amount in the text or a note.
5. Use the Bible term and explain it in a note.

Translation Strategies

The translations strategies are all applied to Luke 7:41 below.

- **The one owed five hundred denarii, and the other owed fifty denarii.** (Luke 7:41 ULB)

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: [Copy or Borrow Words](#))

- "The one owed *five hundred denali*, and the other owed *fifty denali*." (Luke 7:41 ULB)

2. Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

- "The one owed *five hundred silver coins*, and the other owed *fifty silver coins*." (Luke 7:41 ULB)

3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.

- "The one owed *five hundred days' wages*, and the other owed *fifty days' wages*."

4. Use the Bible term and give the equivalent amount in the text or a footnote.

- "The one owed *five hundred denarii*¹, and the other owed *fifty denarii*."² (Luke 7:41 ULB) The footnotes would look like:

- ^[1] five hundred days's wages
- ^[2] fifty day's wages

5. Use the Bible term and explain it in a footnote.

- "The one owed *five hundred denarii*¹, and the other owed *fifty denarii*." (Luke 7:41 ULB)
 - ^[1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

- [Copy or Borrow Words](#)
- [Translate Unknowns](#)

Biblical Weight

This answers the question: How can I translate the values of weight in the Bible?

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight” and many other weights are described in terms of the shekel. Some of these weights were used for money. The exact weights are uncertain, but the approximate amounts are:

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	-	0.57 kilograms
mina	50 shekels	570 grams	0.57 kilograms
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

- **The bronze from the offering weighed *seventy talents and 2,400 shekels*.** (Exodus 38:29 ULB)

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

- "The bronze from the offering weighed *seventy talents and 2,400 sekels*."

2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

- "The bronze from the offering weighed *2,400 kilograms*."

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

- "The bronze from the offering weighed *5,300 pounds*"

4. Use the measurements from the ULB and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

- "The bronze from the offering weighed *seventy talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)*."

5. Use measurements that your people know, and include the measurements from the ULB in the text or in a footnote. The following shows the ULB measurements in notes.

- "The bronze from the offering weighed *seventy talents and 2,400 shekels*.¹" The footnote would look like:
 - ^[1] This was a total of about 2,400 kilograms.

Next we recommend you learn about:

- [Decimal Numbers](#)
- [Fractions](#)

Fractions

This answers the question: What are fractions and how can I translate them?

In order to understand this topic, it would be good to read:

- *Numbers*

Fractions are a kind of number that refer to parts of a thing or to groups within a larger group of people or things. Some languages do not have this kind of number.

Description

Fractions are a kind of number that refer to equal parts of a thing or to equal groups within a larger group of people or things. An item or a group of items is divided into two or more parts or groups, and a fraction refers to one or more of those parts or groups.

For the drink offering, you must offer *a third* of a hin of wine. (Numbers 15:7 ULB)

A hin is a container used for measuring wine and other liquids. They were to divide a hin container into three parts and fill up only one part and offer that.

a third of the ships were destroyed. (Revelation 8:9 ULB)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have “-th” added to the end of the number.

Number of parts the whole is divided into	Fraction
four	fourth
ten	tenth
one hundred	one hundredth
one thousand	one thousandth

Some fractions in English do not follow that pattern.

Number of parts the whole is divided into	Fraction
two	half
three	third
five	fifth

Reason this is a translation issue: Some languages do not have fractions. They may simply talk about parts or groups, but they don’t use fractions to tell how big a part is or how many are included in a group.

Examples From the Bible

Now to *one half* of the tribe of Manasseh, Moses had given them an inheritance in Bashan, but to the other *half*, Joshua gave an inheritance beside their brothers in the land west of the Jordan. (Joshua 22:7 ULB)

The tribe of Manasseh divided into two groups. The phrase “one half of the tribe of Manasseh” refers one of those groups. The phrase “the other half” refers to the other group.

The four angels who had been prepared for that very hour, that day, that month, and that year, were released to kill *a third* of humanity. (Revelation 9:15 ULB)

If all the people were to be divided into three equal groups, then the number of people in one group would be killed.

You must also prepare *a fourth* of a hin of wine as the drink offering. (Numbers 15:5 ULB)

They were to divide a hin of wine into four equal parts and prepare one of them.

Translation Strategies

If a fraction in your language would give the right meaning, consider using it. If not, you could consider these strategies.

1. Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
2. For measurements such as for weight and length, use a unit that your people might know or the unit in the UDB.
3. For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

Examples of These Translation Strategies Applied

1. Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.

- ***A third of the ocean became red like blood*** (Revelation 8:8 ULB)
 - ”It was like they *divided* the ocean *into three parts*, and *one part* of the ocean became blood.”
- ***then you must offer with the bull a grain offering of three tenths of an ephah of fine flour mixed with half a hin of oil.*** (Numbers 15:9 ULB)
 - ”then you must *divide* an ephah of fine flour *into ten parts* and mix *three of those parts* with half a hin of oil. Then you must offer that grain offering along with the bull.”

2. For measurements, use the measurements that are given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

- ***two thirds of a shekel*** (1 Samuel 13:21 ULB)
 - *"eight grams of silver"* (1 Samuel 13:21 UDB)
- ***three tenths of an ephah of fine flour mixed with half a hin of oil.*** (Numbers 15:9, ULB)
 - *"6.5 liters of finely ground flour mixed with about two liters of olive oil."* (Numbers 15:9 UDB)

3. For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

- ***three tenths of an ephah of fine flour mixed with half a hin of oil.*** (Numbers 15:9, ULB)
 - *"six quarts of fine flour mixed with two quarts of oil."*

Next we recommend you learn about:

- *Ordinal Numbers*
- *Decimal Numbers*

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.”

Textual Variants

This answers the question: Why does the ULB have missing or added verses, and should I translate them?

In order to understand this topic, it would be good to read:

- *Choosing a Source Text*
- *Original Manuscripts*

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. Sometimes the copiers added sentences by mistake or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles have some of these sentences that were added. In the ULB, these added sentences are usually written in footnotes.

Description

Thousands of years ago, people wrote the books of the Bible. Other people copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, and some mistook a word for another that looked like it. Occasionally they added words or even whole sentences, either by accident, or because they wanted to explain something.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULB based the ULB on wordings that scholars say are most likely correct. Because people who use the ULB may have access to Bibles that are based on other copies, the ULB translators included footnotes that tell about some of the differences between them.

Translators are encouraged to translate the text in the ULB and to write about added sentences in footnotes, as is done in the ULB. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples from the Bible

Matthew 18:10-11 ULB has a footnote about verse 11.

¹⁰See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. ¹¹[¹]

[¹] Many authorities, some ancient, insert v. 11. *For the Son of Man came to save that which was lost.*

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULB, but it is marked off with square brackets ([]) at the beginning and end, and there is a footnote after verse 11.

⁵³[Then every man went to his own house.... ¹¹She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go your way; from now on sin no more.”]^[2]

^[2]The best earliest manuscripts do not have John 7:35-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULB or another version that you have access to.

1. Translate the verses that the ULB does and include the footnote that the ULB provides.
2. Translate the verses as another version does, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:15-16 ULB, which has a footnote about verse 16.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him.” ¹⁶[¹

- ^[1]Many ancient authorities insert v. 16. *If any man has ears to hear, let him hear.*

1. Translate the verses that the ULB does and include the footnote that the ULB provides.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him.” ¹⁶[¹

- ^[1]Many ancient authorities insert verse 16. *If any man has ears to hear, let him hear.*

2. Translate the verses as another version does, and change the footnote so that it fits this situation.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him. ¹⁶If any man has ears to hear, let him hear.” ^[1]

- ^[1]Some ancient authorities do not have verse 16.

Next we recommend you learn about:

- *Chapter and Verse Numbers*

- *Original Manuscripts*
- *Terms to Know*
- *The Original and Source Languages*

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**