



2 Kings

translationNotes

v6

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translationNotes

Introduction to 2 Kings

Part 1: General Introduction

Outline of 2 Kings

1. The deeds of the prophets Elijah and Elisha in the two kingdoms of Judah and Israel
 - a) Elijah brings Yahweh's judgment onto King Ahaziah (1:1–18)
 - b) Elijah goes to heaven, and Elisha replaces him as the main prophet (2:1–25)
 - c) Elisha defends the northern kingdom against Moab (3:1–27)
 - d) Elisha performs various miracles (4:1–44)
 - e) Elisha heal Naaman, the Syrian (5:1–27)
 - f) Elisha acts in time of war against Syria (6:1–7:20)
 - g) Elisha's reputation and prophecy about Hazael (8:1–15)
2. The history of Judah and Israel from the time of Kings Jehoram and Joram to the fall of Israel (8:16–17:41)
3. The history of Judah from the time of King Hezekiah to its fall (18–25)

What are the Books of 1 and 2 Kings about?

These books are about the history of the people of Yahweh from the time when they split into two kingdoms after Solomon's death. This was the time when the northern kingdom went its own way under its own kings. The Books of 1 and 2 Kings tell this story from the viewpoint that the kings and the priests should have taught their people to be faithful to Yahweh and to his covenant with them.

The Book of 2 Kings tells how King Josiah repaired the temple and reformed the worship of Yahweh. His actions were in response to the rediscovery of a copy of the Law of Yahweh in Jerusalem (see: 2 Kings 22–23). But at the same time, the northern kingdom was growing increasingly corrupt until the Assyrians conquered it in 722 BC. Finally, the southern kingdom fell to the Babylonian Empire in 586 BC.

How should the title of this book be translated?

The books of 1 and 2 Kings were originally one book in Hebrew but were separated into two books when they were translated in Greek. Translators might choose to create a more meaningful title such as "The First Book about the Kings" and "The Second Book about the Kings."

Part 2: Important Religious and Cultural Concepts

What is the religious purpose of 1 and 2 Kings?

These books were probably written during the exile, after the temple had been destroyed by the Babylonians. Because the temple had had such great religious and cultural significance, the writer may have wanted to explain why the Jews were in exile and how they could continue to worship Yahweh without performing temple sacrifices.

Part 3: Important Translation Issues

Why do the Books of 1 and 2 Kings refer to someone being addressed indirectly?

In the languages of the original Old Testament, people often referred to themselves as “your servant” when speaking to anyone in a superior position to themselves. For example, David frequently called himself “your servant” when he spoke to King Saul. He also called Saul “my master.” This type of indirect reference was intended to show honor to the one addressed. English sometimes uses the address “sir” in this way, but a translator should use whatever expressions that are natural in the project language in order to honor someone in a superior position.

What does the king “did what was right (or) evil in the eyes of Yahweh” mean?

This kind of expression is repeated throughout the Books of 1 and 2 Kings. The writer evaluated the achievements and failures of the people and their kings by how well they kept the covenant with Yahweh.

What is the meaning of the term “Israel”?

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.

What does the phrase “to this day” mean?

This phrase was used by the narrator to refer to the time when he was writing. The translator should be aware that “to this day” refers to a time which has already passed. The translator might decide to say, “to this day, at the time when this is being written,” or, “to this day, at the time of writing.” This Hebrew phrase occurs in 2 Kings 2:22; 8:22; 10:27; 14:7; 16:6; 17:23, 34, 41.

Can I translate 2 Kings before 1 Kings?

It is not recommended that one translate 2 Kings before 1 Kings.

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2 Kings 1 General Notes

Structure and formatting

2 Kings is a continuation of 1 Kings.

The story of Elijah continues in this chapter.

Special concepts in this chapter

God's sovereignty

God is in control of the future. King Ahaziah sent messengers to ask the Philistine god if he would recover from his fall, but this god does not know the future. Because he asked another god instead of Yahweh, Elijah sent the messengers to tell Ahaziah that he would not recover. (See: [false god](#), [foreign god](#), [god](#), [goddess](#))

Important figures of speech in this chapter

Rhetorical question

Elijah rebuked the king with a rhetorical question: "Is it because there is no God in Israel that you are going to consult with Baal Zebub, the god of Ekron?" (See: [Rhetorical Question](#))

Links:

- [2 Kings 01:01 Notes](#)
- [Introduction to 2 Kings](#)

2 Kings 1:1-2

UDB:

¹ After King Ahab died, the country of Moab rebelled against Israel. ² One day, Ahaziah, the new king of Israel, fell through the wooden slats in his upstairs room and was injured. So he sent for his messengers and commanded them, “Go and ask of Baal Zebub, the god of Ekron, whether or not I will recover from this injury.”

ULB:

1 ¹ Moab rebelled against Israel after the death of Ahab. ² Then Ahaziah fell down through the lattice in his upper chamber in Samaria, and was injured. So he sent for messengers and said to them, “Go, ask Baal Zebub, the god of Ekron, whether I will recover from this injury.”

translationWords:

- Moab, Moabite, Moabites
- rebel, rebellious, rebellion
- kingdom of Israel
- death, die, dead
- Ahab
- Ahaziah
- Samaria, Samaritan
- send, send out, sent
- messenger
- Baal
- false god, foreign god, god, goddess
- Ekron

translationNotes:

- **Moab** - “The country of Moab”
- **the lattice in his upper chamber** - The upper room was built on the roof of the palace. The lattice was made of thin boards decoratively crossed over one another to form a balcony or window covering. AT: “the wooden boards around the flat roof of his palace” (See: [Assumed Knowledge and Implicit Information](#))
- **Baal Zebub** - (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 01 General Notes
- 2 Kings 01 Translation Questions

2 Kings 1:3-4

UDB:

³ But the angel from Yahweh said to Elijah, the prophet from the city of Tishbe, "The king of Samaria is sending some messengers to Ekron. Go and meet them and say to them, 'Is it because there is no God in Israel that you wish to ask Baal Zebub whether you will recover?'" ⁴ Yahweh says that you should tell King Ahaziah that he will not recover from his being injured; he will surely die."

ULB:

³ But the angel of Yahweh said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and ask them, 'Is it because there is no God in Israel that you are going to consult with Baal Zebub, the god of Ekron?'" ⁴ Therefore Yahweh says, "You will not come down from the bed to where you have gone up; instead, you will certainly die." Then Elijah left.

translationWords:

- angel, archangel
- Yahweh
- Elijah
- king
- God

translationNotes:

- **Yahweh** - This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.
- **the Tishbite** - This refers to someone from the city of Tishbe. (See: [How to Translate Names](#))
- **Is it because there is no God in Israel that you are going to consult with Baal Zebub, the god of Ekron?** - This rhetorical question is asked as a rebuke for consulting Baal Zebub. This may be written as a statement. This is irony because they are definitely aware of the God of Israel. AT: "You fools! You know there is a God in Israel, but you were acting as though you did not know when you sent men to consult Baal Zebub, the god of Ekron!" (See: [Rhetorical Question](#) and [Irony](#))
- **consult with Baal Zebub** - The word "consult" means to get the opinion of someone about a question.
- **Therefore Yahweh says** - This is Yahweh's message to King Ahaziah. AT: "Therefore Yahweh says to King Ahaziah" (See: [Assumed Knowledge and Implicit Information](#))
- **You will not come down from the bed to where you have gone up** - When King Ahaziah was injured, he was placed in a bed. Yahweh said that he will never become well and be able to get out of the bed. AT: "You will not recover and you will not get up from the bed on which you are lying" (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 1:5-6

UDB:

⁵ So Elijah went to meet the messengers and told that to them, and they returned to the king instead of going to Ekron. The king asked them, “Why have you come back so quickly?”

⁶ They replied, “A man came to meet us and said to us, ‘Go back to the king who sent you and tell him that Yahweh says, “‘Is it because there is no God in Israel that you wish to ask Baal Zebub whether you will recover’? Go tell the king that he will not recover from being injured; instead, he will surely die.’”’”

ULB:

⁵ When the messengers returned to Ahaziah, he said to them, “Why have you returned?” ⁶ 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.’”’”

translationWords:

translationNotes:

- **When the messengers returned to Ahaziah** - After meeting with Elijah, the messengers returned to the king instead of going to Ekron. (See: [Assumed Knowledge and Implicit Information](#))
- **Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron?** - This rhetorical question is asked as a rebuke for consulting Baal Zebub. This may be written as a statement. This is irony because they are definitely aware of the God of Israel. See how you translated a similar question in [3:3](#). AT: “You fools! You know there is a God in Israel, but you were acting as though you did not know when you sent men to consult Baal Zebub, the god of Ekron!” (See: [Rhetorical Question](#))
- **you will not come down from the bed to which you have gone up** - When King Ahaziah was injured, he was placed in a bed. Yahweh said that he will never become well and be able to get out of the bed. Translate this statement the same as you did in [3:4](#). AT: “you will not recover and you will not get up from the bed on which you are lying” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 01 General Notes](#)

- 2 Kings 01 Translation Questions

2 Kings 1:7-8

UDB:

⁷ The king said to them, “The man who came to meet you and told that to you, what did he look like?”

⁸ They replied, “He was wearing a cloak made from camel hair and had a wide leather belt around his waist.” The king exclaimed, “That must be Elijah!”

ULB:

⁷ Ahaziah said to his messengers, “What sort of man was he, the one who came up to meet you and said these words to you?” ⁸ They answered him, “He wore a garment made of hair and had a leather belt wrapped around his waist.” So the king replied, “That is Elijah the Tishbite.”

translationWords:

- [word](#)

translationNotes:

- **He wore a garment made of hair** - Possible meanings are 1) this is a metaphor that speaks of him being very hairy as if his hair were a garment. AT: “He was very hairy” or 2) “His clothes were made from animal hair” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 1:9-10

UDB:

⁹ Then the king sent an officer with fifty soldiers to seize Elijah. They found Elijah sitting on the top of a hill. The officer called out to him, “Prophet, the king commands that you come down here!”

¹⁰ But Elijah replied to the officer, “I am a prophet, so I command that fire come down from the sky and burn up you and your fifty soldiers!” Immediately, fire came down from the sky and completely burned up the officer and his fifty soldiers.

ULB:

⁹ Then the king sent a captain with fifty soldiers to Elijah. The captain went up to Elijah where he was sitting on the top of a hill. The captain spoke to him, “You, man of God, the king has said, ‘Come down.’” ¹⁰ Elijah answered and said to the captain, “If I am a man of God, let fire come down from heaven and consume you and your fifty men.” Then fire came down from heaven and consumed him and his fifty men.

translationWords:

- [fire](#)
- [heaven, sky, heavens, heavenly](#)
- [consume](#)

translationNotes:

- **Then the king sent a captain with fifty soldiers to Elijah** - The king sent the leader of the army with fifty men to bring Elijah back to him. AT: “Then the king sent a captain with fifty soldiers to seize Elijah” (See: [Assumed Knowledge and Implicit Information](#))
- **fifty soldiers** - “50 soldiers” (See: [Numbers](#))
- **If I am a man of God, let fire come down from heaven** - The captain had called Elijah a man of God, but the captain and the king did not show Elijah proper respect. Elijah said this so that fire would come down from heaven, and this would prove that Elijah really was a man of God and he deserved their respect. AT: “Since I am a man of God, let fire come down from heaven” or “If I am a man of God as you have said, let fire come down from heaven”
- **heaven** - “the sky” (UDB)

Links:

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

2 Kings 1:11-12

UDB:

¹¹ When the king found out about that, he sent another officer with fifty more soldiers. They went to where Elijah was, and the officer called out to him, “Prophet, the king commands that you come down immediately!”

¹² But Elijah replied, “I am a prophet, so I command that fire come down from the sky and kill you and your soldiers!” Then a fire from God came down from the sky and killed that officer and his soldiers.

ULB:

¹¹ Again King Ahaziah sent to Elijah another captain with fifty soldiers. This captain also said to Elijah, “You, man of God, the king says, ‘Come down quickly.’” ¹² Elijah answered and said to them, “If I am a man of God, let fire come down from heaven and consume you and your fifty men.” Again the fire of God came down from heaven and consumed him and his fifty men.

translationWords:

translationNotes:

- **fifty soldiers** - “50 soldiers” (See: [Numbers](#))
- **If I am a man of God, let fire come down from heaven** - The captain had called Elijah a man of God, but the captain and the king did not show Elijah proper respect. Elijah said this so that fire would come down from heaven, and this would prove that Elijah really was a man of God and he deserved their respect. Translate this phrase the same as you did in [1:10](#). AT: “Since I am a man of God, let fire come down from heaven” or “If I am a man of God as you have said, let fire come down from heaven”
- **fire of God** - This means that the fire came from God. AT: “fire from God” (See: [Possession](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 1:13-14

UDB:

¹³ When the king heard about that, he sent still another officer with fifty more soldiers. They went to where Elijah was; the officer prostrated himself in front of Elijah and said to him, "Prophet, I plead with you, be kind to me and my fifty soldiers, and do not kill us! ¹⁴ We know that two times fire came down from the sky and killed officers and the soldiers with them. So now, please be kind to me!"

ULB:

¹³ Yet again the king sent a third group of fifty warriors. This captain went up, fell on his knees before Elijah, and implored him and said to him, "You, man of God, I ask you, let my life and the life of these fifty servants of yours be precious in your sight. ¹⁴ Indeed, fire came down from heaven and consumed the first two captains with their men, but now let my life be precious in your sight."

translationWords:

- [life, live, living, alive](#)
- [servant, slave, slavery](#)

translationNotes:

- **fifty warriors** - "50 warriors" or "50 soldiers" (See: [Numbers](#))
- **implored him** - "begged him"
- **these fifty servants of yours** - The captain says that his servants are Elijah's servants to show him honor. AT "my fifty soldiers" (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **let my life ... be precious in your sight** - The phrase "your sight" refers to what Elijah thinks. The captain is pleading with Elijah to let them live. AT: "please consider my life ... as precious to you" or "consider my life ... to be of worth to you and do not kill us" (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))
- **let my life be precious in your sight** - Here the captain is repeating his request for Elijah to show kindness to him and let him live. AT: "please be kind to me!" (UDB) or "please allow me to live" (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 1:15-16

UDB:

¹⁵ Then the angel from Yahweh said to Elijah, “Go down and go with him. Do not be afraid of him.” So Elijah went with them to the king.

¹⁶ When Elijah arrived, he said to the king, “This is what Yahweh says: ‘You sent messengers to go to Ekron to ask Baal Zebub, their god, whether you would recover. You acted as though there is no God in Israel to consult. So you will not recover from being injured; instead, you are going to die!’”

ULB:

¹⁵ The angel of Yahweh said to Elijah, “Go down with him. Do not be afraid of him.” So Elijah arose and went down with him to the king. ¹⁶ Later Elijah said to Ahaziah, “This is what Yahweh says, ‘You have sent messengers to consult with Baal Zebub, the god of Ekron. Is it because there is no God in Israel from whom you can ask for information? So now, you will not come down from the bed where you have gone up; you will certainly die.’”

translationWords:

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

translationNotes:

- **Is it because there is no God in Israel from whom you can ask for information?** - This rhetorical question is asked as a rebuke for consulting Baal Zebub. This may be written as a statement. This is irony because the king is definitely aware of the God of Israel. AT: “You must think there is no God in Israel whom you may ask for information!” or “You fool! You know there is a God in Israel to consult, but you acted as if you did not know.” (See: [Rhetorical Question](#) and [Irony](#))
- **you will not come down from the bed where you have gone up** - When King Ahaziah was injured, he was placed in a bed. Yahweh said that he will never become well and be able to get out of the bed. Translate this statement the same as you did in [3:4](#). AT: “you will not recover and you will not get up from the bed where you are lying” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 1:17-18

UDB:

¹⁷ So Ahaziah died, which is what Yahweh told Elijah would happen. Ahaziah's younger brother Joram became the new king, at the same time that Jehoram son of Jehoshaphat, had been ruling Judah for almost two years. Ahaziah's brother became the king because Ahaziah had no son to become the king.

¹⁸ If you want to know about all the other things that Ahaziah did, they are written in Book of the Events of the Kings of Israel.

ULB:

¹⁷ So King Ahaziah died according to the word of Yahweh that Elijah had spoken. Joram began to reign in his place, in the second year of Jehoram son of Jehoshaphat king of Judah, because Ahaziah had no son. ¹⁸ As for the other matters concerning Ahaziah, are they not written in The Book of the Events of the Kings of Israel?

translationWords:

- [word of God, word of Yahweh, word of the Lord, scripture](#)
- [Jehoram, Joram](#)
- [reign](#)
- [Jehoshaphat](#)
- [Judah, kingdom of Judah](#)
- [written](#)

translationNotes:

- **the word of Yahweh that Elijah had spoken** - "what Yahweh had told Elijah that Elijah had spoken"
- **second year** - "2nd year" (See: [Ordinal Numbers](#))
- **in the second year of Jehoram son of Jehoshaphat king of Judah** - This describes the time that Joram began to reign by stating how long the current king of Judah had reigned. AT: "in the second year that Jehoram son of Jehoshaphat was king of Judah" (See: [Assumed Knowledge and Implicit Information](#))
- **are they not written ... Israel?** - This rhetorical question can be written as a statement. AT: "they are written ... Israel." (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Kings](#)

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2 Kings 2 General Notes

Structure and formatting

This chapter ends the story of Elijah and begins the story of Elisha.

Special concepts in this chapter

Elisha replaces Elijah as chief prophet of God. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Links:

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

2 Kings 2:1-2

UDB:

¹ When Yahweh was about to take the prophet Elijah up to heaven in a whirlwind, Elijah and his fellow prophet Elisha were traveling south from Gilgal. ² Elijah said to Elisha, “Stay here, because Yahweh has told only me to go to the city of Bethel.”

But Elisha replied, “Just as certainly as Yahweh lives and you live, I will not leave you!”

So they went down together to Bethel.

ULB:

² ¹ So it came about, when Yahweh was going to take up Elijah by a whirlwind into heaven, that Elijah left with Elisha from Gilgal. ² Elijah said to Elisha, “Stay here, please, because Yahweh has sent me to Bethel.” Elisha replied, “As Yahweh lives, and as you live, I will not leave you.” So they went down to Bethel.

translationWords:

- [Yahweh](#)
- [Elijah](#)
- [heaven, sky, heavens, heavenly](#)
- [Elisha](#)
- [Gilgal](#)
- [send, send out, sent](#)
- [Bethel](#)
- [life, live, living, alive](#)

translationNotes:

- **So it came about** - “So it happened.” This phrase is used to introduce the next event in the storyline. (See: [Introduction of a New Event](#))
- **a whirlwind** - a strong wind that spins around and around
- **As Yahweh lives, and as you live** - “As surely as Yahweh lives and as you live.” Here Elisha compares the certainty that Yahweh and Elijah are alive to the certainty of what he is saying. This is a way of making a solemn promise. AT: “I solemnly promise you that” (See: [Simile](#))

Links:

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

2 Kings 2:3-4

UDB:

³ An association of prophets at Bethel came to Elisha and Elijah; they asked Elisha, “Do you know that Yahweh is going to take your master Elijah away from you today?”

Elisha answered, “Certainly I know that, but do not talk about it!” ⁴ Then Elijah said to Elisha, “Stay here, because Yahweh has told only me to go to Jericho.”

But Elisha replied again, “Just as certainly as Yahweh lives and you live, I will not leave you!”

So they went together to the city of Jericho.

ULB:

³ The sons of the prophets who were at Bethel came to Elisha and said to him, “Do you know that Yahweh will take away your master from you today?” Elisha replied, “Yes, I know it, but do not talk about it.” ⁴ Elijah said to him, “Elisha, wait here, please, for Yahweh has sent me to Jericho.” Then Elisha replied, “As Yahweh lives, and as you live, I will not leave you.” So they went to Jericho.

translationWords:

- [son, son of](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)
- [lord, master, sir](#)
- [Jericho](#)

translationNotes:

- **The sons of the prophets** - This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. AT: “A group of men who were prophets” (See: [Idiom](#))
- **As Yahweh lives, and as you live, I will not leave you** - “As surely as Yahweh lives and as you live, I will not leave you.” Here Elisha compares the certainty that Yahweh and Elijah are alive to the certainty of what he is saying. This is a way of making a solemn promise. See how you translated this phrase in [2:2](#). AT: “I solemnly promise you that I will not leave you” (See: [Simile](#))

Links:

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

2 Kings 2:5-6

UDB:

⁵ As they neared Jericho, another association of prophets who were from there came to Elisha and said to him, “Do you know that Yahweh is going to take your master Elijah away from you today?” He answered again, “Certainly I know that, but do not talk about it!”

⁶ Then Elijah said to Elisha, “Stay here, because Yahweh has told only me to go to the Jordan River.” But again Elisha replied, “As certainly as Yahweh lives and you live, I will not leave you!” So they continued walking together.

ULB:

⁵ Then the sons of the prophets who were at Jericho came to Elisha and said to him, “Do you know that Yahweh will take away your master from you today?” Elisha answered, “Yes, I know it, but do not talk about it.” ⁶ Then Elijah said to him, “Stay here, please, for Yahweh has sent me to the Jordan.” Elisha replied, “As Yahweh lives, and as you live, I will not leave you.” So the two went on.

translationWords:

- [Jordan River](#)

translationNotes:

- **Then the sons of the prophets who were at Jericho came to Elisha and said to him** - “When Elijah and Elisha came near Jericho, the sons of the prophets who were from there said to Elisha”
- **the sons of the prophets** - This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2:3](#). AT: “the group of men who were prophets” (See: [Idiom](#))
- **As Yahweh lives, and as you live, I will not leave you** - “As surely as Yahweh lives and as you live, I will not leave you.” Here Elisha compares the certainty that Yahweh and Elijah are alive to the certainty of what he is saying. This is a way of making a solemn promise. See how you translated this phrase in [2:2](#). AT: “I solemnly promise you that I will not leave you” (See: [Simile](#))

Links:

- [Introduction to 2 Kings](#)

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2 Kings 2:7-8

UDB:

⁷ Fifty men from the association of prophets who were from Jericho also went, but they watched from a distance as Elijah and Elisha stopped at the edge of the Jordan River. ⁸ Then Elijah rolled up his cloak and struck the water with it. A path opened up for them through the river, and they walked across as though they were on dry ground.

ULB:

⁷ Later, fifty of the sons of the prophets stood opposite them at a distance while the two stood by the Jordan. ⁸ Elijah took his cloak, rolled it up, and struck the water with it. The river divided on both sides so that the two of them walked over on dry ground.

translationWords:

- [Elijah](#)

translationNotes:

- **fifty of the sons** - “50 of the sons” (See: [Numbers](#))
- **the sons of the prophets** - This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2:3](#). AT: “the group of men who were prophets” (See: [Idiom](#))
- **stood opposite them** - This means that they were standing, facing them. AT: “stood facing them” or “stood watching them” (See: [Idiom](#))
- **cloak** - outer piece of clothing used as a covering
- **The river divided on both sides so that the two of them walked over on dry ground** - “The water of the Jordan River opened up so there was a dry path for Elijah and Elisha to cross over to the other side”
- **on both sides** - “to the right and the left.” This refers to the right and the left of where Elijah struck the water.

Links:

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

2 Kings 2:9-10

UDB:

⁹ When they came to the other side, Elijah said to Elisha, “What do you want me to do for you before I am taken away?”

Elisha replied, “I want to receive twice as much of your power as the other prophets have.”

¹⁰ Elijah replied, “You have asked for something which is difficult for me to make happen. But if you see me when I am taken from you, you will get what you are requesting. But if you do not see me, then you will not get it.”

ULB:

⁹ It came about, after they had crossed over, that Elijah said to Elisha, “Ask me what I should do for you before I am taken from you.” Elisha replied, “Please let a double portion of your spirit come on me.” ¹⁰ Elijah answered, “You have asked for a difficult thing. Nevertheless, if you see me when I am taken from you, this will happen for you, but if not, it will not happen.”

translationWords:

- [spirit, spiritual](#)

translationNotes:

- **It came about** - “it happened”
- **crossed over** - This refers to crossing the Jordan River. AT: “crossed over the Jordan River” (See: [Assumed Knowledge and Implicit Information](#))
- **before I am taken from you** - This can be stated in active form. AT: “before Yahweh takes me from you” (See: [Active or Passive](#))
- **a double portion of your spirit** - Here Elijah’s spirit refers to his spiritual power. AT: “twice as much of your spiritual power” (See: [Metonymy](#))

Links:

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

2 Kings 2:11-12

UDB:

¹¹ As they were walking and talking, suddenly a chariot surrounded by fire pulled by horses surrounded by fire, appeared. The chariot driver drove the chariot between Elijah and Elisha and separated them. Then Elijah was taken up to heaven in a whirlwind. ¹² Elisha saw it. He cried out, “My father! My father! The Israelite chariots and their drivers have taken my master away!” They disappeared into the sky, and Elisha never saw Elijah again. Then Elisha tore his own robe into two pieces to show that he was deeply saddened.

ULB:

¹¹ As they still went on and talked, behold, a chariot of fire and horses of fire appeared, which separated the two men from each other, and Elijah went up by a whirlwind into heaven. ¹² Elisha saw it and cried out, “My father, my father, the chariots of Israel and their horsemen!”

He saw Elijah no more, and he took hold of his own clothes and tore them into two pieces.

translationWords:

- chariot
- fire
- horse
- ancestor, father, forefather
- kingdom of Israel
- horsemen

translationNotes:

- **behold** - The word “behold” here alerts us to pay attention to the surprising information that follows.
- **a chariot of fire and horses of fire** - Here the phrase “of fire” means that these were surrounded by fire. AT: “a chariot surrounded by fire pulled by horses surrounded by fire” (UDB) (See: [Possession](#))
- **went up by a whirlwind into heaven** - “was carried into the sky by a whirlwind.” Translate the word “whirlwind” the same as you did in [2:1](#).
- **My father, my father** - Elisha is calling Elijah his respected leader.
- **tore them into two pieces** - People would often tear their clothes as a sign of great sadness or grief. AT: “ripped them in two pieces to show his great sadness” (See: [Symbolic Action](#))

Links:

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2 Kings 2:13-14

UDB:

¹³ Elijah's cloak had fallen off when he was taken away, so Elisha picked it up and returned to the bank of the Jordan River. ¹⁴ He rolled up the cloak and struck the water with it, and cried out, "Is Yahweh, the God of Elijah, here with me, too?" Then the water separated, and a path opened up for him, and Elisha went across.

ULB:

¹³ He picked up Elijah's cloak that had fallen off him, and went back to stand by the bank of the Jordan. ¹⁴ He struck the water with Elijah's cloak that had fallen and said, "Where is Yahweh, the God of Elijah?" When he had struck the waters, they divided on both sides and Elisha crossed over.

translationWords:

- [God](#)

translationNotes:

- **cloak** - The cloak was the outer clothing of a prophet. It was the sign of his job. When Elisha took Elijah's cloak he was saying he was taking Elijah's place as prophet.
- **Where is Yahweh, the God of Elijah?** - Elisha is asking if Yahweh is with him as he was with Elijah. AT: "Yahweh, the God of Elijah, are you here with me?" (See: [Assumed Knowledge and Implicit Information](#))
- **they divided on both sides and Elisha crossed over** - The river separated and Elisha walked to the other side on dry ground, the same way he did previously when he was with Elijah.
- **on both sides** - "to the right and the left." This refers to the right and the left of where Elijah struck the water.

Links:

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2 Kings 2:15-16

UDB:

¹⁵ When the association of prophets from Jericho saw what happened, they exclaimed, “Elisha now has the power that Elijah had!” They walked over to Elisha and bowed down in front of him. ¹⁶ One of them said, “Sir, if you permit us, fifty of our strongest men will go and search for your master on the other side of the river. Perhaps the Spirit of Yahweh has left him on some mountain or in some valley.”

Elisha replied, “No, do not send them.”

ULB:

¹⁵ When the sons of the prophets who were from Jericho saw him across from them, they said, “The spirit of Elijah does rest on Elisha!” So they came to meet him, and bowed themselves to the ground before him. ¹⁶ They said to him, “See now, among your servants there are fifty strong men. Let them go, we ask, and look for your master, in case the Spirit of Yahweh has taken him up and thrown him onto some mountain or into some valley.” Elisha answered, “No, do not send them.”

translationWords:

- rest
- bow, bow down
- servant, slave, slavery
- lord, master, sir

translationNotes:

- **the sons of the prophets** - This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in 2:3. AT: “the group of prophets” (See: **Idiom**)
- **bowed themselves to the ground before him** - They are showing him deep respect and acknowledging him as their new leader.
- **The spirit of Elijah does rest on Elisha** - Here Elijah’s “spirit” refers to his spiritual power. This speaks of Elisha having this spiritual power as if it were something that physically rested upon him. AT: “Elisha does have the same spiritual power that Elijah did” or “The spiritual power Elijah had is now with Elisha” (See: **Metonymy** and **Metaphor**)
- **See now, among your servants there are fifty strong men. Let them go** - These men are referring to themselves when they say “fifty strong men.” AT: “See now, we are fifty strong men and we are now your servants. Let us go” (See: **Assumed Knowledge and Implicit Information**)
- **fifty strong men** - “50 strong men” (See: **Numbers**)

Links:

- [Introduction to 2 Kings](#)
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2 Kings 2:17-18

UDB:

¹⁷ But they continued to urge him. Finally he was tired of saying “No,” and he said, “Very well, send them.” So fifty men searched for three days, but they did not find Elijah. ¹⁸ They returned to Jericho, and Elisha was still there. He said to them, “I told you that you should not go, because you would not find him!”

ULB:

¹⁷ But when they urged Elisha until he was ashamed, he said, “Send them.” Then they sent fifty men, and they looked for three days, but did not find him. ¹⁸ They came back to Elisha, while he stayed at Jericho, and he said to them, “Did I not say to you, ‘Do not go’?”

translationWords:

- [shame, shameful, ashamed](#)

translationNotes:

- **But when they urged Elisha until he was ashamed** - The sons of the prophets kept asking Elisha until he felt bad about saying “no.” AT: “They kept asking Elisha until he felt bad for denying their request, so” (See: [Assumed Knowledge and Implicit Information](#))
- **Did I not say to you, ‘Do not go’?** - Elisha uses this rhetorical question to emphasize that he had told them previously what would happen. This can be written as a statement. AT: “I told you that you should not go, because you would not find him!” (UDB) (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 2:19-20

UDB:

¹⁹ Then the leaders of Jericho came to talk with Elisha. One of them said, “Our master, we have a problem. You can see that this is a very nice place to live in. But the water is bad, and as a result, crops will not grow on the land.”

²⁰ Elisha said to them, “Put some salt in a new bowl and bring the bowl to me.” So they brought it to him.

ULB:

¹⁹ The men of the city said to Elisha, “See, we beg of you, the situation of this city is pleasant, as my master can see, but the water is bad and the land is not fruitful.” ²⁰ Elisha replied, “Bring me a new bowl and put salt in it,” so they brought it to him.

translationWords:

- [beg, beggar](#)

translationNotes:

- **The men of the city** - “The leaders of the city”
- **the situation of this city is pleasant** - This means that the city is located in a good place. AT: “this city is in a good place” or “this city is in a good location” (See: [Assumed Knowledge and Implicit Information](#))
- **as my master can see** - The men refer to Elisha here as “my master” to honor him.
- **fruitful** - “producing good crops”

Links:

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

2 Kings 2:21-22

UDB:

²¹ Then Elisha went out to the spring from which the people in the town got water. He threw the salt into the spring. Then he said, “This is what Yahweh says: ‘I have made this water good. No one will die anymore because of bad water, and the land will grow fruitful crops.’” ²² And the water became pure, just as Elisha said it would. Since that time it has always remained pure.

ULB:

²¹ Elisha went out to the spring of water and threw salt in it; then he said, “Yahweh says this, ‘I have healed these waters. From this time on, there will be no more death or unfruitful land.’” ²² So the waters were healed to this day, by the word which Elisha spoke.

translationWords:

- fountain, spring
- water, waters
- Yahweh
- heal, cure
- death, die, dead
- word

translationNotes:

- **healed these waters** - This speaks of Yahweh making the bad water pure as if he healed it. AT: “made the waters pure” (See: [Metaphor](#))
- **there will be no more death or unfruitful land** - This refers to things caused by the bad water. This also can be written in positive form. AT: “there will be no more death or problems with crops caused by this water” or “from now on this water will bring life and help the land become fruitful” (See: [Double Negatives](#))
- **the waters were healed** - This can be stated in active form. AT: “the waters have remained pure” (See: [Active or Passive](#))
- **to this day, ... spoke** - This means that something remains in a certain condition until the present time. AT: “by the word which Elisha spoke, and have always remained pure since” (See: [Idiom](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 2:23-25

UDB:

²³ Elisha left Jericho and went up to Bethel. As he was walking along the road, a group of young boys from Bethel saw him and started to make fun of him. They continued shouting, “Go away, you bald-headed man!” ²⁴ Elisha turned around and reprimanded them in the name of Yahweh. Immediately two female bears came out of the woods and mauled forty-two of them. ²⁵ Elisha left Bethel and went to Mount Carmel, and after that he returned to the city of Samaria.

ULB:

²³ Then Elisha went up from there to Bethel. As he was going up the road, young boys came out of the city and mocked him; they said to him, “Go up, you baldhead! Go up, you baldhead!” ²⁴ Elisha looked behind him and saw them; he called on Yahweh to curse them. Then two female bears came out of the woods and injured forty-two of the boys. ²⁵ Then Elisha went from there to Mount Carmel, and from there he returned to Samaria.

translationWords:

- [Bethel](#)
- [mock, ridicule, scoff at](#)
- [call, calling, called, call out](#)
- [curse, cursed](#)
- [Carmel, Mount Carmel](#)
- [Samaria, Samaritan](#)

translationNotes:

- **went up from there to Bethel** - The phrase “went up” is used here because Bethel is higher in elevation than Jericho.
- **Go up** - The young boys wanted Elisha to go away from them and expressed this by saying “go up.” AT: “Go away” (UDB) (See: [Idiom](#))
- **baldhead** - A bald person does not have any hair on their head. The young boys were mocking Elisha for having a bald head.
- **forty-two of the boys** - “42 of the boys” (See: [Numbers](#))

Links:

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

2 Kings 3 General Notes

Structure and formatting

Story of Elisha continues in this chapter.

Special concepts in this chapter

Victory and defeat

God is in control of victory and defeat. The armies of Israel, Judah and Edom united to attack Moab from the desert for failure to pay tribute. When they ran out of water, they were in desperate condition. Therefore, they asked Elisha (the prophet of God) what to do and he said God would give them water and victory over Moab. (See: [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#))

Important figures of speech in this chapter

Idiom

They described Elisha with the idiom, “who poured water on the hands of Elijah,” meaning “who served Elijah.” (See: [Idiom](#))

Other possible translation difficulties in this chapter

Anger

It is said that, “Anger came on Israel.” It is not clear who was angry or why they were angry.

Links:

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

2 Kings 3:1-3

UDB:

¹ After Jehoshaphat had been ruling Judah for almost eighteen years, Ahab's son Joram became the king of Israel. He ruled in the city of Samaria for twelve years. ² He did things that Yahweh said were evil, but he did not do as much evil as his father and mother had done, and he got rid of the stone pillar for worshiping Baal that his father had made. ³ But he committed the sins that King Jeroboam had committed and which induced the Israelite people to sin, and he did not stop committing the same sins.

ULB:

³ ¹ Now in the eighteenth year of Jehoshaphat king of Judah, Joram son of Ahab began to reign over Israel in Samaria; he reigned twelve years. ² He did what was evil in the sight of Yahweh, but not like his father and his mother; for he removed the sacred stone pillar of Baal that his father had made. ³ Nevertheless he held on to the sins of Jeroboam son of Nebat, who caused Israel to sin; he did not turn away from them.

translationWords:

- Jehoshaphat
- king
- Judah, kingdom of Judah
- Joram
- Ahab
- reign
- kingdom of Israel
- Samaria, Samaritan
- evil, wicked, wickedness
- Yahweh
- sacred
- pillar, column
- Baal
- sin, sinful, sinner, sinning
- Jeroboam

translationNotes:

- **in the eighteenth year of Jehoshaphat king of Judah** - This describes the time that Joram began to reign by stating how long the current king of Judah had reigned. The meaning of this statement can be made clear. AT: "in the eighteenth year that Jehoshaphat was king of Judah" (See: [Assumed Knowledge and Implicit Information](#))

- **the eighteenth year** - “the 18th year” (See: [Ordinal Numbers](#))
- **Joram son of Ahab** - Sometimes this man is referred to as “Jehoram.” This is not the same person as the man mentioned in [1:17](#) named “Jehoram.”
- **He did what was evil in the sight of Yahweh** - The nominal adjective “evil” can be translated as a relative clause. Here Yahweh’s “sight” refers to what he thinks. AT: “He did things that Yahweh said were evil” or “He did the things that Yahweh considers evil” (See: [Nominal Adjectives](#) and [Metonymy](#))
- **but not like his father and his mother** - This compares how much evil he did to being less than the amount that his parents did. AT: “but he did not do as much evil as his father and mother had done” (UDB) (See: [Simile](#))
- **the sacred stone pillar of Baal** - This pillar was used in the worship of Baal, though it is unknown what the pillar looked like. AT: “the sacred stone pillar for worshiping Baal” (See: [Possession](#))
- **he held on to the sins** - This is an idiom. Here “holding on” to something means to continue doing it. AT: “he continued to commit the sins” (See: [Idiom](#))
- **Nebat** - This is the name of a man. (See: [How to Translate Names](#))
- **he did not turn away from them** - “Turning away” from something is an idiom which means to stop doing it. AT: “he did not stop committing those sins” (UDB) or “he continued committing those sins” (See: [Idiom](#))

Links:

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

2 Kings 3:4-6

UDB:

⁴ Mesha, the king of Moab, raised sheep. Every year he was forced to give 100,000 lambs and the wool from 100,000 rams to the king of Israel, because his kingdom was controlled by the king of Israel. ⁵ But after King Ahab died, Mesha rebelled against the king of Israel. ⁶ So King Joram left Samaria to call together soldiers from across all Israel to go to war.

ULB:

⁴ Now Mesha king of Moab bred sheep. He had to give to the king of Israel 100,000 lambs and the wool of 100,000 rams. ⁵ But after Ahab died, the king of Moab rebelled against the king of Israel. ⁶ So King Joram left Samaria at that time to mobilize all Israel for war.

translationWords:

- [Moab, Moabite, Moabites](#)
- [sheep, ram, ewe](#)
- [lamb, Lamb of God](#)
- [death, die, dead](#)
- [rebel, rebellious, rebellion](#)

translationNotes:

- **He had to give to the king of Israel 100,000 lambs and the wool of 100,000 rams** - Mesha had to give these things to the king of Israel because his kingdom was controlled by the king of Israel. The full meaning of this statement can be made explicit. AT: “Every year he was forced to give 100,000 lambs and the wool from 100,000 rams to the king of Israel, because his kingdom was controlled by the king of Israel” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **to mobilize all Israel for war** - “to prepare the people of Israel for war.” Here “all Israel” refers to all of the Israelite soldiers. AT: “to mobilize all of the Israelite soldiers for war” (See: [Synecdoche](#))

Links:

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

2 Kings 3:7-8

UDB:

⁷ Then he sent this message to Jehoshaphat, the king of Judah: “The king of Moab has rebelled against me. So will your army join my army and fight against the army of Moab?”

Jehoshaphat replied, “Yes, we will help you. We are ready to do whatever you want us to. My soldiers and my horses are ready to help you.”

⁸ He asked, “On which road should we march to attack them?”

Joram replied, “We will go south to Jerusalem, where your army will join us. Then we will all go south of the Dead Sea and then turn north through the wilderness of Edom.”

ULB:

⁷ He sent a message to Jehoshaphat king of Judah, saying, “The king of Moab has rebelled against me. Will you go with me against Moab to battle?” Jehoshaphat replied, “I will go. I am as you are, my people as your people, my horses as your horses.” ⁸ Then he said, “By which way should we attack?” Jehoshaphat answered, “By way of the wilderness of Edom.”

translationWords:

- send, send out, sent
- horse
- desert, wilderness
- Edom, Edomite, Idumea

translationNotes:

- **General Information:** - King Joram continues speaking to King Jehoshaphat.
- **Will you go with me against Moab to battle?** - The word “you” refers to Jehoshaphat, but refers to both him and his army. Here “Moab” stands for “the army of Moab.” AT: “Will you and your army go with me to fight against the army of Moab?” (See: [Synecdoche](#))
- **I will go** - Jehoshaphat is saying that he and his entire army will fight with King Joram against Moab. AT: “We will go with you” (See: [Synecdoche](#))
- **I am as you are, my people as your people, my horses as your horses** - Jehoshaphat is letting Joram use himself, his people, and his horses for his purposes. He speaks of this as if they belonged to Joram. The full meaning of this statement can be made clear. AT: “We are ready to do whatever you want us to. My soldiers and my horses are ready to help you” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **By way of the wilderness of Edom** - “By going through the wilderness of Edom”

Links:

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

2 Kings 3:9-10

UDB:

⁹ So the king of Israel and his army went with the kings of Judah and Edom and their armies. They marched for seven days. Then there was no water left for their soldiers or for their animals that carried supplies.

¹⁰ The king of Israel exclaimed, “This is a terrible situation! It seems that Yahweh will allow the three of us to be captured by the army of Moab!”

ULB:

⁹ So the kings of Israel, Judah, and Edom marched in a semicircle for seven days. There was no water found for their army, nor for their horses or other animals. ¹⁰ So the king of Israel said, “What is this? Has Yahweh called three kings to give them into the hand of Moab?”

translationWords:

- king
- kingdom of Israel
- Judah, kingdom of Judah
- Yahweh
- call, calling, called, call out

translationNotes:

- **the kings of Israel, Judah, and Edom** - This refers to the kings accompanied by their armies. AT: “the kings of Israel, Judah, and Edom and their armies” (See: [Synecdoche](#))
- **marched in a semicircle** - This describes the indirect way they traveled as mentioned in [3:08](#).
- **semicircle** - An arc that is shaped like half a circle.
- **There was no water found** - This can be stated in active form. AT: “They found no water” or “They did not find any water” (See: [Active or Passive](#))
- **What is this? Has Yahweh called three kings to give them into the hand of Moab?** - The king uses a rhetorical question to emphasize how ridiculous and terrible their situation is. This can be written as a statement. AT: “It looks like Yahweh will allow all three of us to be captured by Moab!” (See: [Rhetorical Question](#))
- **to give them into the hand of Moab** - Here “Moab” refers to his army. Also, “the hand of Moab” refers to Moab’s “control.” AT: “to give us over to Moab’s control” or “so the army of Moab will defeat us” (See: [Synecdoche](#) and [Metonymy](#))

Links:

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

2 Kings 3:11-12**UDB:**

¹¹ Jehoshaphat said, “Is there a prophet here who can ask Yahweh for us what we should do?”

One of Joram’s army officers said, “Elisha son of Shaphat, is here. He was Elijah’s assistant.”

¹² Jehoshaphat said, “It will be good to ask him, because he speaks what Yahweh tells him to say.”

So those three kings went to Elisha.

ULB:

¹¹ But Jehoshaphat said, “Is there not here a prophet of Yahweh, that we may consult Yahweh by him?” One of the king of Israel’s servants answered and said, “Elisha son of Shaphat is here, who poured water on the hands of Elijah.” ¹² Jehoshaphat said, “The word of Yahweh is with him.” So the king of Israel, Jehoshaphat, and the king of Edom went down to him.

translationWords:

- prophet, prophecy, prophesy, seer, prophetess
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **Is there not here a prophet of Yahweh, that we may consult Yahweh by him?** - Jehoshaphat uses a rhetorical question here to state that he is certain that there is a prophet there and to find out where he is. This may be written as a statement. AT: “I am sure there is a prophet of Yahweh here! Tell me where one is, so we may consult Yahweh by him.” (See: [Rhetorical Question](#))
- **Shaphat** - This is the name of a man. (See: [How to Translate Names](#))
- **who poured water on the hands of Elijah** - This idiom means that he was Elijah’s helper. The phrase “poured water on the hands” is a description of one of the ways he served Elijah. AT: “who was a helper to Elijah” (See: [Idiom](#))
- **The word of Yahweh is with him** - This means that he is a prophet and that Yahweh tells him what to say. AT: “He speaks what Yahweh tells him to say” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **went down to him** - They went to see Elijah and to consult with him about what they should do. The full meaning of this statement can be made clear. AT: “went to see Elisha to ask him what they should do” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 3:13-14

UDB:

¹³ Elisha said to the king of Israel, “Why do you come to me ? Go and ask those prophets that your father and mother consulted!”

But Joram replied, “No, we want you to ask Yahweh, because it seems that Yahweh has brought us three kings together in order to allow the army of Moab to capture us.”

¹⁴ Elisha replied, ”I serve Yahweh, the commander of the armies of angels in heaven. As surely as he lives, if I did not respect Jehoshaphat the king of Judah, I would not even think about doing anything to help you.

ULB:

¹³ Elisha said to the king of Israel, “What have I to do with you? Go to the prophets of your father and mother.” So the king of Israel said to him, “No, because Yahweh has called these three kings together to give them into the hand of Moab.” ¹⁴ Elisha replied, ”As Yahweh of hosts lives, before whom I stand, surely were it not for the fact that I honor the presence of Jehoshaphat king of Judah, I would not pay any attention to you, or even look at you.

translationWords:

- Yahweh of hosts, God of hosts, host
- life, live, living, alive
- honor, to honor

translationNotes:

- **What have I to do with you?** - Elisha uses this rhetorical question to emphasize that he and the king have nothing in common. This question can be translated as a statement. AT: “I have nothing to do with you.” or “I have nothing in common with you.” (See: [Rhetorical Question](#))
- **to give them into the hand of Moab** - Here the “hand of Moab” refers the Moab’s “control.” AT: “to give them over to the control of Moab” or “to allow them to be captured by the Moabite army” (See: [Metonymy](#))
- **As Yahweh of hosts lives, before whom I stand, surely** - “As I know that Yahweh of hosts lives, before whom I stand, surely.” Here Elisha compares the certainty that Yahweh is alive to the certainty that, if it were not for Jehoshaphat being there, he would not pay attention to Joram. This is a way of making a solemn promise. AT: “As surely as Yahweh of hosts lives, before whom I stand, I promise you, if it” (See: [Simile](#))
- **before whom I stand** - Here serving Yahweh is spoken of as standing in his presence. AT: “whom I serve” (See: [Metaphor](#))

- **were it not for the fact that I honor the presence of Jehoshaphat king of Judah, I would not pay any attention to you** - This can be written in positive form. AT: “I pay attention to you only because I honor the presence of Jehoshaphat king of Judah” (See: [Double Negatives](#))
- **I honor the presence of Jehoshaphat** - Here Jehoshaphat is referred to by his presence. AT: “I honor Jehoshaphat” (See: [Metonymy](#))
- **I would not pay any attention to you, or even look at you** - These two phrases have similar meaning and are used together to emphasize that he would not pay any attention to Joram. AT: “I would not have anything at all to do with you” (See: [Parallelism](#))

Links:

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

2 Kings 3:15-17**UDB:**

¹⁵ But bring a musician to me.”

So they did that. When the musician played on his harp, the power of Yahweh came on Elisha. ¹⁶ He said, ”Yahweh says that he will cause this dry streambed to be full of water. ¹⁷ The result will be that your soldiers and your animals that carry supplies and your livestock will have plenty of water to drink.

ULB:

¹⁵ But now bring me a musician.” Then it came to pass when the harpist played, the hand of Yahweh came upon Elisha. ¹⁶ He said, ”Yahweh says this, ‘Make this dry river valley full of trenches.’ ¹⁷ For Yahweh says this, ‘You will not see wind, neither will you see rain, but this river valley will be filled with water, and you will drink, you and your livestock and all your animals.’

translationWords:

- [harp](#)
- [hand, right hand, to hand over](#)
- [Yahweh](#)
- [Elisha](#)
- [livestock](#)

translationNotes:

- **Then it came to pass** - “And it happened that”
- **harpist** - someone who plays the harp
- **the hand of Yahweh came upon Elisha** - Here Yahweh’s “hand” refers to his “power.” AT: “the power of Yahweh came upon Elisha” (See: [Metonymy](#))
- **trenches** - A trench is a long ditch that workers dig in the ground to collect water.
- **this river valley will be filled with water** - This can be stated in active form. AT: “I will fill this river valley with water” (See: [Active or Passive](#))
- **you will drink** - This refers to drinking the water that Yahweh provides. AT: “you will drink the water” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 3:18-19

UDB:

¹⁸ That is not difficult for Yahweh to do. But He will do more than that. He will also enable you to defeat the army of Moab. ¹⁹ You will conquer all their beautiful cities, cities that have high walls around them. You must cut down all their fruit trees, stop water from flowing from their springs, and ruin their fertile fields by covering them with rocks.”

ULB:

¹⁸ This is an easy thing in the sight of Yahweh. He will also give you victory over the Moabites. ¹⁹ You will attack every fortified city and every good city, cut down every good tree, stop up all springs of water, and ruin every good piece of land with rocks.”

translationWords:

- [Moab, Moabite, Moabites](#)
- [fountain, spring](#)
- [ruin, ruins](#)

translationNotes:

- **This is an easy thing in the sight of Yahweh** - Here Yahweh’s “sight” refers to what he thinks. AT: “Yahweh considers this as an easy thing to do” or “This is an easy thing for Yahweh to do” (UDB) (See: [Metonymy](#))
- **fortified city** - A fortified city is well protected from enemies by such things as high walls or a easily defensible location.
- **ruin every good piece of land with rocks** - This means to put rocks on the fertile land so that it is difficult to use. The meaning of this statement can be made clear. AT: “ruin every good piece of land by covering them with rocks” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 3:20

UDB:

²⁰ The next morning, at the time when they offered the sacrifices of grain, they were surprised to see water flowing from Edom and covering the ground.

ULB:

²⁰ So in the morning about the time of offering the sacrifice, there came water from the direction of Edom; the country was filled with water.

translationWords:

- [sacrifice, offering](#)
- [Edom, Edomite, Idumea](#)

translationNotes:

- **there came water** - “water began flowing”
- **the country was filled with water** - “and soon the country became filled with water”
- **country** - “land” or “ground”

Links:

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

2 Kings 3:21-23

UDB:

²¹ When the people of Moab heard that the three kings had come with their armies to fight against them, all the men who were able to fight in battles, from the youngest men to the oldest ones, were summoned, and they took their positions at the southern border of their land. ²² But when they rose early the next morning, they saw that the water across from them appeared to be as red as blood. ²³ They exclaimed, "It is blood! The three enemy armies must have fought and killed each other! So let us go and take everything that they have left!"

ULB:

²¹ Now when all the Moabites heard that the kings had come to fight against them, they gathered themselves together, all who were able to put on armor, and they stood at the border. ²² They awakened early in the morning and the sun reflected on the water. When the Moabites saw the water opposite them, it looked as red as blood. ²³ They exclaimed, "This is blood! The kings have certainly been destroyed, and they have killed each other! So now, Moab, let us go plunder them!"

translationWords:

- king
- armor
- blood

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. Here the author tells background information about the Moabite army preparing to meet the three kings and their armies in battle. (See: [Background Information](#))
- **all who were able to put on armor** - Here "armor" represents ability to fight. AT: "all the men who could fight" (See: [Metonymy](#))
- **the kings had come** - Here the word "kings" refers to both the kings and their armies. AT: "the kings had come with their armies" or "the kings and their armies had come" (See: [Synecdoche](#))
- **it looked as red as blood** - This compares the red appearance of the water to the color of blood. AT: "it was red like blood" (See: [Simile](#))
- **So now, Moab** - The soldiers are referring to themselves here as "Moab." AT: "soldiers of Moab" (See: [Synecdoche](#))
- **plunder them** - "steal their belongings." After an army defeated their enemies, they would often plunder their towns by stealing whatever was left of value.

Links:

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

2 Kings 3:24-25

UDB:

²⁴ But when they reached the area where the Israelite soldiers had set up their tents, the Israelites attacked the soldiers from Moab and forced them to retreat. The Israelite soldiers pursued the soldiers from Moab and killed many of them. ²⁵ The Israelites also destroyed their cities. Whenever they passed fertile fields, they threw rocks on those fields until the fields were covered with rocks. They stopped water from flowing from the springs and cut down the fruit trees. Finally, only the capital city, Kir Hareseth, remained. The Israelite soldiers who threw stones with slings surrounded the city and attacked it.

ULB:

²⁴ When they came to the camp of Israel, the Israelites surprised them and attacked the Moabites, who fled before them. The army of Israel drove the Moabites across the land, killing them. ²⁵ They destroyed the cities, and on every good piece of land every man threw a rock until it was covered up. They stopped up every spring of water and chopped down all the good trees. Only Kir Hareseth was left with its rocks in place. But the soldiers armed with slings surrounded and attacked it.

translationWords:

- [kingdom of Israel](#)
- [Moab, Moabite, Moabites](#)

translationNotes:

- **camp of Israel** - Here “Israel” refers only to the Israelite soldiers and not to the whole nation of Israel. AT: “the area where the Israelite soldiers had set up their tents” (UDB) (See: [Synecdoche](#))
- **the Israelites surprised** - Here “Israelites” refers only to the Israelite soldiers and not to the whole nation of Israel. AT: “the Israelite soldiers surprised” (See: [Synecdoche](#))
- **fled before them** - “ran away from them”
- **Kir Hareseth** - This is the capital of Moab. (See: [How to Translate Names](#))
- **was left with its rocks in place** - The walls and buildings of the city were made of stones. The meaning of this can be made clear. AT: “still had its stone walls and buildings in place” (See: [Assumed Knowledge and Implicit Information](#))
- **with slings** - A “sling” is piece of animal skin with long cords at both ends in which a person can put a stone or other small, hard object and throw it a long distance.

Links:

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

2 Kings 3:26-27

UDB:

²⁶ When the king of Moab realized that his army was being defeated, he took with him seven hundred men who fought with swords, and they tried to force a way through the Israelite lines of soldiers to escape to get help from the king of Edom, whom they hoped would join them, but they were unable to escape. ²⁷ Then the king of Moab took his oldest son, who would have become the next king, and killed him and offered him as a sacrifice to their god Chemosh, burning him on top of the city wall. Then God became very angry at the Israelite army, so the army left and went back to their own land.

ULB:

²⁶ When King Mesha of Moab saw that the battle was lost, he took with him seven hundred swordsmen to break through to the king of Edom, but they failed. ²⁷ Then he took his oldest son, who should have reigned after him, and offered him as a burnt offering upon the wall. So there was great anger against Israel, and the Israelite army left King Mesha and returned to their own land.

translationWords:

- reign
- sacrifice, offering
- angry, anger

translationNotes:

- **King Mesha** - Translate the name of this king the same as you did in [3:4](#).
- **that the battle was lost** - “that his army was being defeated”
- **seven hundred swordsmen** - “700 swordsmen” (See: [Numbers](#))
- **swordsmen** - soldiers who fight with swords
- **break through** - “force their way through.” There were many soldiers fighting on the battlefield which made it difficult to move through the crowd.
- **offered him as a burnt offering** - King Mesha burned his son with fire until he died. He did this as an offering to Chemosh, the false god of Moab. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))
- **So there was great anger against Israel** - Here the word “anger” can be expressed as a verb. There are two possibilities for who is angry here: 1) The Moabite soldiers. AT: “So the Moabite soldiers were very angry with Israel” or 2) God. AT: “So God was very angry with Israel” (See: [Abstract Nouns](#))

Links:

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

2 Kings 4 General Notes

Structure and formatting

The story of Elisha continues with a group of stories about the miracles Elisha did. (See: 2 Kings 4-6 and [miracle, wonder, sign](#))

Special concepts in this chapter

Widow

Elisha helps a widow financially and a barren woman to conceive a son, with a dinner removing poison and multiply food for feed many people.

Links:

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

2 Kings 4:1-2

UDB:

¹ One day the widow of one of Yahweh's prophets came to Elisha and cried out to him, "My husband, who worked with you, is dead. You know that he revered Yahweh very much. But now someone to whom he owed a lot of money has come to me. I cannot pay him back, so he is threatening to take away my two sons to be his slaves as payment!"

² Elisha replied, "What can I do to help you? Tell me, what do you have in your house?"

She replied, "We have only a container of olive oil. We have nothing else."

ULB:

4 ¹ Now the wife of one of the sons of the prophets came crying to Elisha, saying, "Your servant my husband is dead, and you know that your servant feared Yahweh. Now the creditor has come to take my two children to be his slaves." ² So Elisha said to her, "What can I do for you? Tell me what do you have in the house?" She said, "Your servant has nothing in the house, except a pot of oil."

translationWords:

- son, son of
- prophet, prophecy, prophesy, seer, prophetess
- Elisha
- servant, slave, slavery
- death, die, dead
- fear, afraid, fear of Yahweh
- Yahweh
- oil

translationNotes:

- **the sons of the prophets** - This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2:3](#). AT: "the prophets" (See: [Idiom](#))
- **Your servant my husband** - "My husband, who was your servant"
- **creditor** - person who lends other people money
- **Your servant has nothing** - The woman refers to herself as Elisha's servant to show him honor.
- **nothing in the house, except a pot of oil** - This is an exaggeration. The only valuable thing she had was a jar of oil. (See: [Hyperbole](#))

Links:

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

2 Kings 4:3-4

UDB:

³ Elisha said, "Go to your neighbors and borrow from them as many empty jars as you can. ⁴ Then take the jars into your house with your sons. Shut the door. Then pour olive oil from your container into the other jars. When each jar is full, set it aside and fill another jar. Keep doing that until all the jars are full."

ULB:

³ Then Elisha said, "Go out to borrow jars from your neighbors, empty jars. Borrow as many as possible. ⁴ Then you must go inside and shut the door behind you and your sons, and pour oil into all those jars; set aside the jars that are full."

translationWords:

- [neighbor](#)

translationNotes:

- **you must go inside** - This means to go inside their house. The full meaning of this statement can be made explicit. AT: "you must go inside your house" (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 4:5-6

UDB:

⁵ So she did what Elisha told her to do. Her sons kept bringing jars to her, and she kept filling them. ⁶ Soon all the jars were full. So she said to one of her sons, “Bring me another jar!” But he replied, “There are no more jars!” Right then the olive oil stopped flowing.

ULB:

⁵ So she left Elisha and shut the door behind her and her sons. They brought the jars to her, and she filled them with oil. ⁶ When the vessels were full, she said to her son, “Bring me another jar.” But he said to her, “There are no more jars.” Then the oil stopped flowing.

translationWords:

translationNotes:

- the vessels - “the jars”

Links:

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

2 Kings 4:7

UDB:

⁷ When she told Elisha what had happened, he said to her, “Now sell the oil. And with the money you get, pay what you owe, and there will be enough extra money to keep buying food for yourself and your sons.” So she did that.

ULB:

⁷ Then she came and told the man of God. He said, “Go, sell the oil; pay your debt, and live with your sons on the rest.”

translationWords:

- [God](#)
- [life, live, living, alive](#)

translationNotes:

- **the man of God** - This refers to Elisha. AT: “Elisha, the man of God” (See: [Assumed Knowledge and Implicit Information](#))
- **live with your sons on the rest** - This is an idiom. It means to use the money to buy the things that they need, such as food and clothing. AT: “use the rest of the money for you and your sons for what you need to live” (See: [Idiom](#))

Links:

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

2 Kings 4:8-9

UDB:

⁸ One day Elisha went to the city of Shunem. There was a wealthy woman who lived there with her husband. One day she invited Elisha to her house for a meal. Elisha went there, and from then on every time Elisha was in Shunem he went to their house to eat a meal. ⁹ One day the woman said to her husband, "I am sure that this man who often comes here is a prophet who brings messages from God.

ULB:

⁸ One day Elisha walked to Shunem where an important woman lived; she urged him to eat food with her. So as often as Elisha passed by, he would stop there to eat. ⁹ The woman said to her husband, "See, now I realize that this is a holy man of God who is always passing by.

translationWords:

- [holy, holiness](#)

translationNotes:

- **Shunem** - This is the name of a city. (See: [How to Translate Names](#))
- **she urged him to eat food with her** - This means that she asked him to stop and have a meal at her house. AT: "she asked him to come to her house to have a meal" (See: [Assumed Knowledge and Implicit Information](#))
- **passed by** - "traveled through Shunem"
- **See, now I realize** - "Now I understand"
- **who is always passing by** - "who travels by regularly"

Links:

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

2 Kings 4:10-11**UDB:**

¹⁰ I think we should make a small room for him on our flat roof, and put a bed, a table, a chair, and a lamp in it. If we do that, whenever he comes here, he will have a place to stay.” So they did that.

¹¹ One day Elisha returned to Shunem, and he went up to that room to rest.

ULB:

¹⁰ Let us make a little room on the roof for Elisha, and let us put in it a bed, a table, a seat, and a lamp. Then when he comes to us, he will stay there.” ¹¹ So when the day came again that Elisha stopped there, he stayed in the room and rested there.

translationWords:**translationNotes:**

- **General Information:** - The important woman continues talking to her husband about Elisha.
- **Let us** - Here “us” refers to the important woman and her husband.

Links:

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

2 Kings 4:12-13

UDB:

¹² He said to his servant Gehazi, “Tell the woman that I want to speak to her.” So the servant went and told her. When she came to the doorway of Elisha’s room, ¹³ Elisha said to Gehazi, “Tell her that we are both grateful for all the kind things that she has done for us. Then ask her what we can do for her. Ask, ‘Do you want me to go to the king or the army commander to request something for you?’”

Gehazi gave her this message. She replied, “No, your master does not need to do that, because my family are able to give me what I need.”

ULB:

¹² Elisha said to Gehazi his servant, “Call this Shunammite.” When he had called her, she stood before him. ¹³ Elisha said to him, “Say to her, ‘You have gone to all this trouble to care for us. What can be done for you? Can we speak for you to the king or to the army commander?’” She answered, “I live among my own people.”

translationWords:

- servant, slave, slavery
- call, calling, called, call out
- trouble, troubles, troubled
- king
- commander, command

translationNotes:

- **Gehazi** - This is the name of a man. (See: [How to Translate Names](#))
- **Call this Shunammite** - “Call the Shunammite woman.” This refers to the woman from Shunem that Elisha was staying with.
- **You have gone to all this trouble to care for us** - The phrase “all this trouble” refers to the things that the woman did for Elisha. AT: “You have shown much kindness and concern for us”
- **What can be done for you** - This can be stated in active form. AT: “What can we do for you” (See: [Active or Passive](#))
- **Can we speak for you** - Here Elisha is asking if she would like for him to speak to the king or army commander to make a request for her. The implicit meaning of this question can be made explicit. AT: “Can we make a request for you” (See: [Assumed Knowledge and Implicit Information](#))

- **I live among my own people** - The woman is implying that she does not need anything because her family cares for her needs. AT: “I live surrounded by my family, and because they take care of me, I have no needs.” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 4:14-16

UDB:

¹⁴ Later, Elisha asked Gehazi, “What do you think that we can do for that woman?”

He replied, “Well, she has no son, and her husband is an old man.”

¹⁵ Elisha told Gehazi, “Call her back again.” So Gehazi went and called her. And when the woman returned, as she stood in the doorway, ¹⁶ Elisha said to her, “About this time next year you will be holding your infant son in your arms.” But she protested, “Oh, Sir, you are a prophet who brings messages from God, so please do not deceive me by saying things like that!”

ULB:

¹⁴ So Elisha said, “What can we do for her, then?” Gehazi answered, “Indeed, she has no son, and her husband is old.” ¹⁵ So Elisha answered, “Call her.” When he had called her, she stood in the door. ¹⁶ Elisha said, “At this time of year, in one year’s time, you will be holding a son.” She said, “No, my master and man of God, do not lie to your servant.”

translationWords:

- [lord, master, sir](#)
- [God](#)

translationNotes:

- **Call her** - “Ask her to come to see me”
- **When he had called her** - “When Gehazi had called her”
- **the door** - This refers to the doorway. AT: “the doorway” (See: [Metonymy](#))
- **a son** - “your son”
- **my master and man of God** - The woman uses both of these names to refer to Elisha.
- **your servant** - The woman refers to herself as Elisha’s servant to show him honor.

Links:

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

2 Kings 4:17-20

UDB:

¹⁷ But a few months later, the woman became pregnant, and she gave birth to a son at that time the following year, just like Elisha had predicted.

¹⁸ When the child was growing up, one day he went out to the fields to see his father, who was working with the men who were harvesting grain. ¹⁹ Suddenly the boy exclaimed, “My head hurts! My head hurts!”

His father said to one of the servants, “Carry him home to his mother!” ²⁰ So the servant carried him home, and his mother held him on her lap. But at noontime the boy died.

ULB:

¹⁷ But the woman conceived and gave birth to a son at the same time in the following year, as Elisha had said to her. ¹⁸ When the child had grown, he went out one day to his father, who was with harvesters. ¹⁹ He said to his father, “My head, my head.” His father said to his servant, “Carry him to his mother.” ²⁰ When the servant had picked him up and brought the boy to his mother, the child sat on her knees until noon and then died.

translationWords:

- [harvest](#)
- [death, die, dead](#)

translationNotes:

- **at the same time in the following year** - “during the same season the next year”
- **When the child had grown** - “When the child was older”
- **My head, my head** - The child said this because his head hurt. The meaning of this can be made clear. AT: “My head hurts! My head hurts!” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **the child sat on her knees until noon and then died** - Here the woman’s knees refer to her lap. She held her son in her lap until he died. AT: “she held him on her lap until noon and then he died” (See: [Synecdoche](#))

Links:

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

2 Kings 4:21-22

UDB:

²¹ She carried him up the steps to the prophet's room and laid him on the bed. She left him there and went out and shut the door.

²² She then called out to her husband, saying, "Send to me one of the servants and a donkey so that I can ride on it quickly to the prophet, and then come back!" But she did not tell her husband that their son had died.

ULB:

²¹ So the woman got up and laid the boy on the bed of the man of God, shut the door, and went out.

²² She called to her husband, and said, "Please send me one of the servants and one of the donkeys so that I may hurry to the man of God and then come back."

translationWords:

- [send, send out, sent](#)
- [servant, slave, slavery](#)
- [donkey, mule](#)

translationNotes:

- **on the bed of the man of God** - This was the bed in the room she had prepared for Elisha when he traveled through Shunem.
- **the man of God** - "Elisha, the man of God"
- **that I may hurry to the man of God and then come back** - The woman told her husband she was going to see Elisha but she did not say that she was going because their son had died. A sentence may be added to give the implicit information as in the UDB. AT: "that I may hurry to the man of God and then come back." But she did not tell her husband that their son had died." (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 4:23-24

UDB:

²³ Her husband called out to her and said, “Why do you want to go today? This is not the day when we celebrate the festival of the new moon, and it is not a Sabbath day!”

But she only replied, “Just do what I requested and everything will be all right.”

²⁴ So she saddled the donkey and said to her servant, “Lead the donkey! Do not slow down for me unless I tell you to do so!”

ULB:

²³ Her husband said, “Why do you want to go to him today? It is not a new moon nor a Sabbath.” She replied, “It will be all right.” ²⁴ Then she saddled a donkey and said to her servant, “Drive on quickly; do not slow down for me unless I say so.”

translationWords:

- [new moon](#)
- [Sabbath](#)

translationNotes:

- **It will be all right** - The woman states this, knowing this will be the case if her husband does as she requests. The full meaning of this statement can be made explicit. AT: “Everything will be all right if you do as I ask” (See: [Assumed Knowledge and Implicit Information](#))
- **she saddled a donkey** - The woman did not saddle the donkey, rather the servant would have saddled it for her. AT: “she had her servant saddle a donkey” (See: [Metonymy](#))

Links:

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

2 Kings 4:25-26

UDB:

²⁵ As they approached Mount Carmel, where Elisha was, Elisha saw her in the distance. He said to Gehazi, "Look, the woman from Shunem is coming! ²⁶ Run to her, and ask her if everything is all right with her and her husband and with her child!"

So Gehazi ran to her and asked her, but she said nothing to Gehazi except, "Yes, everything is fine."

ULB:

²⁵ So she went and came to the man of God at Mount Carmel.

So when the man of God saw her in the distance, he said to Gehazi his servant, "Look, here comes the Shunammite woman. ²⁶ Please run to meet her and say to her, 'Is everything alright with you and with your husband and child?'" She answered, "It is alright."

translationWords:

- [Carmel, Mount Carmel](#)

translationNotes:

- **So she went and came to the man of God at Mount Carmel** - "So she traveled toward Mount Carmel where Elisha, the man of God, was"
- **So when the man of God saw her in the distance** - "While she was still far off, and Elisha saw her coming"
- **It is alright** - "It is well" or "Yes, everything is fine" (UDB)

Links:

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

2 Kings 4:27

UDB:

²⁷ But when she came to where Elisha was, she prostrated herself on the ground in front of Elisha and took hold of his feet. Gehazi started to push her away, but Elisha said, “Do not push her away! Something is troubling her very much, but Yahweh has not told me what it is.”

ULB:

²⁷ When she came to the man of God at the mountain, she caught hold of his feet. Gehazi came near to thrust her away but the man of God said, “Leave her alone, for she is very upset, and Yahweh has hidden the problem from me, and has told me nothing.”

translationWords:

- [Yahweh](#)

translationNotes:

- **the mountain** - “Mount Carmel”
- **she caught hold of his feet** - This means that she knelt or laid on the ground in front of him and grabbed his feet. AT: “she dropped down on the ground in front of him and put her hands around his feet”
- **Yahweh has hidden the problem from me, and has told me nothing** - Elisha can see that the woman is upset but Yahweh has not revealed to him the cause of her problem.

Links:

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

2 Kings 4:28-29

UDB:

²⁸ Then she said to Elisha, “O sir, I did not request you to enable me to give birth to a son, but I did say, ‘Do not lie to me.’”

²⁹ Then Elisha realized that something must have happened to her son. So he said to Gehazi, “Get ready to leave immediately. Take my staff stick and go to her home. Do not stop to talk to anyone on the way. Go quickly to where her son is and lay the staff on the child’s face. If you do that, perhaps Yahweh will cause him to live again.”

ULB:

²⁸ Then she said, “Did I ask you for a son, my master? Did I not say, ‘Do not deceive me’?” ²⁹ Then Elisha said to Gehazi, “Dress for travel and take my staff in your hand. Go to her home. If you meet any man, do not greet him, and if anyone greets you, do not answer him. Lay my staff on the child’s face.”

translationWords:

- deceive, deceit, deception, deceptive
- staff

translationNotes:

- **Did I ask you for a son, my master? Did I not say, ‘Do not deceive me’?** - The woman uses these rhetorical questions to show that she is upset about what has happened. She is speaking about her conversation with Elisha when he told her that she was going to have a son. These questions may be written as a statement. AT: “I did not ask you to give me a son, but I did ask you not to lie to me!” (See: [Rhetorical Question](#))
- **Dress for travel** - “Get ready to travel”
- **If you meet any man, do not greet him, and if anyone greets you, do not answer him** - Elisha wanted Gehazi to travel as quickly as possible, without even stopping to talk to anyone.

Links:

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

2 Kings 4:30-31

UDB:

³⁰ But the boy's mother said, "Just as certain as Yahweh lives and you live, I will not go home if you do not go with me." So Elisha returned with her to her home.

³¹ But Gehazi hurried quickly ahead. When he got to the woman's home, he laid the staff on the child's face, but the child did not move or say anything.

So Gehazi returned to meet Elisha along the road, and told him, "The child is still dead."

ULB:

³⁰ But the mother of the child said, "As Yahweh lives, and as you live, I will not leave you." So Elisha arose and followed her. ³¹ Gehazi hurried on ahead of them and laid the staff on the child's face, but the child did not speak or hear. So then Gehazi returned to meet Elisha and told him saying, "The child has not awakened."

translationWords:

- [life, live, living, alive](#)
- [raise, rise, risen, arise, arose](#)

translationNotes:

- **As Yahweh lives, and as you live** - "As surely as Yahweh lives and as you live." Here the woman compares the certainty that Yahweh and Elijah are alive to the certainty of what she is saying. This is a way of making a solemn promise. AT: "I solemnly promise that" (See: [Simile](#))
- **but the child did not speak or hear** - This means that the child was not alive. The full meaning of this statement can be made explicit. AT: "but the child did not show any signs of being alive" (See: [Assumed Knowledge and Implicit Information](#))
- **has not awakened** - Here being dead is spoken of as being asleep. AT: "is still dead" (See: [Euphemism](#))

Links:

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

2 Kings 4:32-34

UDB:

³² When Elisha reached the house, he saw that the boy was lying dead on his bed. ³³ Elisha went into the room by himself and shut the door and prayed to Yahweh. ³⁴ Then he lay down on the boy's body, and put his mouth on the boy's mouth, and put his eyes on the boy's eyes, and put his hands on the boy's hands. Then the boy's body started to become warm!

ULB:

³² When Elisha arrived at the house, the child was dead and was still on the bed. ³³ So Elisha went in and shut the door on the child and himself and prayed to Yahweh. ³⁴ He went up and lay on the child; he put his mouth on his mouth, his eyes on his eyes, and his hands on his hands. He stretched himself out on the boy, and the boy's body grew warm.

translationWords:

translationNotes:

- **So Elisha went in and shut the door on the child and himself** - "So Elisha went by himself into the room where the child lay, closed the door"

Links:

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

2 Kings 4:35-37

UDB:

³⁵ Elisha got up and walked back and forth in the room several times. Then he stretched his body on the boy's body again. The boy sneezed seven times and opened his eyes!

³⁶ Then Elisha summoned Gehazi. He said, "Call the boy's mother." So Gehazi went and called her, and when she came in, Elisha said, "Here, take your son." ³⁷ She gratefully prostrated herself at Elisha's feet. Then she picked up her son and carried him downstairs.

ULB:

³⁵ Then Elisha got up and walked around the room and again went up and stretched himself out on the boy. The child sneezed seven times and then opened his eyes! ³⁶ So Elisha called Gehazi and said, "Call the Shunammite!" So he called her, and when she came into the room, Elisha said, "Pick up your son." ³⁷ Then she lay facedown on the ground at his feet and bowed to the ground, and then picked up her son and went out.

translationWords:

- [bow, bow down](#)

translationNotes:

- **stretched himself out on the boy** - "laid on top of the boy again"
- **the Shunammite** - "the Shunammite woman"
- **Then she lay facedown on the ground at his feet and bowed to the ground** - The woman bowed down before Elisha as a sign of great respect and appreciation. AT: "Then she bowed in front of Elisha with her face to the ground to show him her gratitude" (See: [Symbolic Action](#))

Links:

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

2 Kings 4:38-39

UDB:

³⁸ Then Elisha returned to Gilgal. But at that time there was a famine in that area. One day as the association of prophets was sitting in front of Elisha listening to what he was teaching, he said to his servant, “Put a large pot on the fire and make some stew for these men.”

³⁹ One of the prophets went out to the fields to gather some vegetables. But he gathered only some wild gourds and put them in his cloak and brought them back. He shredded them and put them in the pot, but he did not know that the gourds were poisonous.

ULB:

³⁸ Then Elisha came again to Gilgal. There was famine in the land, and the sons of the prophets were sitting before him. He said to his servant, “Put the large pot on the fire and cook stew for the sons of the prophets.” ³⁹ One of them went out into a field to gather vegetables. He found a wild vine and gathered enough wild gourds to fill the fold of his robe. They cut them up and put them into the stew, but did not know what kind they were.

translationWords:

- **famine**
- **prophet, prophecy, prophesy, seer, prophetess**
- **fire**
- **vine**
- **robe**

translationNotes:

- **the sons of the prophets** - This is an idiom. It does not mean that they were actually the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2:3](#). AT: “the group of men who were prophets” (See: [Idiom](#))
- **stew** - This is a dish that is usually made of meat and vegetables cooked in a pot with liquid.
- **wild gourds** - These vegetables were growing wild, meaning someone had not planted them.
- **fill the fold of his robe** - He lifted the bottom edge of his robe up to his waist to make a place to carry more gourds than he could carry with his hands only.
- **but did not know what kind they were** - Since they did not know what kind of gourds they were they did not know whether or not they were safe to eat. The full meaning of this statement can be made clear. AT: “but did not know if they were good or bad to eat” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 4:40-41

UDB:

⁴⁰ He served the stew to the prophets, but after the men had eaten only a couple bites, they cried out, “Our master, there is something in the pot that will kill us!”

So they would not eat it. ⁴¹ Elisha said, “Bring me some flour.” They brought him some, and he threw it in the pot and he said, “It is all right now. You can eat it.” And they ate it, and it did not harm them.

ULB:

⁴⁰ So they poured out the stew for the men to eat. Later, as they were eating, they cried out and said, “Man of God, there is death in the pot!” So they could not eat it anymore. ⁴¹ But Elisha said, “Bring some flour.” He threw it into the pot and said, “Pour it out for the people, so that they may eat.” Then there was no longer anything hurtful in the pot.

translationWords:

translationNotes:

- **they poured out the stew** - “they poured the stew into bowls”
- **there is death in the pot** - This means that there was something in the pot that could kill them, not that there is something dead in the pot. AT: “there is something in the pot that will kill us” (UDB) (See: [Metonymy](#))
- **He threw it into the pot** - “He added it to the stew in the pot”
- **Pour it out for the people** - “Serve it to the people”

Links:

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

2 Kings 4:42-44

UDB:

⁴² One day a man from the city of Baal Shalishah brought to Elisha a sack of freshly cut grain and twenty loaves of barley bread, made from the first grain that they had harvested that year.

Elisha said to his servant, “Give it to the group of prophets, so that they can eat it.” ⁴³ But his servant exclaimed, “Do you think that we can feed a hundred of us prophets with only that much? How can I place this before them all?”

But Elisha replied, “Give it to the prophets so that they can eat it, because Yahweh says that there will be plenty for all of them, and there will be some left over!” ⁴⁴ After his servant gave it to the prophets, they ate all that they wanted, and there was food left over, just as Yahweh had promised.

ULB:

⁴² A man came from Baal Shalishah to the man of God and brought twenty loaves of barley bread in his sack from the new harvest, and fresh ears of grain. He said, “Give this to the people so they can eat.” ⁴³ His servant said, “What, should I set this before a hundred men?” But Elisha said, “Give this to the people, so they can eat, because Yahweh says, ‘They will eat and will have some left.’” ⁴⁴ So his servant set it before them; they ate, and left some remaining, just as the word of Yahweh promised.

translationWords:

- Baal
- bread
- harvest
- grain
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **Baal Shalishah** - This is the name of a city. (See: [How to Translate Names](#))
- **twenty loaves** - “20 loaves” (See: [Numbers](#))
- **from the new harvest** - “made from the grain from the new harvest”
- **fresh ears of grain** - “fresh heads of grain.” This refers to grain from the new harvest.
- **What, should I set this before a hundred men?** - The man uses this rhetorical question to imply that this is not enough bread to feed 100 men. This can be written as a statement. AT: “That is not enough to feed a hundred men!” (See: [Rhetorical Question](#))
- **a hundred men** - “100 men” (See: [Numbers](#))
- **the word of Yahweh** - Here Yahweh is referred to by what he said. This phrase is a metonym for Yahweh himself. AT: “Yahweh” (See: [Metonymy](#))

Links:

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

2 Kings 5 General Notes

Structure and formatting

The stories of Elisha' miracles continue in this chapter. (See: [miracle](#), [wonder](#), [sign](#))

Links:

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

2 Kings 5:1-2

UDB:

¹ A man named Naaman was the commander of the army of Aram. Yahweh had enabled him to win many victories, and the king of Aram admired and honored him. Naaman was also a strong and brave soldier, but he had leprosy.

² Some time previously, groups of soldiers had invaded the land of Israel, and they had captured a young girl and taken her to Aram. She became a servant for Naaman's wife.

ULB:

5 ¹ Now Naaman, commander of the army of the king of Aram, was a great and honorable man in his master's view, because by him Yahweh had given victory to Aram. He was also a strong, courageous man, but he was a leper. ² The Arameans had gone out raiding in bands and had taken a little girl from the land of Israel. She served Naaman's wife.

translationWords:

- Naaman
- commander, command
- king
- Aram, Aramean, Aramaic
- lord, master, sir
- Yahweh
- leprosy, leper, leprous
- kingdom of Israel

translationNotes:

- **in his master's view** - The king's "view" refer to what he thinks about something. AT: "in the king's opinion" (See: [Synecdoche](#))
- **because by him Yahweh had given victory to Aram** - Here "Aram" refers to the Aramean army. AT: "because through Naaman, Yahweh had given victory to the Aramean army"
- **The Arameans had gone out** - Here the "Arameans" refer to the Aramean soldiers. (See: [Synecdoche](#))
- **raiding in bands** - "in small groups attacking." This means to go out attacking an enemy in small groups.

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 05 General Notes
- 2 Kings 05 Translation Questions

2 Kings 5:3-4

UDB:

³ One day, that girl said to her, “I wish that my master would go to see the prophet in the city of Samaria. That prophet would heal your husband from his leprosy.”

⁴ Naaman’s wife told her husband what the girl from Israel had said, and Naaman told that to the king.

ULB:

³ The girl said to her mistress, “I wish that my master were with the prophet who is in Samaria! Then he would heal my master of his leprosy.” ⁴ So Naaman went in and told the king what the little girl from the land of Israel had said.

translationWords:

- [prophet, prophecy, prophesy, seer, prophetess](#)
- [Samaria, Samaritan](#)
- [heal, cure](#)

translationNotes:

- **The girl said to her mistress** - The girl from Israel, who had been captured by the Aramean soldiers, spoke to Naaman’s wife.
- **my master** - Here “my master” refers to Naaman.

Links:

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

2 Kings 5:5-6

UDB:

5-6 The king said to him, “Very well, go and see the prophet. I will write a letter for you to take to the king of Israel, saying that I sent you.” The king wrote in the letter, “I am sending this letter with my army commander Naaman, who serves me faithfully. I want you to heal him of his disease.” So Naaman, assuming that the king of Israel was the prophet, took the letter and 340 kilograms of silver, 70 kilograms of gold, and ten sets of clothing, to give to the king of Israel, and he went to Samaria, taking along several servants.

ULB:

⁵ So the king of Aram said, “Go now, and I will send a letter to the king of Israel.” Naaman left and took with him ten talents of silver, six thousand pieces of gold, and ten changes of clothes. ⁶ He also took the letter to the king of Israel that said, “Now when this letter is brought to you, you will see that I have sent Naaman my servant to you, so that you may cure him of his leprosy.”

translationWords:

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

translationNotes:

- **I will send a letter** - The king is going to give the letter to Naaman to take with him to the king of Israel. AT: “I will send a letter with you” (See: [Assumed Knowledge and Implicit Information](#))
- **ten talents of silver, six thousand pieces of gold** - “10 talents of silver, 6,000 pieces of gold.” This can be written in modern measurements. AT: “340 kilograms of silver, 6,000 pieces of gold” (See: [Numbers](#) and [Biblical Weight](#))
- **took with him ten ... clothes** - This were gifts from the king of Aram for the king of Israel. AT: “took with him ten ... clothes, which were gifts for the king of Israel” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 5:7

UDB:

⁷ When he arrived in Samaria, he gave the letter to the king of Israel. The king read the letter. Then, being very dismayed, the king tore his clothes and said, “I am not God! I am not able to cause people to live or to die! Why does the one who wrote this letter request me to cure this man of his leprosy? I do not have power to cure leprosy. The king of Aram is merely looking for an excuse to attack us!”

ULB:

⁷ When the king of Israel had read the letter, he tore his clothes and said, “Am I God, to kill and to make alive, that this man wants me to cure a man of his leprosy? It seems he is seeking to start an argument with me.”

translationWords:

- [God](#)
- [life, live, living, alive](#)
- [leprosy, leper, leprous](#)

translationNotes:

- **he tore his clothes** - Often people would rip their clothes if they were in great distress. AT: “he ripped his clothes to show his distress” (See: [Symbolic Action](#))
- **Am I God, to kill and to make alive, that this man wants me to cure a man of his leprosy?** - The king uses this rhetorical question to emphasize that the request of the king of Aram is outrageous and something he cannot do. This can be written as a statement. AT: “The king of Aram must think I am some sort of God, with the power over death and life! He wants me to cure this man of his leprosy, but I cannot do that.” (See: [Rhetorical Question](#))
- **It seems he is seeking to start an argument with me** - The king of Israel did not believe the request to heal Naamam was the real reason for the letter. He thought the real reason was to start a fight. AT: “It seems he is looking for an excuse to start a fight with me” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 5:8-10

UDB:

⁸ The prophet Elisha heard why the king of Israel had torn his robe, so he sent a message to the king, saying, “Why are you upset? Send Naaman to me, and he will find out that I am a true prophet in Israel.” ⁹ So Naaman went with his horses and chariots to Elisha’s house and waited outside the door. ¹⁰ But Elisha did not come to the door. Instead, he sent a messenger to Naaman to tell him, “Go to the Jordan River and go down seven times into the water. Then your skin will be well, and you will no longer have leprosy.”

ULB:

⁸ So when Elisha the man of God heard that the king of Israel had torn his clothes, he sent word to the king saying, “Why have you torn your clothes? Let him come now to me, and he will know that there is a prophet in Israel.” ⁹ So Naaman came with his horses and with his chariots and stood at the door of Elisha’s house. ¹⁰ Elisha sent a messenger to him, saying, “Go and dip yourself into the Jordan seven times, and your flesh will be restored; you will be clean.”

translationWords:

- Elisha
- God
- king
- kingdom of Israel
- word
- know, knowledge, make known
- prophet, prophecy, prophesy, seer, prophetess
- horse
- chariot
- messenger
- Jordan River
- flesh
- restore, restoration
- clean, cleanse

translationNotes:

- **General Information:** - Elisha talks to the King of Israel about Naaman.
- **Why have you torn your clothes?** - Elisha uses this rhetorical question to emphasize to the king that he does not need to be distressed and tear his clothes. AT: “There is no need to be distressed and tear your clothes.” (See: [Rhetorical Question](#))

- **your flesh will be restored** - This can be written in active form. AT: “your flesh will be well” (See: [Active or Passive](#))
- **you will be clean** - this means that he will no longer be unclean. A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. God considers a person who has leprosy as being defiled and unclean. (See: [Metaphor](#))

Links:

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

2 Kings 5:11-12

UDB:

¹¹ But Naaman became very angry. He said, "I thought that surely he would wave his hand over the leprosy, and pray to Yahweh, and heal me! ¹² Surely the Abana River and the Pharpar River in Damascus in my own country of Aram have better water than any in Israel! Can I not go into my rivers at home and be healed and cleansed?" So he turned and walked away in great disgust.

ULB:

¹¹ But Naaman was angry and went away and said, "Look, I thought he would surely come out to me and stand and call on the name of Yahweh his God, and wave his hand over the place and heal my leprosy. ¹² Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Can I not bathe in them and be clean?" So he turned and went away in a rage.

translationWords:

- angry, anger
- call, calling, called, call out
- name
- hand, right hand, to hand over
- Damascus
- water, waters
- Israel, Israelites, nation of Israel
- turn, turn away, turn back

translationNotes:

- **Look** - This word is used here to draw someone's attention to what is said next. AT: "Listen" (See: [Idiom](#))
- **the name of Yahweh** - Here Yahweh is referred to by his name. AT: "Yahweh" (See: [Metonymy](#))
- **over the place** - "over the diseased area of my skin" or "over my leprosy"
- **Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel?** - Naaman uses this rhetorical question to emphasize that the Abanah and the Pharpar are better rivers than the Jordan. This can be written as a statement. AT: "The Abanah and the Pharpar Rivers, in my home country of Aram, are much better than any of the rivers of Israel! (See: [Rhetorical Question](#))
- **Abanah and Pharpar** - These are the names of rivers. (See: [How to Translate Names](#))
- **Can I not bathe in them and be clean?** - Naaman uses this rhetorical question to emphasize that he could have bathed in the other rivers easily. He believes that bathing in them could

heal him just as bathing in the Jordan could. This can be written as a statement. AT: “I should have just bathed in them and been healed!” or “I could just as easily have bathed in them and been healed!” (See: [Rhetorical Question](#) and [Irony](#))

- **went away in a rage** - “was very angry as he walked away”

Links:

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

2 Kings 5:13-14

UDB:

¹³ But his servants came to him, and one of them said, “Sir, if that prophet had told you to do something difficult, you would certainly have done it. So why do you refuse to do such a simple thing he asks, when he says, ”Go down seven times in the water and be clean?”” ¹⁴ So Naaman went down to the Jordan River and went into the water seven times, as the prophet had instructed, and his skin became healthy, like the smooth skin of a young child.

ULB:

¹³ Then Naaman’s servants came near and spoke to him, “My father, if the prophet had commanded you do some difficult thing, would you not have done it? How much rather then, when he says to you to simply, ‘Dip yourself and be clean?’” ¹⁴ Then he went down and dipped himself seven times in the Jordan, obeying the instructions of the man of God. His flesh was restored again like the flesh of a little child, and he was healed.

translationWords:

- servant, slave, slavery
- command, to command, commandment
- Jordan River
- obey, obedient, obedience

translationNotes:

- **My father** - The servants were showing respect to Naaman by addressing him as “my father” or “sir.”
- **would you not have done it?** - The servant uses this question to carefully rebuke Naaman. AT: “you surely would have done it!” (See: [Rhetorical Question](#))
- **How much rather then** - The servant is comparing how much more willing Naaman should be to obey a simple command since he is willing to obey a difficult one. AT: “How much more willing you should be to obey” or “Should you not be even more willing to obey” (See: [Ellipsis](#))
- **How much rather then, when he says to you to simply, ‘Dip yourself and be clean?’** - The servant uses this rhetorical question to emphasize to Naaman that he should obey Elisha’s command. This question can be written as statement. AT: “You should be even more willing to obey when he says to you simply, ‘Dip yourself and be clean.’” [Rhetorical Question](#))
- **the man of God** - “Elisha, the man of God”
- **His flesh was restored again like the flesh of a little child** - This speaks how smooth Naaman’s skin is after he is healed by comparing it to the skin of a young child. AT: “His flesh

was restored again and was as soft as the flesh of a young child” or “His skin was well again and was smooth like a young child’s skin” (See: [Simile](#))

- **His flesh** - “His skin”
- **he was healed** - This can be stated in active form. AT: “his leprosy was gone” (See: [Active or Passive](#))

Links:

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

2 Kings 5:15-16

UDB:

¹⁵ Then Naaman and those who were with him went back to talk to Elisha. They stood in front of him, and Naaman said, “Now I know that there are no real gods anywhere else in the world, but there is the true God here in Israel! So now please accept these gifts that I have brought to you!”

¹⁶ But Elisha replied, “Just as certainly as Yahweh, the one whom I serve, lives, I will not accept any gifts.” Naaman kept urging him to accept the gifts, but Elisha kept refusing.

ULB:

¹⁵ Naaman returned to the man of God, he and all his company, and came and stood before him. He said, “Look, now I know that there is no God in all the earth except in Israel. So therefore, please take a gift from your servant.” ¹⁶ But Elisha replied, “As Yahweh lives, before whom I stand, I will receive nothing.” Naaman urged Elisha to take a gift, but he refused.

translationWords:

- God
- earth, earthly
- Israel, Israelites, nation of Israel
- gift
- Elisha
- Yahweh
- life, live, living, alive
- receive

translationNotes:

- **Look** - This word is used here to draw someone’s attention to what is said next. AT: “Listen” (See: **Idiom**)
- **there is no God in all the earth except in Israel** - This can be stated in positive form. AT: “the God of Israel is the only true God!” (See: **Double Negatives**)
- **As Yahweh lives, before whom I stand** - “As surely as I know that Yahweh lives, before whom I stand.” Here Elisha compares the certainty that Yahweh is alive to the certainty that he will not receive any gifts from Naaman. This is a way of making a solemn promise. AT: “As surely as Yahweh lives, before whom I stand, I promise you,” (See: **Simile**)
- **before whom I stand** - Here serving Yahweh is spoken of as standing in his presence. AT: “whom I serve” (See: **Metaphor**)
- **I will receive nothing** - This means that he will not accept any gifts. AT: “I will not take any gifts” (See: **Assumed Knowledge and Implicit Information**)

Links:

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

2 Kings 5:17-19**UDB:**

¹⁷ Then Naaman said, "Very well, but I have one request. This soil here in Israel is Yahweh's soil, so please allow me to take some soil from this place and put it in sacks on two mules. Then I will take it back home with me and make an altar on this soil. From now on, I will offer sacrifices to Yahweh on that altar. I will not offer sacrifices to any other god. ¹⁸ However, when my master, the king, goes into the temple of the god Rimmon to worship him, I ask that Yahweh will forgive me because I will have to bow down, too."

¹⁹ Elisha replied, "Go home, and do not worry about that." So Naaman and his servants started to travel home.

ULB:

¹⁷ So Naaman said, "If not, then I ask you to let there be given to your servant two mule loads of earth, for from now on, your servant will offer neither burnt offering nor sacrifice to any god but Yahweh. ¹⁸ In this one thing may Yahweh pardon your servant, that is, when my king goes into the house of Rimmon to worship there, and he leans on my hand and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, may Yahweh pardon your servant in this matter." ¹⁹ Elisha said to him, "Go in peace." So Naaman left.

translationWords:

- donkey, mule
- burnt offering, offering by fire
- sacrifice, offering
- false god, foreign god, god, goddess
- pardon
- king
- house
- Rimmon
- worship
- bow, bow down
- peace, peaceful

translationNotes:

- **If not** - The missing words may be added. AT: "If you will not take the gifts I have brought for you" (See: [Ellipsis](#))
- **let there be given to your servant** - This can be stated in active form. AT: "let me have" (See: [Active or Passive](#))

- **two mule loads of earth** - Naaman is asking to take soil from Israel and place it in sacks for two mules to carry home with him. He then plans to build an altar on the soil. AT: “as much soil from Israel as two mules can carry, so that I can build an altar to Yahweh.” (See: [Assumed Knowledge and Implicit Information](#))
- **your servant** - Naaman refers to himself as Elisha’s servant to honor him.
- **will offer neither burnt offering nor sacrifice to any god but Yahweh** - This can be written in positive form. AT: “will not offer burnt offering or sacrifice to any god but Yahweh” or “will only offer burnt offerings and sacrifices to Yahweh” (See: [Double Negatives](#))
- **when my king** - This is referring to the king of Aram, the king that Naaman works for.
- **he leans on my hand** - “he supports himself on my arm.” This means that Naaman assists the king when he bows in the house of Rimmon because the king is either old or sick.
- **Go in peace** - “Go home and do not worry” or “Leave without fear”

Links:

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

2 Kings 5:20-22**UDB:**

²⁰ But then Elisha's servant Gehazi said to himself, "It is not good that my master has allowed this Aramean man to leave like this. He should have accepted his gifts. So just as certainly as Yahweh lives, I will go and catch up with Naaman and get something from him."

²¹ So Gehazi hurried to catch up with Naaman. When Naaman saw Gehazi running toward him, he stopped the chariot in which he was riding, jumped out, and went to see what Gehazi wanted. He asked him, "Is everything all right?"

²² Gehazi replied, "Yes, but two young prophets from the hill country where the descendants of Ephraim live have just arrived. Elisha has sent me to tell you that he would like 34 kilograms of silver and two sets of clothing to give to them."

ULB:

²⁰ He had traveled only a short distance, when Gehazi the servant of Elisha the man of God said to himself, "Look, my master has spared this Naaman the Aramean by not receiving from his hands gifts that he brought. As Yahweh lives, I will run after him and receive something from him." ²¹ So Gehazi followed after Naaman. When Naaman saw someone running after him, he jumped down from his chariot to meet him and said, "Is everything alright?" ²² Gehazi said, "Everything is alright. My master has sent me, saying, 'See, now there have come to me from the hill country of Ephraim two young men of the sons of the prophets. Please give them a talent of silver and two changes of clothes.'"

translationWords:

- lord, master, sir
- Aram, Aramean, Aramaic
- chariot
- Ephraim
- prophet, prophecy, prophesy, seer, prophetess

translationNotes:

- **He had traveled** - "Naaman had traveled"
- **Gehazi** - Translate this man's name the same as you did in 4:12. (See: [How to Translate Names](#))
- **Look** - This word is used here to draw someone's attention to what is said next. AT: "Listen" (See: [Idiom](#))
- **has spared this Naaman the Aramean** - "has let Naaman the Aramean leave too easily"

- **by not receiving** - “by not accepting”
- **from his hands** - Here Naaman is referred to by his hands to emphasize the act of giving. AT: “from him” (See: [Synecdoche](#))
- **As Yahweh lives** - “As surely as Yahweh lives.” Here Gehazi compares the certainty that Yahweh is alive to the certainty of what he has decided to do. This is a way of making a solemn promise. AT: “As Yahweh lives, I promise” (See: [Simile](#))
- **of the sons of the prophets** - This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2:3](#). AT: “from among the prophets there” (See: [Idiom](#))
- **Please give them a talent of silver and two changes of clothes** - Gehazi is asking Naaman to give these things to him so that he can take them and give them to the prophets. AT: “Please give me a talent of silver and two changes of clothes to give to them” (See: [Assumed Knowledge and Implicit Information](#))
- **See** - This word is used here to draw someone’s attention to what is said next. AT: “Listen” (See: [Idiom](#))
- **a talent of silver** - This can be written in modern measurements. AT: “34 kilograms of silver” (See: [Biblical Weight](#))

Links:

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

2 Kings 5:23-25

UDB:

²³ Naaman replied, “Certainly! You can have 68 kilograms of silver!” He urged Gehazi to take it. He also gave him two sets of clothing. He tied up the silver in two bags and gave them to two of his servants to carry back to Elisha. ²⁴ But when they arrived at the hill where Elisha lived, Gehazi took the silver and the clothes from Naaman’s servants and sent the servants back to Naaman. Then he took those things into his house and hid them. ²⁵ When he went to Elisha, Elisha asked him, “Where did you go, Gehazi?” Gehazi replied, “I did not go anywhere.”

ULB:

²³ Naaman replied, “I am very happy to give you two talents.” Naaman urged Gehazi and tied two talents of silver in two bags, with two changes of clothes, and laid them on two of his servants, who carried the bags of silver before Gehazi. ²⁴ When Gehazi came to the hill, he took the bags of silver from their hands and hid them in the house; he sent the men away, and they left. ²⁵ When Gehazi went in and stood before his master, Elisha said to him, “Where have you come from, Gehazi?” He answered, “Your servant went nowhere.”

translationWords:

- [servant, slave, slavery](#)
- [Elisha](#)

translationNotes:

- **two talents** - This can be written in modern measurements. This talents are of silver. AT: “two talents of silver” or “68 kilograms of silver” (See: [Biblical Weight](#) and [Ellipsis](#))
- **laid them on two** - “gave them to”
- **Naaman urged Gehazi** - Naaman urged him to take gifts. AT: “Naaman urged Gehazi to take the gifts” (See: [Assumed Knowledge and Implicit Information](#))
- **Your servant** - Gehazi refers to himself here as Elisha’s servant.

Links:

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

2 Kings 5:26-27**UDB:**

²⁶ Elisha asked him, "Do you not realize that my spirit was there when Naaman got out of his chariot to talk with you? This is certainly not the time to accept gifts of money and clothes and olive groves and vineyards and sheep and oxen and servants! ²⁷ Because you have done this, you and your children and all your descendants, forever, will have leprosy just like Naaman had!" When Gehazi left the room, he was a leper. His skin was as white as snow.

ULB:

²⁶ Elisha said to Gehazi, "Was not my spirit with you when the man turned his chariot to meet you? Is this a time to accept money and clothes, olive orchards and vineyards, sheep and oxen, and male servants and female servants? ²⁷ So the leprosy of Naaman will be on you and your descendants forever." So Gehazi went out from his presence, a leper as white as snow.

translationWords:

- spirit, spiritual
- olive
- vineyard
- sheep, ram, ewe
- ox, oxen
- descendant, descended from
- forever

translationNotes:

- **Was not my spirit with you when the man turned his chariot to meet you?** - Elisha uses this rhetorical question to emphasize that Yahweh allowed him to see what Gehazi had done. This can be written as a statement. AT: "You should have realized that my spirit could see you when Naaman stopped his chariot and talked to you." (See: [Rhetorical Question](#))
- **Is this a time to accept money ... female servants?** - Elisha uses this rhetorical question to emphasize that this is not the time take gifts. This can be written as a statement. AT: "This is not the time to accept money ... female servants." (See: [Rhetorical Question](#))
- **the leprosy of Naaman will be on you and your descendants** - This speaks of Gehazi and his descendant getting leprosy as if Naaman's leprosy was taken from him and given to Gehazi. AT: "you and your descendants will have leprosy, just as Naaman had leprosy"
- **So Gehazi went out from his presence** - The phrase "his presence" refers to the area where Elisha could see him. This means that he left the room where Elisha was. AT: "When Gehazi left the room, he was" (See: [Idiom](#))

- **as white as snow** - Leprosy makes skin white. Here Gehazi's leprous skin is compared to the color of snow. AT: "with skin that was white like snow" (See: [Simile](#))

Links:

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

2 Kings 6 General Notes

Structure and formatting

The stories of Elisha's miracles continues in this chapter. (See: [miracle](#), [wonder](#), [sign](#))

Special concepts in this chapter

Impossible actions

Elisha caused an iron ax head to float. He fooled the whole army of Aram that was sent to arrest him. When the king of Aram besieged the capital of Israel, the people became so hungry they started eating their children. Elisha told the king of Israel that there would be plenty of food the next day, but the king's counselor said it was impossible.

Important figures of speech in this chapter

Rhetorical question

The king's counselor expressed his unbelief in Elisha's prophecy of plenty of food: "See, even if Yahweh should make windows in heaven, can this thing happen?" (See: [Rhetorical Question](#), [unbeliever](#), [unbelief](#) and [heaven](#), [sky](#), [heavens](#), [heavenly](#))

Links:

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

2 Kings 6:1-3

UDB:

¹ One day the association of prophets said to Elisha, "Look, this place where we meet together with you is very small. ² Allow us to go to the Jordan River and cut down some trees to make logs to build a new meeting place." So Elisha said, "Very well, go."

³ One of them said to Elisha, "Please come with us." So Elisha replied, "Very well, I will go with you."

ULB:

6 ¹ The sons of the prophets said to Elisha, "The place where we live with you is too small for us all. ² Please let us go to the Jordan, and let every man cut down a tree there, and let us build us a place there where we may live." Elisha answered, "You may go ahead." ³ One of them said, "Please go with your servants." Elisha answered, "I will go."

translationWords:

- prophet, prophecy, prophesy, seer, prophetess
- Elisha
- life, live, living, alive
- Jordan River
- servant, slave, slavery

translationNotes:

- **The sons of the prophets** - This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2:3](#). AT: "The group of prophets" (See: [Idiom](#))
- **let us go to the Jordan** - This refers to the area by the Jordan River. AT: "let us go beside the Jordan River" (See: [Assumed Knowledge and Implicit Information](#))
- **your servants** - Here one of the prophet refers to the of the sons of the prophets as Elisha's servants to show him honor.

Links:

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

2 Kings 6:4-5

UDB:

⁴ So they went together. When they reached the Jordan River they cut down some trees.

⁵ But while one of them was cutting down a tree, suddenly the axe head separated from the handle and fell into the water. He cried out to Elisha, “O, Master, what shall I do? The axe is not mine. I borrowed it!”

ULB:

⁴ So he went with them, and when they came to the Jordan, they began to cut down trees. ⁵ But as one was chopping, the ax head fell into the water; he cried out and said, “Oh no, my master, it was borrowed!”

translationWords:

- [ax](#)
- [lord, master, sir](#)

translationNotes:

- **General Information:** - Elisha goes with the prophets to cut trees.
- **the ax head fell into the water** - The ax head refers to the blade of the ax. This means that the ax head came loose from its the handle and fell into the water. AT: “the ax head separated from the handle and fell into the water”
- **Oh no** - The man said this to show that he was upset and frustrated. If you have a way of expressing these emotions in your language, you can use it here.
- **it was borrowed** - This can be stated in active form. AT: “I borrowed it” (See: [Active or Passive](#))

Links:

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

2 Kings 6:6-7

UDB:

⁶ Elisha replied, “Where did it fall into the water?” After the man showed him the place, Elisha cut off a stick, threw it into the water, and the axe head rose to the water surface. ⁷ Elisha said, “Take it out of the water.” So the man reached his hand down and picked up the axe head.

ULB:

⁶ So the man of God said, “Where did it fall?” The man showed Elisha the place. He then cut off a stick, threw it in the water, and made the iron float. ⁷ Elisha said, “Pick it up.” So the man reached out his hand and grabbed it.

translationWords:

- [God](#)
- [Elisha](#)

translationNotes:

- **So the man of God said** - “So Elisha, the man of God, asked”
- **He then cut off a stick, threw it in the water, and made the iron float** - God uses Elisha to perform a miracle. The ax head rises to the surface of the water and it stays there so the prophet can pick it up.
- **made the iron float** - “caused the iron to float”
- **the iron** - “the ax head.” The ax head was made of iron.

Links:

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

2 Kings 6:8-9

UDB:

⁸ Whenever the king of Aram prepared to send his army to fight against Israel, he first consulted his officers, and then told them where they should set up their tents.

⁹ But each time Elisha would send a message to warn the king of Israel, telling him where the army of Aram was planning to attack them, saying, “Be sure that your army does not go near that place, because the army of Aram has set up their tents there.”

ULB:

⁸ Now the king of Aram was waging war against Israel. He consulted with his servants, saying, “My camp will be in such and such a place.” ⁹ So the man of God sent to the king of Israel, saying, “Be careful not to pass that place, for the Arameans are coming down to there.”

translationWords:

- [king](#)
- [Aram, Aramean, Aramaic](#)
- [kingdom of Israel](#)
- [servant, slave, slavery](#)

translationNotes:

- **Now the king of Aram was waging war against Israel** - “When the king of Aram was at war with Israel,”
- **Now** - This word is used here to mark a break in the main storyline. Here the author starts to tell a new part of the story.
- **saying, “My camp will be in such and such a place** - The king of Aram was telling his counselors where to set up the camp. Here the phrase “such and such” is a way to refer to the information of the location of the camp without writing it out. If this phrase does not translate well into your language this may be written as indirect speech. AT: “and told them where his camp would be located” (See: [Direct and Indirect Quotations](#))
- **the man of God** - “Elisha the man of God”
- **Be careful not to pass that place, for the Arameans are coming down to there** - Elisha knew the specific place that the Arameans were going to set up their camp and advised the king of Israel for his soldiers to avoid that area.

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 06 General Notes
- 2 Kings 06 Translation Questions

2 Kings 6:10-11

UDB:

¹⁰ So the king of Israel would send messengers to warn the people who lived in that place, and the people would remain on guard. That happened several times.

¹¹ The king of Aram was very upset about this, so he summoned his army officers and said to them, “One of you is revealing our plans to the king of Israel. Which one of you is doing it?”

ULB:

¹⁰ The king of Israel sent a message to the place about which the man of God had spoken and warned him. More than once or twice, when the king went there, he was on his guard. ¹¹ The king of Aram was enraged about these warnings, and he called his servants and said to them, “Will you not tell me who among us is for the king of Israel?”

translationWords:

- [save, safe](#)
- [mind](#)

translationNotes:

- **to the place about which the man of God had spoken and warned him** - This refers to the place that Elisha had warned the king about in [6:9](#).
- **More than once or twice, when the king went there, he was on his guard** - Elisha would warn the king of where the Aramean army would attack so that he could alert the people before the attack happened. AT: “Elisha warned the king of Israel in this way several times and the Israelites were able to stay safe” (See: [Assumed Knowledge and Implicit Information](#))
- **Will you not tell me who among us is for the king of Israel?** - The king of Aram assumes there is a traitor among his soldiers who is giving information to the Israelite king. He uses this rhetorical question to try to find out who that traitor is. This can be written as a statement. AT: “Tell me which of you is for the king of Israel!” or “Tell me which of you is revealing our plans to the king of Israel!” (See: [Rhetorical Question](#))
- **is for the king of Israel** - “To be for someone” means to be loyal to that person. In this case, it means that they would give information to help the king of Israel. AT: “is helping the king of Israel” or “is loyal to the king of Israel” (See: [Idiom](#))

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 06 General Notes
- 2 Kings 06 Translation Questions

2 Kings 6:12-13

UDB:

¹² One of his officers answered, “Your Majesty, it is not one of us. Elisha the prophet knows what we plan to do, and he tells the king of Israel everything. He even knows what you say in your own bedroom!”

¹³ The king of Aram replied, “Go and find out where he is, and I will send some men there to capture him.” Someone told him, “People say that he is in the city of Dothan, north of Samaria.”

ULB:

¹² So one of his servants said, “No, my master, king, for Elisha the prophet in Israel tells the king of Israel the words that you speak in your own bedroom!” ¹³ The king replied, “Go and see where Elisha is so I may send men and capture him.” It was told him, “See, he is in Dothan.”

translationWords:

- lord, master, sir
- Elisha
- prophet, prophecy, prophesy, seer, prophetess
- word

translationNotes:

- **No** - The servant is saying that none of the king’s soldiers are giving information to the king of Israel. AT: “It is none of us” (See: [Assumed Knowledge and Implicit Information](#))
- **my master, king** - This refers to the king of Aram.
- **the words that you speak in your own bedroom** - “what you say in the privacy of your own bedroom”
- **I may send men and capture him** - The king plans to send the men to capture Elisha for him. The king does not plan to capture him himself. AT: “I may send men to capture him” (See: [Metonymy](#))
- **See** - This word is used here to draw the king’s attention to what is said next. AT: “Listen” (See: [Idiom](#))
- **he is in Dothan** - “Elisha is in Dothan”
- **Dothan** - This is the name of a city. ([How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 06 General Notes
- 2 Kings 06 Translation Questions

2 Kings 6:14-16

UDB:

¹⁴ So the king sent a large group of soldiers to Dothan with horses and chariots. They arrived at night and surrounded the city.

¹⁵ Early the next morning, Elisha's servant got up and went outside the house. He saw the soldiers of Aram with their horses and chariots surrounding the town. So he went inside the house and reported it to Elisha and exclaimed, "Oh, sir! What are we going to do?"

¹⁶ Elisha replied, "Do not be afraid! Those who are helping us are many more than those who are helping them!"

ULB:

¹⁴ So the king sent to Dothan horses, chariots, and a large army. They came by night and surrounded the city. ¹⁵ When the servant of the man of God had risen early and gone outside, behold, a large army with horses and chariots surrounded the city. His servant said to him, "Oh, my master! What will we do?" ¹⁶ Elisha answered, "Do not fear, for those who are with us are more than those who are with them."

translationWords:

- king
- horse
- chariot
- fear, afraid, fear of Yahweh

translationNotes:

- **So the king** - This refers to the king of Aram.
- **the man of God** - "Elisha" or "Elisha the man of God"
- **behold** - The word "behold" here shows that the servant was surprised by what he saw.
- **had risen early and gone outside, behold** - "got up early in the morning and went outside, and he saw"
- **His servant said to him** - The servant went back inside the house to tell Elisha what he had seen. AT: "The servant went back inside and said to Elisha" (See: [Assumed Knowledge and Implicit Information](#))
- **those who are with us are more than those who are with them** - "To be with someone" in battle means to fight for their side. AT: "those who are on our side in the battle are more than those who are on their side" (See: [Idiom](#))

Links:

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

2 Kings 6:17-19

UDB:

¹⁷ Then he prayed, “Yahweh, I request that you open my servant’s eyes in order that he can see what is out there!” So Yahweh enabled the servant to look out and see that surrounding the hill on which the town was built was a huge number of horses and chariots; they seemed to be made of fire!

¹⁸ When the army of Aram prepared to attack Elisha, he prayed again, saying, “Yahweh, cause all these soldiers to become blind!” Yahweh answered his prayer and caused them to be unable to see clearly.

¹⁹ Then Elisha went to them and said, “You are not on the right road. This is not the city that you are searching for. I will take you to the man whom you are searching for.” But he led them to the city Samaria, the capital of Israel.

ULB:

¹⁷ Elisha prayed and said, “Yahweh, I beg that you will open his eyes that he may see.” Then Yahweh opened the servant’s eyes, and he saw. Behold, the mountain was full of horses and chariots of fire around Elisha! ¹⁸ When the Arameans came down to him, Elisha prayed to Yahweh and said, “Strike these people blind, I ask you.” So Yahweh made them blind, just as Elisha had asked. ¹⁹ Then Elisha told the Arameans, “This is not the way, neither is this the city. Follow me, and I will bring you to the man whom you are looking for.” Then he led them to Samaria.

translationWords:

- Elisha
- pray, prayer
- Yahweh
- fire
- Samaria, Samaritan

translationNotes:

- **open his eyes that he may see** - Elisha is asking that his servant may be able to see things that other people cannot see, namely the horses and chariots of fire that are around them. AT: “make him able to see” (See: **Idiom**)
- **and he saw. Behold** - “and he could see. What he saw was that”
- **Behold** - The word “Behold” here shows that the servant was surprised by what he saw.
- **the mountain was full of horses** - “the mountainside was covered with horses”
- **around Elisha** - This refers to the city where Elisha is. AT: “around the city where Elisha was” (See: **Metonymy**)

- **these people** - This refers to the Aramean soldiers.
- **Strike these people blind** - “Cause these people to be blind!” This refers to Yahweh causing them to be unable to see clearly.
- **This is not the way, neither is this the city** - Elisha confuses the Arameans by telling them that they are not at the city they are searching for. AT: “This is not the way, neither is this the city you are looking for” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 6:20-21

UDB:

²⁰ As soon as they entered Samaria, Elisha prayed again, saying, “Yahweh, now enable these soldiers to see correctly again!” So Yahweh enabled them to see correctly, and they were surprised to see that they were inside Samaria.

²¹ When the king of Israel saw them, he said to Elisha, “Sir, shall I tell my soldiers to kill them? Shall we kill all of them?”

ULB:

²⁰ It came about that when they had come into Samaria, Elisha said, “Yahweh, open the eyes of these men that they may see.” Yahweh opened their eyes and they saw, and behold, they were in the middle of the city of Samaria. ²¹ The king of Israel said to Elisha, when he saw them, “My father, should I kill them? Should I kill them?”

translationWords:

- [Elisha](#)

translationNotes:

- **It came about that** - “It happened that” or “Then,”
- **open the eyes of these men that they may see** - Elisha is asking Yahweh to cause the men to see clearly again. AT: “allow these men to see”. (See: [Idiom](#))
- **Yahweh opened their eyes and they saw** - Yahweh allowed the men to see clearly again. AT: “Yahweh took away their blindness” or “Yahweh allowed them to see clearly” (See: [Idiom](#))
- **behold** - The word “behold” here shows that the Arameans were surprised by what they saw.
- **when he saw them** - “when he saw the Aramean soldiers”
- **My father** - The king is speaking to Elisha the prophet and calling him “father” to show respect.
- **should I kill them? Should I kill them?** - Here the king of Israel is referring to his army as himself. AT: “Should I order my army to kill these enemy soldiers?” (See: [Metonymy](#))

Links:

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

2 Kings 6:22-23

UDB:

²² Elisha replied, “No, you must not kill them. If your army captured many of your enemies in a battle, you would certainly not kill them. Give these men something to eat and drink, and then allow them to return to their king.” ²³ So the king of Israel did that. He told his servants to provide a big feast for them. And when they had eaten and drunk plenty, he sent them away. They returned to the king of Aram and told him what had happened. So for a while after that, soldiers from Aram stopped raiding towns in Israel.

ULB:

²² Elisha answered, “You must not kill them. Would you kill those whom you had taken captive with your sword and bow? Put bread and water before them, that they may eat and drink, and go to their master.” ²³ So the king prepared much food for them, and when they had eaten and drunk, he sent them away, and they went back to their master. Those bands of Aramean soldiers did not return for a long time into the land of Israel.

translationWords:

- captive, captivity
- sword
- bow and arrow

translationNotes:

- **Elisha answered** - Elisha was replying to the king of Israel’s question.
- **Would you kill those whom you had taken captive with your sword and bow?** - Elisha uses this rhetorical question to emphasize to the king that he should not kill these men. This can be written as a statement. AT: “You would not kill men that were captured as prisoners of war.” or “You would not kill men taken captive in war, therefore you should not kill these men” (See: [Rhetorical Question](#))
- **you had taken captive with your sword and bow** - This speaks of the king’s soldiers taking men captive as if the king himself was the one who captured them. AT: “your soldiers had taken captive with their swords and bows” (See: [Metonymy](#))
- **with your sword and bow** - These are the weapons that were used in war. AT: “in war with your sword and bow” (See: [Assumed Knowledge and Implicit Information](#))
- **Put bread and water before them, that they may eat and drink** - Here “bread” refers to food in general. AT: “Give them food to eat and water to drink,” (See: [Synecdoche](#))
- **go to their master** - This refers to the king of Aram.

- **So the king prepared much food for them** - The king ordered his servants to prepare the food. He did not prepare the food himself. AT: “Then the king ordered his servants to prepare a lot of food for them” (See: [Metonymy](#))
- **Those bands** - “Those groups”
- **did not return for a long time into the land of Israel** - This means that they did not attack Israel for a long time. AT: “stopped attacking the land of Israel for a long time” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 6:24-26**UDB:**

²⁴ But some time later, Ben Hadad the king of Aram , assembled his entire army, and they went to Samaria and surrounded the city for a long time. ²⁵ Because of that, after a while there was hardly any food left inside the city, so that eventually a donkey’s head, which was usually worthless, cost eighty pieces of silver, and one cup of dove’s dung cost five pieces of silver.

²⁶ One day when the king of Israel was walking on top of the city wall, a woman cried out to him, “Your Majesty, help me!”

ULB:

²⁴ Later after this Ben Hadad king of Aram gathered all his army and attacked Samaria and besieged it. ²⁵ So there was a great famine in Samaria. Behold, they besieged it until a donkey’s head was sold for eighty pieces of silver, and the fourth part of a kab of dove’s dung for five pieces of silver. ²⁶ As the king of Israel was passing by on the wall, a woman cried to him, saying, “Help, my master, king.”

translationWords:

- king
- Aram, Aramean, Aramaic
- Samaria, Samaritan
- famine
- donkey, mule
- silver
- dove, pigeon
- dung, manure
- kingdom of Israel
- lord, master, sir

translationNotes:

- **Ben Hadad** - The name of the king of Aram. His name means “son of Hadad.” (See: [How to Translate Names](#))
- **attacked Samaria** - The king and his army attacked Samaria. AT: “they attacked Samaria” (See: [Synecdoche](#))
- **Behold** - The word “behold” here alerts us to pay attention to the surprising information that follows.
- **a donkey’s head was sold for** - This can be stated in active form. AT: “a donkey’s head cost” (See: [Active or Passive](#))

- **eighty pieces of silver** - “80 pieces of silver” (See: [Numbers](#))
- **the fourth part of a kab** - This can be written in modern measurements. AT: “a fourth part of a liter” or “a quarter of a liter” (See: [Biblical Volume](#))
- **the fourth part** - “the 4th part.” This is one part out of four equal parts. (See: [Fractions](#))
- **dove’s dung for** - The missing words may be added. AT: “dove’s dung was sold for” or “dove’s dung cost” (See: [Ellipsis](#))
- **was passing by on the wall** - “walking on top of the city wall”
- **my master** - The woman referred to the king by this name to show him respect.

Links:

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

2 Kings 6:27-29

UDB:

²⁷ He replied, "If Yahweh will not help you, I certainly cannot. I do not have any wheat or wine! ²⁸ What is your problem?" She replied, "Several days ago, that women over there said to me, 'Because we have nothing left to eat, let us kill your son today, in order that we can eat his flesh. Then tomorrow we can kill my son and eat his flesh.'

²⁹ So we killed my son and cut his body up and boiled his flesh and ate it. The next day, I said to her, 'Now give your son to me, in order that we can kill him and cook his flesh and eat it.' But she has hidden her son."

ULB:

²⁷ He said, "If Yahweh does not help you, how can I help you? Is there anything coming from the threshing floor or winepress?" ²⁸ The king continued, "What is troubling you?" She answered, "This woman said to me, 'Give your son so that we may eat him today, and we will eat my son tomorrow.'" ²⁹ So we boiled my son and ate him, and I said to her on the next day, "Give your son that we may eat him, but she has hidden her son."

translationWords:

- Yahweh
- thresh, threshing
- winepress
- trouble, troubles, troubled

translationNotes:

- **He said** - "The king of Israel answered the woman,"
- **If Yahweh does not help you, how can I help you?** - The king uses this rhetorical question to tell the woman that he cannot help her. This can be written as a statement. AT: "If Yahweh is not helping you, then I cannot help you." (See: [Rhetorical Question](#))
- **Is there anything coming from the threshing floor or winepress?** - The king uses this rhetorical question to emphasize that there is no food available. Here the threshing floor refers to grain and the winepress refers to wine. This can be written as a statement. AT: "There is nothing coming from the threshing floor or the winepress" or "There is no food to harvest or any grapes to make wine to drink." See: [Rhetorical Question](#))
- **The king continued** - "The king said." This means that they continued talking.
- **we boiled** - "we cooked"

Links:

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

2 Kings 6:30-31

UDB:

³⁰ When the king heard what the woman said, he tore his robe to show that he was very upset. The people who were standing close to the wall were able to see that the king was wearing rough cloth underneath his robe because he was very upset. ³¹ The king exclaimed, “I wish that God will strike me dead if I do not cut off the head of Elisha today, because he is the one who has caused these terrible things to happen to us!”

ULB:

³⁰ So when the king heard the words of the woman, he tore his clothes (now he was passing by on the wall), and the people looked and saw that he had sackcloth underneath, against his skin. ³¹ Then he said, “May God do so to me, and more also, if the head of Elisha son of Shaphat remains on him today.”

translationWords:

- sackcloth
- God

translationNotes:

- **heard the words of the woman** - “heard the woman tell what she and the other woman had done,” (See: [Idiom](#))
- **he tore his clothes** - The king ripped his outer garment to show his distress. AT: “he tore his clothes in grief” (See: [Symbolic Action](#))
- **now he was passing by on the wall** - He had been walking on the city wall when the woman called out to him in [2 Kings 06:24-26](#). Now he continued walking along it.
- **he had sackcloth underneath, against his skin** - By wearing sackcloth even for his undergarments, the king showed that he was very sad and upset. AT: “he had sackcloth underneath his outer garment, against his skin” or “he was wearing sackcloth underneath his robe because he was very upset” (See: [Symbolic Action](#))
- **May God do so to me, and more also** - The king is saying he hopes God will punish him and even kill him if Elisha the prophet does not die because of the things that have happened in the city of Samaria. AT: “May God punish me and kill me” (See: [Euphemism](#))
- **if the head of Elisha son of Shaphat remains on him today** - This refers to Elisha dying, specifically be being beheaded. AT: “if Elisha son of Shaphat is not beheaded today” or “if my soldiers do not behead Elisha son of Shaphat today” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 6:32-33

UDB:

³² So the king sent an officer to get Elisha.

Before the officer arrived, Elisha was sitting in his house with some Israelite elders who were talking with him. Elisha said to them, “That murderer, the king of Israel, is sending someone here to kill me. Listen. When he arrives, shut the door and do not allow him to come in, because the king will be coming right behind that officer!” ³³ And while he was still speaking, the king and the officer arrived. The king said, “It is Yahweh who is allowing us to have all this trouble. I will no longer wait for him to help us.”

ULB:

³² But Elisha was sitting in his house, and the elders were sitting with him. The king sent a man from before him, but when the messenger came to Elisha, he said to the elders, “See how this son of a murderer has sent to take away my head? Look, when the messenger comes, shut the door, and hold the door shut against him. Is not the sound of his master’s feet behind him?” ³³ While he was still talking with them, behold, the messenger came down to him. The king had said, “Behold, this trouble comes from Yahweh. Why should I wait for Yahweh any longer?”

translationWords:

- elder
- son, son of
- lord, master, sir

translationNotes:

- **The king sent a man from before him** - “To be before the king” means to be one of his servants. AT: “The king of Israel sent one of his servants as a messenger” (See: [Idiom](#))
- **when the messenger came to Elisha, he said to the elders** - Here Elisha is speaking to the elders right before the king’s messenger arrived. AT: “when the messenger had almost arrived, Elisha said to the elders” (See: [Assumed Knowledge and Implicit Information](#))
- **”See how this son of a murderer has sent to take away my head?”** - Elisha uses this rhetorical question to draw attention to the king’s messenger and to insult the king. This can be written as a statement. AT: “See, this son of a murderer has sent someone to remove my head!” (See: [Rhetorical Question](#))
- **son of a murderer** - This means that the king of Israel has the characteristics of a murderer. AT: “this man who is like a murderer” or “that murderer” (See: [Idiom](#))
- **has sent to** - The missing words may be added. AT: “has sent someone to” (See: [Ellipsis](#))

- **to take away my head** - This means to behead him. AT: “to cut off my head” or “to behead me” (**Euphemism**)
- **Look** - Elisha uses this word here to draw the elder’s attention to what he says next. AT: “Listen” (See: **Idiom**)
- **hold the door shut against him** - If a door is shut against someone it means that it is closed and that they may not enter through it. AT: “hold the door shut so that he cannot come in” (See: **Idiom**)
- **Is not the sound of his master’s feet behind him?** - Elisha uses this question to assure the elders that the king is coming not far behind him. This rhetorical question may be written as a statement. AT: “The sound of his master’s feet is right behind him.” or “The king will be coming along soon after he arrives.” (See: **Rhetorical Question**)
- **behold, the messenger** - The word “behold” alerts us to the arrival of the messenger.
- **the messenger came down to him** - The messenger arrived, and so did the king, as Elisha had said he would. The phrase “came down to him” means that they arrived at the place where he was. AT: “the messenger and the king arrived” (See: **Assumed Knowledge and Implicit Information** and **Idiom**)
- **Behold, this trouble** - “Indeed, this trouble.” The word “behold” here adds emphasis to what follows. The phrase “this trouble” refers to the famine in Samaria and the suffering it caused.
- **Why should I wait for Yahweh any longer?** - This king use this rhetorical question to emphasize that he does not believe that Yahweh is going to help them. This can be written as a statement. AT: “Why should I continue to wait for Yahweh to help us?” or “I will not wait any longer for help from Yahweh!” (See: **Assumed Knowledge and Implicit Information** and **Rhetorical Question**)

Links:

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

2 Kings 7 General Notes

Structure and formatting

The stories of Elisha's miracles continue in this chapter. (See: [miracle](#), [wonder](#), [sign](#))

Special concepts in this chapter

Fear

God caused the army of Aram to hear the sound of an enormous army approaching so they all ran away leaving all their food behind.

Links:

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

2 Kings 7:1-2

UDB:

¹ Elisha replied to the king, "Listen to what Yahweh says: 'He says that by this time tomorrow, at the marketplace here in Samaria, you will be able to buy seven liters of the best flour for one piece of silver, and fourteen liters of barley for one piece of silver.'"

² The officer accompanying the king said to Elijah, "That cannot happen! Even if Yahweh himself would open the windows of the sky and send grain down to us, that certainly could not happen!" Elisha replied, "Because you said that, you will see it happen, but you will not be able to eat any of the food!"

ULB:

7

¹ Elisha said, "Hear the word of Yahweh. This is what Yahweh says: 'Tomorrow about this time a measure of fine flour will be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.'" ² Then the captain on whose hand the king leaned answered the man of God, and said, "See, even if Yahweh should make windows in heaven, can this thing happen?" Elisha replied, "See, you will watch it happen with your own eyes, but you will not eat any of it."

translationWords:

- Elisha
- word of God, word of Yahweh, word of the Lord, scripture
- Yahweh
- gate, gate bar
- Samaria, Samaritan
- hand, right hand, to hand over
- king
- God
- heaven, sky, heavens, heavenly

translationNotes:

- **a measure of fine flour will be sold for a shekel, and two measures of barley for a shekel**
- It is implied that the Israelites will be paying less money for these item than they had been. This can be stated in active form. AT: "people will sell a measure of fine flour for a shekel and two measures of barley for a shekel" (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

- **a measure of fine flour ... two measures of barley** - Here the word “measure” translates the word “seah,” which is a unit of dry measurement equal to about 7 liters. AT: “7 liters of fine flour ... 14 liters of barley” (See: [Biblical Volume](#))
- **a shekel** - A shekel is a unit of weight equal to about 11 grams. AT: “about 11 grams of silver” or “one silver coin” (See: [Biblical Money](#))
- **the captain on whose hand the king leaned** - A high ranking captain who was the king’s personal assistant is spoken of as if he was a person on whom the king leaned his hand. AT: “the captain who was close to the king” or “the captain who was the king’s personal assistant” (See: [Metaphor](#))
- **even if Yahweh should make windows in heaven** - Yahweh causing much rain to fall in order to make the crops grow is spoken of as if Yahweh were opening windows in heaven through which he pours down rain. AT: “even if Yahweh were to cause much rain to fall from heaven” (See: [Metaphor](#))
- **can this thing happen?** - The captain asks this question to express his unbelief. This rhetorical question can be translated as a statement. AT: “this could never happen!” (See: [Rhetorical Question](#))
- **you will watch it happen with your own eyes** - The phrase “with your own eyes” emphasizes that the captain will certainly see the things that Elisha prophesied. AT: “you yourself will watch these things happen” (See: [Synecdoche](#))
- **but you will not eat any of it** - “but you will not eat any of the flour or barely”

Links:

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

2 Kings 7:3-4

UDB:

³ That day there were four men who had leprosy who were sitting outside the gate of the city of Samaria. They said to each other, "Why should we wait here until we die? ⁴ If we go into the city, we will die there, because there is no food there. If we remain sitting here, we will die here. So let us go to where the army of Aram has set up their tents. If they kill us, we will die. But if they allow us to remain alive, we will not die."

ULB:

³ Now there were four men with leprosy right outside the city gate. They said one to another, "Why should we sit here until we die? ⁴ If we say that we should go into the city, then the famine is in the city, and we will die there. But if we still sit here, we will still die. Now then, come, let us go to the army of the Arameans. If they keep us alive, we will live, and if they kill us, we will only die."

translationWords:

- [leprosy, leper, leprous](#)
- [death, die, dead](#)
- [famine](#)
- [Aram, Aramean, Aramaic](#)
- [life, live, living, alive](#)

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. Here the writer starts to tell a new part of the story.
- **Why should we sit here until we die?** - Although there were four men, probably only one of them asks this question. The question is rhetorical and emphasizes that they should not do this. It can be translated as a statement. AT: "Certainly we should not sit here until we die" (See: [Rhetorical Question](#))
- **If they keep us alive, we will live, and if they kill us, we will only die** - The four men with leprosy are saying that the Arameans might feed them so that they can live, or they might kill them, which would be no worse since they would die anyway.

Links:

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

2 Kings 7:5-6

UDB:

⁵ So when it was getting dark, those four men went to the camp where the army of Aram had set up their tents. But when they reached the camp, they saw that there was no one there.

⁶ What had happened was that Yahweh had caused the army of Aram to hear something that sounded like a large army marching with chariots and horses. So the soldiers said to each other, “Listen! The king of Israel has hired the kings of Egypt and the Hittites and their armies, and they have come to attack us!”

ULB:

⁵ So they rose up at twilight to go into the Aramean camp; when they arrived at the outermost part of the camp, there was no one there. ⁶ For the Lord had made the Aramean army hear a noise of chariots, and a noise of horses—the noise of another large army, and they said to each other, “The king of Israel has hired the kings of the Hittites and Egyptians to come against us.”

translationWords:

- Lord
- chariot
- horse
- kingdom of Israel
- Hittite
- Egypt, Egyptian

translationNotes:

- **at twilight** - This refers to the early evening after the sun has set, but before it is dark.
- **the outermost part** - “the edge”
- **the Aramean army hear a noise of chariots, and a noise of horses—the noise of another large army** - The soldiers of the Aramean army heard noises that sounded like a large army approaching to battle them. This was not an actual army, but the Lord had made them hear these sounds.
- **they said to each other** - “the Aramean soldiers said to each other”
- **the kings of the Hittites and Egyptians** - Here the word “kings” represents the armies of these nations. AT: “the armies of the Hittites and the Egyptians” (See: [Metonymy](#))
- **to come against us** - “to fight us” or “to attack us”

Links:

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

2 Kings 7:7-8

UDB:

⁷ So they all ran away that evening at sundown and left their tents and their horses and donkeys there, because they were afraid that they would die if they stayed there.

⁸ When those four men with leprosy came to the edge of the area where the soldiers of Aram had set up their tents, they went into one tent and saw all the things that had been left there. So they ate and drank what was there, and they took the silver and the gold and clothes. Then they went outside the tent and hid those things. Then they entered another tent and took things from there, and then went outside and hid them, also.

ULB:

⁷ So the soldiers arose and fled in the twilight; they left their tents, their horses, their donkeys, and the camp as it was, and fled for their lives. ⁸ When the men with leprosy came to the outermost part of the camp, they went into one tent and ate and drank, and carried away silver and gold and clothes, and went and hid them. They came back and entered into another tent and carried plunder away from there also, and went and hid it.

translationWords:

- tent
- donkey, mule
- life, live, living, alive
- leprosy, leper, leprous
- silver
- gold

translationNotes:

- **General Information:** - This is what happened after the Lord caused the Aramean soldiers to think they heard a large enemy army approaching their camp.
- **in the twilight** - This refers to the early evening after the sun has set, but before it is dark.
- **plunder** - This refers to items that a conquering army takes from another army that they have defeated. Here it refers to “silver and gold and clothes.”

Links:

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

2 Kings 7:9-11

UDB:

⁹ But then they said to each other, “We are not doing what is right. We have good news to tell others today. If we do not tell it to anyone now, and if we wait until morning to tell it, the people will certainly punish us. So let us go right now to the palace and tell it to the king’s officials!”

¹⁰ So they went to the guards at the city gates and called out to them, “We went to where the army of Aram had set up their tents, but we did not see or hear anyone there. Their horses and donkeys were still tied up, but their tents were all deserted!” ¹¹ The guards shouted the news, and some people who heard it went to the palace and reported it there.

ULB:

⁹ Then they said each other, “We are not doing right. This day is a day of good news, but we are keeping quiet about it. If we wait until daybreak, punishment will overtake us. Now then, come, let us go and tell the king’s household.” ¹⁰ So they went and called the gatekeepers of the city. They told them, saying, “We went to the camp of the Arameans, but there was no one there, not the sound of anyone, but there were the horses tied, and the donkeys tied, and the tents as they were.” ¹¹ Then the gatekeepers shouted out the news, and then it was told inside the king’s household.

translationWords:

- **punish, punishment**
- **king**
- **household**
- **Aram, Aramean, Aramaic**

translationNotes:

- **until daybreak** - “until morning”
- **punishment will overtake us** - Someone punishing the four men is spoken of as if punishment were a person who captures them. AT: “the people will punish us” or “someone will punish us” (See: **Metaphor** and **Personification**)
- **tell the king’s household** - Here the word “household” represents the people who live in the king’s palace. AT: “tell the king and his people” (See: **Metonymy**)
- **as they were** - The implicit information may be supplied in translation. AT: “as they were when the soldiers were still there” **Assumed Knowledge and Implicit Information**)
- **then it was told inside the king’s household** - This can be stated in active form. AT: “then people told it inside the king’s household” or “then people told it to the king and those in his palace” (See: **Active or Passive**)

Links:

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

2 Kings 7:12-13

UDB:

¹² It was in the night that the king heard this news. He got up out of his bed and said to his officials, “I will tell you what the army of Aram is planning to do. They know that we have no food here, so they have left their tents and are hiding in the fields. They think that we will leave the city to find some food, and then they will capture us and capture the city.”

¹³ But one of his officials said, “Many of our people have already died from hunger. If those of us who are still alive all stay here, we also will die anyway. So let us send some men with five of our horses that are still alive to go and see what has really happened.”

ULB:

¹² Then the king arose at night and said to his servants, “I will tell you now what the Arameans have done to us. They know that we are hungry, so they have gone out of the camp to hide themselves in the fields. They are saying, ‘When they come out of the city, we will take them alive, and get into the city.’” ¹³ One of the king’s servants answered and said, “I beg you, let some men take five of the horses that remain, which are left in the city. They are like all the rest of the population of Israel who are left—most are now dead; let us send them and see.”

translationWords:

- servant, slave, slavery
- life, live, living, alive
- horse
- death, die, dead
- kingdom of Israel
- send, send out, sent

translationNotes:

- **have done to us** - “are planning to do to us” or “have done to deceive us”
- **take them alive** - This means that they would capture the people and not kill them.
- **the horses that remain, which are left in the city** - Many of the horses belonging to the Israelites had died because of the famine. The meaning of this can be made clear. AT: “the horses in the city that are still alive” (See: [Assumed Knowledge and Implicit Information](#))
- **They are like all the rest of the population of Israel who are left** - The men that would go to the Aramean camp would share the same fate as the rest of the Israelites who remained in the city. They would either die from starvation, or possibly be killed by the Arameans.
- **and see** - The implicit information may be added to make the meaning clear. AT: “and see if what these lepers have said is true” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 7:14-15

UDB:

¹⁴ So they chose some men and told them to go in two chariots and find out what had happened to the army of Aram. ¹⁵ They went as far as the Jordan River. All along the road they saw clothes and equipment that the soldiers from Aram had thrown away while they were running away. So the men returned to the king and reported what they had seen.

ULB:

¹⁴ So they took two chariots with horses, and the king sent them after the army of the Arameans, saying, "Go and see." ¹⁵ They went after them to the Jordan, and all the road was full of clothes and equipment that the Arameans had cast away in their hurry. So the messengers returned and told the king.

translationWords:

- [chariot](#)
- [Jordan River](#)
- [messenger](#)

translationNotes:

- **Go and see** - The implicit information may be added to make the meaning clear. AT: "Go and see if what these lepers have said is true" (See: [Assumed Knowledge and Implicit Information](#))
- **They went after them to the Jordan** - "They followed the path the Aramean army took all the way to the Jordan River"
- **all the road was full of clothes and equipment** - This means that the men saw these items scattered along the road as they traveled. AT: "there were clothes and equipment all along the road" (See: [Hyperbole](#))

Links:

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

2 Kings 7:16-17**UDB:**

¹⁶ Then many of the people of Samaria also went out of the city and went to where the army of Aram had set up their tents. They entered all the tents and took everything. So there was now plenty of everything! As a result people could buy seven liters of the best flour for one piece of silver, and fourteen liters of barley for one piece of silver, which was what Yahweh had said would happen!

¹⁷ The king of Israel had ordered his assistant, the one who had spoken with Elisha, to supervise what was happening at the city gate. But as he was standing at the gate, all the people who were rushing outside the city trampled on him, and he died, which was what Elisha had said would happen to him.

ULB:

¹⁶ The people went out and plundered the camp of the Arameans. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, just as the word of Yahweh had said. ¹⁷ The king had ordered the captain on whose hand he had leaned to be in charge of the gate, and the people trampled him down in the gateway. He died as the man of God had said, who spoke when the king had come down to him.

translationWords:

- [Aram, Aramean, Aramaic](#)
- [word of God, word of Yahweh, word of the Lord, scripture](#)
- [king](#)
- [gate, gate bar](#)

translationNotes:

- **plundered the camp** - This refers to taking items from a defeated army.
- **So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel** - This can be stated in active form. AT: "So people sold a measure of fine flour for a shekel and two measures of barley for a shekel" (See: [Active or Passive](#))
- **a measure of fine flour ... two measures of barley** - Here the word "measure" translates the word "seah," which is a unit of dry measurement equal to about 7 liters. AT: "7 liters of fine flour ... 14 liters of barley" (See: [Biblical Volume](#))
- **a shekel** - A shekel is a unit of weight equal to about 11 grams. AT: "about 11 grams of silver" or "one silver coin"(See: [Biblical Money](#))
- **just as the word of Yahweh had said** - Here "word" represents Yahweh. AT: "just as Yahweh had said" (See: [Metonymy](#))

- **the captain on whose hand he had leaned** - A high ranking captain who was the king's personal assistant is spoken of as if he were a person on whom the king leaned his hand. See how you translated this in [7:2](#). AT: "the captain who was close to the king" or "the captain who was the king's personal assistant" (See: [Metaphor](#))
- **trampled him down** - The crowd of people were in such a rush to get to the food in the camp that they knocked over the man and trampled him to death.

Links:

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

2 Kings 7:18-20

UDB:

¹⁸ Elisha had told him that by the next day there would be plenty of food, with the result that anyone could buy fourteen liters of barley for one piece of silver, and seven liters of the best flour for one piece of silver.

¹⁹ That officer had answered, “That certainly cannot happen! Even if Yahweh himself would open the sky and send down some grain, that could not happen.” And Elisha had replied, “Because you said that, you will see it happen, but you will not be able to eat any of the food!” ²⁰ And that is what happened to him. The people who were rushing out of the city gate trampled on him, and he died.

ULB:

¹⁸ So it happened as the man of God had said to the king, saying, “About this time in the gate of Samaria, two measures of barley will be available for a shekel, and a measure of fine flour for a shekel.” ¹⁹ That captain had answered the man of God and said, “See, even if Yahweh should make windows in heaven, can this thing happen?” Elisha had said, “See, you will watch it happen with your own eyes, but you will not eat any of it.” ²⁰ That is what exactly what happened to him, for the people trampled him in the gate, and he died.

translationWords:

- Samaria, Samaritan
- Yahweh
- heaven, sky, heavens, heavenly

translationNotes:

- **General Information:** - In these verses, the writer summarizes what happened by repeating the events that he described in 7:1-2. (See: [End of Story](#))
- **About this time** - “About this time tomorrow”
- **two measures of barley ... a measure of fine flour** - Here the word “measure” translates the word “seah,” which is a unit of dry measurement equal to about 7 liters. AT: “14 liters of barley ... 7 liters of fine flour” (See: [Biblical Volume](#))
- **a shekel** - A shekel is a unit of weight equal to about 11 grams. AT: “about 11 grams of silver” or “one silver coin” (See: [Biblical Money](#))
- **See** - “Indeed.” The word “See” here adds emphasis to what follows.
- **even if Yahweh should make windows in heaven** - Yahweh causing much rain to fall in order to make the crops grow is spoken of as if Yahweh were opening windows in heaven through which he pours down rain. See how you translated this in 7:2. AT: “even if Yahweh were to cause much rain to fall from heaven” (See: [Metaphor](#))

- **can this thing happen?** - The captain asks this question to express his unbelief. This question can be translated as a statement. See how you translated this in [7:2](#). AT: “this could never happen!” (See [Rhetorical Question](#))
- **you will watch it happen with your own eyes** - The phrase “with your own eyes” emphasizes that the captain will certainly see the things that Elisha prophesied. See how you translated this in [7:2](#). AT: “you yourself will watch these things happen” (See: [Synecdoche](#))
- **but you will not eat any of it** - “but you will not eat any of the flour or barley”

Links:

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

2 Kings 8 General Notes

Structure and formatting

The stories of of Elisha's miracles continue in this chapter. (See: [miracle](#), [wonder](#), [sign](#))

Special concepts in this chapter

Kings

Elisha told Hazael that he would be king of Aram. Jehoram became king of Judah. He was evil so Edom and Libna revolted and choose their own kings. (See: [evil](#), [wicked](#), [wickedness](#))

Links:

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

2 Kings 8:1-2

UDB:

¹ After Elisha had caused the son of the woman from the city of Shunem to become alive again, he had told her that she should leave with her family and live somewhere else for a while, because Yahweh was going to send a famine in the land. He said that the famine would last for seven years.
² So the woman had done what Elisha told her to do. She and her family had gone to live in the region of Philistia for seven years.

ULB:

8 ¹ Now Elisha had spoken to the woman whose son he had restored to life. He said to her, “Arise, and go with your household, and stay wherever you can in another land, because Yahweh has called for a famine which will come on this land for seven years.” ² So the woman arose and she obeyed the word of the man of God. She went with her household and lived in the land of the Philistines seven years.

translationWords:

- Elisha
- restore, restoration
- life, live, living, alive
- household
- Yahweh
- call, calling, called, call out
- famine
- obey, obedient, obedience
- word
- God
- Philistines

translationNotes:

- **Now** - This word is used here to mark a break in the main storyline. Here the author starts to tell a new part of the story.
- **the woman whose son he had restored to life** - The story of this woman and her son is found at 4:8.
- **he had restored to life** - “he had caused to become alive again”
- **Arise** - “Get up from where you are”
- **the man of God** - “Elisha, the man of God”

Links:

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

2 Kings 8:3-4

UDB:

³ After the seven years were ended, they returned to their home. The woman went to the king to request that her house and her land be given back to her. ⁴ When she arrived, the king was talking with Gehazi, Elisha's servant. The king was saying to him, "Tell me all the great things that Elisha has done."

ULB:

³ It came about at the end of seven years that the woman returned from the land of the Philistines, and she went to the king to beg him for her house and for her land. ⁴ Now the king was talking with Gehazi the servant of the man of God, saying, "Please tell me all the great things that Elisha has done."

translationWords:

- [king](#)
- [servant, slave, slavery](#)

translationNotes:

- **to the king** - This refers to the king of Israel.
- **for her house and for her land** - While the woman was gone, her home and property were sieged. She is begging for them to be returned to her. The full meaning of this statement can be made clear. AT: "for her home and her property to be returned to her" (See: [Assumed Knowledge and Implicit Information](#))
- **Now** - This word is used here to mark a break in the main storyline. Here the author tells us background information about what the king was doing when the woman arrived. (See: [Background Information](#))

Links:

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

2 Kings 8:5-6

UDB:

⁵ While Gehazi was telling the king that Elisha had caused the son of a woman from Shunem to become alive again, that woman came in and requested the king to enable her to get her house and land back again. Gehazi exclaimed, “Your Majesty, this is the woman whose son Elisha caused to become alive again!”

⁶ When the king asked her about it, she told him that what Gehazi had said was true. The king summoned one of his officials and said to him, “Make sure that this woman gets back everything that she owned in the past, including the value of all the crops that have been harvested during these last seven years while she was away from her land.” So the official did that.

ULB:

⁵ Then as he was telling the king how Elisha had restored to life the child who was dead, the very woman whose son he had restored to life came to beg the king for her house and land. Gehazi said, “My master, king, this is the woman, and this is her son, whom Elisha restored to life.” ⁶ When the king asked the woman about her son, she explained it to him. So the king ordered a certain officer for her, saying, “Give back to her all that was hers and all the harvests of her fields since the day that she left the land until now.”

translationWords:

- children, child
- death, die, dead
- lord, master, sir
- harvest

translationNotes:

- **had restored to life the child who was dead** - “had caused the child who was dead to become alive again”
- **for her house and land** - While the woman was gone, her home and property were sieged. She is begging for them to be returned to her. The meaning of this can be made clear. AT: “for her home and her property to be returned to her” (See: [Assumed Knowledge and Implicit Information](#))
- **about her son** - This refers to the story of her son dying and Elisha bringing him back to life. The meaning of this statement can be made explicit. AT: “about what had happened to her son” (See: [Assumed Knowledge and Implicit Information](#))

- **all the harvests of her fields** - This metonym refers to the amount of money that the harvests of her fields were worth while she was away. AT: “all the profit from the harvests of her fields” (See: [Metonymy](#))

Links:

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

2 Kings 8:7-9

UDB:

⁷ Elisha went to Damascus, the capital of Aram, at the time when Ben Hadad, the king of Aram, was very sick. When someone told the king that Elisha was in Damascus, ⁸ the king told one of his officials named Hazael, “Go and talk to that prophet and take a present with you to give to him. Request him to ask Yahweh if I will recover from my illness.”

⁹ So Hazael went to talk with Elisha. He took with him forty camels that were carrying many kinds of goods that were produced in Damascus. When Hazael met him, he said to him, “Your friend Ben Hadad, the king of Aram, sent me to ask you whether you think he will recover from his illness.”

ULB:

⁷ Elisha came to Damascus where Ben Hadad the king of Aram was sick. The king was told, “The man of God has come here.” ⁸ The king said to Hazael, “Take a gift in your hand and go meet the man of God, and consult with Yahweh through him, saying, ‘Will I recover from this sickness?’”

⁹ So Hazael went to meet him and took a gift with him of every kind of good thing of Damascus, carried by forty camels. So Hazael came and stood before Elisha and said, “Your son Ben Hadad king of Aram has sent me to you, saying, ‘Will I recover from this sickness?’”

translationWords:

- Elisha
- Damascus
- Aram, Aramean, Aramaic
- gift
- hand, right hand, to hand over
- camel
- send, send out, sent

translationNotes:

- **Ben Hadad** - This is the name of the king of Aram. His name means “son of Hadad.” Translate this man’s name the same as you did in [6:24](#). (See: [How to Translate Names](#))
- **Hazael** - This is the name of a man. (See: [How to Translate Names](#))
- **Take a gift** - Hazael was to take many gifts, not just one. AT: “take many gifts” (See: [Synecdoche](#))
- **in your hand** - The phrase “in your hand” is an idiom meaning for him to take the gifts with him. AT: “with you” (See: [Idiom](#))
- **the man of God** - “Elisha, the man of God”
- **consult with Yahweh through him, saying** - “ask Elisha to ask Yahweh”

- **carried by forty camels** - This can be stated in active form. AT: “which forty camels carried”
- **forty camels** - “40 camels” (See: [Numbers](#))
- **Your son Ben Hadad king of Aram** - Ben Hadad was not actually Elisha’s son, but Hazael called him that to show a close relationship between them. AT: “Ben Hadad, the king of Aram, who is like a son to you,” (See: [Metaphor](#))

Links:

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

2 Kings 8:10-12

UDB:

¹⁰ Elisha said to Hazael, “Go and say to him, ‘Yes, you will certainly not die from this illness,’ but Yahweh has shown me that he will certainly die before he recovers.” ¹¹ Then Elisha stared at him and had a terrified look on his face. That caused Hazael to feel uneasy. Then suddenly Elisha started to cry.

¹² Hazael said, “Sir, why are you crying?”

Elisha replied, “Because Yahweh has enabled me to know the terrible things that you will do to the people of Israel. Your soldiers will burn their cities that now have walls around them, kill their fine young men in battle, crush the heads of their children, and rip open the bellies of their pregnant women with swords.”

ULB:

¹⁰ Elisha said to him, “Go, say to Ben Hadad, ‘You will surely recover,’ but Yahweh has shown me that he will surely die.” ¹¹ Then Elisha stared at Hazael until he was ashamed, and the man of God wept. ¹² Hazael asked, “Why do you weep, my master?” He answered, “Because I know the evil that you will do to the people of Israel. You will set their strongholds on fire, and you will kill their young men with the sword, dash in pieces their little ones, and rip open their pregnant women.”

translationWords:

- Elisha
- shame, shameful, ashamed
- evil, wicked, wickedness
- stronghold, fortress, fortified
- sword

translationNotes:

- **until he was ashamed** - “until Hazael felt uncomfortable”
- **my master** - Hazael refers to Elisha this way to honor him.
- **Because I know** - God has shown Elisha what will take place in the future.
- **you will do** - The word “you” represents Hazael and refers to himself and the soldiers under his control when he is king. AT: “you will cause to happen” or “you will order your soldiers” (See: [Synecdoche](#))
- **You will set ... you will kill** - The word “you” represents Hazael but here refers to his soldiers and not to Hazael personally. AT: “Your soldiers will set ... your soldiers will kill” (See: [Metonymy](#))

- **dash in pieces their little ones** - “crush their little children.” This is a brutal description of the soldiers killing children.
- **kill their young men with the sword** - This means that the men will be killed in battle. The sword was the main weapon used in battle. AT: “kill their young men in battle” (See: [Metonymy](#))
- **rip open their pregnant women** - Specifically this refers to tear open their stomachs. AT: “rip open the stomachs of their pregnant women with swords” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 8:13-15

UDB:

¹³ Hazael replied, "I am as powerless as a dog. How could I do such terrible things?"

Elisha replied, "Yahweh has also revealed to me that you will become the king of Aram."

¹⁴ Then Hazael left and returned to his master the king, who asked him, "What did Elisha say?"

He replied, "He told me that you would certainly recover." ¹⁵ But the next day, while the king was sleeping, Hazael took a blanket and soaked it in water. Then he spread it on the king's face in order that he could not breathe, and he died. Then Hazael became the king of Aram instead of Ben Hadad.

ULB:

¹³ Hazael replied, "Who is your servant, that he should do this great thing? He is only a dog." Elisha answered, "Yahweh has shown me that you will be king over Aram." ¹⁴ Then Hazael left Elisha and came to his master, who said to him, "What did Elisha say to you?" He answered, "He told me that you would certainly recover." ¹⁵ Then the next day Hazael took the blanket and dipped it in water, and spread it on Ben Hadad's face so that he died. Then Hazael became king in his place.

translationWords:

- servant, slave, slavery
- Yahweh
- king
- lord, master, sir

translationNotes:

- **Who is your servant, that he should do this great thing?** - Hazel refers to himself here as Elisha's servant. Hazel uses this rhetorical question to emphasize that he does not think he could do the terrible things that Elisha has said. This can be written as a statement. AT: "I could never do such great things!" or "Who am I, that I would have the power to do such things?" (See: [Rhetorical Question](#))
- **this great thing** - "this terrible thing." Here the word "great" refers to something that has a large effect and is terrible.
- **He is only a dog** - Hazael is talking about himself. He speaks of his low status and lack of influence by comparing himself to a dog. Here a dog represents a lowly animal. AT: "I am as powerless as a dog" (UDB) or "I am as powerless as a lowly animal" (See: [Metaphor](#))
- **came to his master** - The phrase "his master" refers to Ben Hadad.

- **face so that he died** - This means that Ben Hadad suffocated under the wet blanket. The full meaning of this statement can be made clear. AT: “face. Ben Hadad was unable to breathe through it, and so he died” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 8:16-17

UDB:

¹⁶ After King Joram son of Ahab, had been ruling in Israel for almost five years, Jehoshaphat's son Jehoram became the king of Judah. ¹⁷ He was thirty-two years old when he became the king, and he ruled in Jerusalem for eight years.

ULB:

¹⁶ In the fifth year of Joram son of Ahab, king of Israel, Jehoram began to reign. He was the son of Jehoshaphat king of Judah. He began to reign when Jehoshaphat was king of Judah. ¹⁷ Jehoram was thirty-two years old when he began to reign, and he reigned for eight years in Jerusalem.

translationWords:

- [Joram](#)
- [Ahab](#)
- [kingdom of Israel](#)
- [reign](#)
- [Jehoshaphat](#)
- [Judah, kingdom of Judah](#)
- [Jerusalem](#)

translationNotes:

- **General Information:** - Jehoram becomes king of Judah.
- **In the fifth year of Joram son of Ahab, king of Israel** - This describes the time that Jehoram began to reign by stating how long Joram, the current king of Israel, had reigned. AT: "In the fifth year that Jorman son of Ahab was king of Israel" (See: [Assumed Knowledge and Implicit Information](#))
- **fifth year** - "5th year" (See: [Ordinal Numbers](#))
- **Jehoram began to reign** - Jehoram, son of Jehoshaphat, became the king of Judah.
- **thirty-two years old** - "32 years old" (See: [Numbers](#))

Links:

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

2 Kings 8:18-19

UDB:

¹⁸ His wife was the daughter of King Ahab. Like everyone in Ahab's family, he continually did the evil things that the previous kings of Israel had done. He did many things that Yahweh said were evil. ¹⁹ But Yahweh did not want to get rid of the people of Judah, because of what he had promised David, who served him very well. He had promised David that his descendants would always rule Judah.

ULB:

¹⁸ Jehoram walked in the ways of the kings of Israel, as the house of Ahab was doing; for he had Ahab's daughter as his wife, and he did what was evil in Yahweh's sight. ¹⁹ However, because of his servant David, Yahweh did not want to destroy Judah, since he had told him that he would always give him descendants.

translationWords:

- walk
- house
- David
- descendant, descended from

translationNotes:

- **Jehoram walked in the ways of the kings of Israel** - Here "walking" is an idiom that refers to how he lived and reigned as king. At this time in history, the recent kings of Israel had been evil kings. The full meaning of this statement can be made clear. AT: "Jehoram was an evil king, just as other kings of Israel who ruled before him had been" (See: **Idiom** and **Assumed Knowledge and Implicit Information**)
- **as the house of Ahab was doing** - Here the "house" of Ahab refers to the members of Ahab's family and his recent descendants. Ahab is Jehoram father-in-law. AT: "the same as the rest of the family of Ahab was doing" (See: **Metonymy**)
- **for he had Ahab's daughter as his wife** - Jehoram had married king Ahab's daughter.
- **he did what was evil in Yahweh's sight** - Here Yahweh's "sight" refers to what he thinks. AT: "he did things that Yahweh considered to be evil" or "he did things that Yahweh said were evil" (See: **Metonymy**)
- **destroy Judah** - Here "Judah" is a metonym for the people who live there. AT: "destroy the people of Judah" (See: **Metonymy**)
- **since he had told him that he would always give him descendants** - "since Yahweh had told David that he would always give David descendants." This refers to Yahweh's promise

to David that his descendants would always rule Judah. The full meaning of this statement can be made explicit. AT: “since he had told David that his descendants would always rule Judah” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 8:20-21

UDB:

²⁰ During the time that Jehoram ruled, the king of Edom rebelled against Judah, and they appointed their own king. ²¹ So Jehoram went with his army and all their chariots to the city of Zair near the border of Edom. There the army of Edom surrounded them. But during the night, Jehoram and the commanders in their chariots were able to get through the enemy lines and escaped. And all his soldiers also fled to their homes.

ULB:

²⁰ In Jehoram's days, Edom revolted from under the hand of Judah, and they set a king over themselves. ²¹ Then Jehoram crossed over with his commanders and all his chariots. It happened that he rose up at night and attacked and overwhelmed the Edomites, who had surrounded him and the commanders of the chariots. Then Jehoram's army escaped to their homes.

translationWords:

- [Edom, Edomite, Idumea](#)
- [commander, command](#)
- [chariot](#)

translationNotes:

- **Edom revolted from under** - "Edom rebelled against"
- **the hand of Judah** - Here the word "hand" refers to the control of Judah, and "Judah" refers specifically to the king of Judah. AT: "the control of the king of Judah" (See: [Metonymy](#))
- **they set a king over themselves** - "they appointed a king to rule over themselves"
- **Then Jehoram crossed over** - What was "crossed over" can be stated clearly. AT: "Then Jehoram crossed the enemy lines" (See: [Assumed Knowledge and Implicit Information](#))
- **It happened that he rose up at night** - "Then, at night, he rose up"
- **he rose up** - Here the word "he" represents Jehoram and refers to both himself and his commanders. AT: "he and his commanders" (See: [Synecdoche](#))

Links:

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

2 Kings 8:22-24

UDB:

²² So after that, Edom was no longer controlled by Judah, and it is still like that. During that same time, the people of the city of Libnah also freed themselves from being controlled by Judah.

²³ If you want to read about the other things that Jehoram did, they are written in Book of the Events of the Kings of Judah. ²⁴ Jehoram died and was buried where the other kings of Judah had been buried in the part of Jerusalem called the city of David. Then Jehoram's son Ahaziah became the king.

ULB:

²² So Edom has been in rebellion against the rule of Judah to this present day. Libnah also revolted at the same time. ²³ As for the other matters concerning Jehoram, all that he did, are they not written in The Book of the Events of the Kings of Judah? ²⁴ Jehoram died and rested with his fathers, and was buried with his fathers in the city of David. Then Ahaziah his son became king in his place.

translationWords:

- rebel, rebellious, rebellion
- written
- death, die, dead
- rest
- ancestor, father, forefather
- bury, buried, burial
- city of David
- Ahaziah

translationNotes:

- **General Information:** - King Jehoram of Judah dies and his son Ahaziah becomes king.
- **So Edom has been in rebellion against the rule of Judah to this present day** - "So after that, Edom was no longer controlled by Judah, and it is still like that" (UDB)
- **the rule of Judah** - Here "Judah" refers to the king of Judah. AT: "the rule of the king of Judah" or "the authority of the king of Judah" (See: **Metonymy**)
- **to this present day** - to the time that this book was written
- **Libnah also revolted at the same time** - Libnah rebelled against the king of Judah just as Edom had. AT: "During that same time, Libnah also rebelled against the king of Judah" (See: **Assumed Knowledge and Implicit Information**)

- **Libnah** - This is another city that was originally part of Judah. Here “Libnah” refers to the people who live there. AT: “the people of Libnah” (See: [How to Translate Names](#) and [Metonymy](#))
- **As for the other matters concerning Jehoram, all that he did** - “To read more about the history of Jehoram and what he did,”
- **are they not written ... Judah?** - This question is used to either inform or remind the readers that the information about Jehoram is in this other book. AT: “these things are written ... Judah.” or “you can read about them ... Judah.” (See: [Rhetorical Question](#) and [Active or Passive](#))
- **Jehoram died and rested with his fathers, and was buried with his fathers** - Here “rested” is a polite way of referring to someone dying. After he died, his body was buried in the same place as the bodies of his forefathers. The phrase “was buried” can be stated in active form. AT: “Jehoram died, and they buried him with his forefathers” (See: [Euphemism](#) and [Active or Passive](#))
- **Then Ahaziah his son became king in his place** - “Then Ahaziah, Jehoram’s son, became king after he died”

Links:

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

2 Kings 8:25-27

UDB:

²⁵ After Ahab's son Joram has been ruling in Israel for almost twelve years, Jehoram's son Ahaziah became the king of Judah. ²⁶ Ahaziah was twenty-two years old when he started to rule. He ruled in Jerusalem for only one year. His mother's name was Athaliah, the daughter of King Ahab and the granddaughter of King Omri of Israel. ²⁷ King Ahaziah conducted his life just like the members of Ahab's family had done. He did many things that Yahweh said were evil.

ULB:

²⁵ In the twelfth year of Joram son of Ahab, king of Israel, Ahaziah son of Jehoram, king of Judah, began to reign. ²⁶ Ahaziah was twenty-two years old when he began to reign; he reigned for one year in Jerusalem. His mother's name was Athaliah; she was the daughter of Omri, king of Israel. ²⁷ Ahaziah walked in the ways of the house of Ahab; he did what was evil in the sight of Yahweh, as the house of Ahab was doing, for Ahaziah was a son-in-law to the house of Ahab.

translationWords:

- Joram
- Ahab
- kingdom of Israel
- Judah, kingdom of Judah
- reign
- walk
- house

translationNotes:

- **General Information:** - Ahaziah becomes king of Judah.
- **In the twelfth year of Joram son of Ahab, king of Israel** - This describes the time that Ahaziah began to reign as king of Judah by stating how long Joram, the current king of Israel, had reigned. AT: "in the twelfth year that Joram son of Ahab was king of Israel" (See: [Assumed Knowledge and Implicit Information](#))
- **twelfth year** - "12th year" (See: [Ordinal Numbers](#))
- **twenty-two years** - "22 years" (See: [Numbers](#))
- **Athaliah ... Omri** - Athaliah is the name of a woman. Omri is the name of a man. (See: [How to Translate Names](#))
- **Ahaziah walked in the ways of** - Here "walking" refers his behavior or the way in which he lived. AT: "Ahaziah lived the same way as the others in" (See: [Idiom](#))

- **the house of Ahab** - Here the “house” of Ahab refers to his family. AT: “the family of Ahab” (See: [Metonymy](#))
- **he did what was evil in the sight of Yahweh** - Here Yahweh’s “sight” represents what he thinks. AT: “he did things that Yahweh considered to be evil” or “he did things that Yahweh said were evil” (See: [Metonymy](#))
- **a son-in-law to the house of Ahab** - This explains Ahaziah’s family relationship to Ahab. Ahaziah’s father was married to Ahab’s daughter. The meaning of this can be made clear. AT: “the son of Ahab’s son-in-law” or “a grandson of King Ahab” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 8:28-29

UDB:

²⁸ Ahaziah's army joined the army of King Joram of Israel to fight against the army of King Hazael of Aram. Their armies started fighting at the city of Ramoth in the region of Gilead, and the soldiers of Aram wounded Joram. ²⁹ King Joram returned to the city of Jezreel in order to recover from his wounds. King Ahaziah went to visit him there.

ULB:

²⁸ Ahaziah went with Joram son of Ahab, to fight against Hazael, king of Aram, at Ramoth Gilead. The Arameans wounded Joram. ²⁹ King Joram returned to be healed in Jezreel of the wounds that the Arameans had given him at Ramah, when he fought against Hazael king of Aram. So Ahaziah son of Jehoram, king of Judah, went down to Jezreel to see Joram son of Ahab, because Joram had been wounded.

translationWords:

- [Ramoth](#)
- [Gilead](#)
- [heal, cure](#)
- [Jezreel](#)
- [Ramah](#)

translationNotes:

- **Ahaziah went with Joram son of Ahab, to fight against Hazael, king of Aram** - The names of the three kings listed here are synecdoches and refer also to their armies that accompany them. AT: "Ahaziah's army joined the army of King Joram of Israel to fight against the army of King Hazael of Aram" (UDB) (See: [Synecdoche](#))
- **to be healed** - This can be stated in active form. AT: "to heal" or "to recover" (See: [Active or Passive](#))
- **against Hazael king of Aram** - Here "Hazael" refers to himself and his army. AT: "the army of Hazael king of Aram" (See: [Synecdoche](#))
- **Joram had been wounded** - This can be stated in active form. AT: "the Arameans had wounded Joram" (See: [Active or Passive](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 08 General Notes](#)

- 2 Kings 08 Translation Questions

2 Kings 9 General Notes

Structure and formatting

The life of Elisha continues in this chapter.

Special concepts in this chapter

King Jehu

Elisha told a young prophet to go and tell Jehu that God had made him the new king. Jehu killed the kings of both Israel and Judah and Jezebel, the mother of the king. (See: [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#))

Links:

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

2 Kings 9:1-3

UDB:

¹ Meanwhile, the prophet Elisha summoned one of the other prophets. He said to him, "Get ready and go to the city of Ramoth in the region of Gilead. Take this jar of olive oil with you. ² When you arrive there, search for a man named Jehu son of Jehoshaphat and grandson of Nimshi. Go with him into a room away from his companions, ³ and pour some of this oil on his head. Then say to him, 'Yahweh declares that he is appointing you to be the king of Israel.' Then open the door and run away as quickly as you can."

ULB:

9 ¹ Elisha the prophet called one of the sons of the prophets and said to him, "Dress for travel, then take this little bottle of oil in your hand and go to Ramoth Gilead. ² When you arrive, look for Jehu son of Jehoshaphat son of Nimshi, and go in and make him arise up from among his companions, and conduct him to an inner chamber. ³ Then take the bottle of oil and pour it on his head and say, 'Yahweh says this: "I have anointed you king over Israel."' Then open the door, and run off; do not delay."

translationWords:

- Elisha
- prophet, prophecy, prophesy, seer, prophetess
- call, calling, called, call out
- son, son of
- oil
- Ramoth
- Gilead
- Jehu
- Jehoshaphat
- Yahweh
- anoint, anointed
- king
- kingdom of Israel

translationNotes:

- **the sons of the prophets** - This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in 2:3. AT: "the group of the prophets" (See: **Idiom**)

- **in your hand** - The phrase “in your hand” is an idiom meaning for him to take the bottle with him. AT: “with you” (See: [Synecdoche](#))
- **Ramoth Gilead** - Translate the name of this city the same as you did in [8:28](#). (See: [How to Translate Names](#))
- **Jehu son of Jehoshaphat son of Nimshi** - This means that Jehoshaphat is Jehu’s father and that Nimshi is Jehoshaphat’s father. (See: [How to Translate Names](#))
- **companions** - These are the people with whom Jehu was sitting.
- **conduct him to** - “go along with him to” or “take him along to”
- **an inner chamber** - “a private room”

Links:

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

2 Kings 9:4-6

UDB:

⁴ So the young prophet went to Ramoth. ⁵ When he arrived, he saw that the commanders of the army were having a conference. He looked at Jehu and said, “Sir, I have a message for one of you.” Jehu replied, “Which one of us is the message for?”

The young prophet replied, “It is for you, commander.”

⁶ So Jehu got up and went with the young prophet into a house. There the young prophet poured some olive oil on Jehu’s head and said to him, “Yahweh, the God whom we Israelites worship, declares this: ‘I am appointing you to be the king of my Israelite people.’”

ULB:

⁴ So the young man, the young prophet, went to Ramoth Gilead. ⁵ When he arrived, behold, the captains of the army were sitting. So the young prophet said, “I have come on an errand to you, captain.” Jehu replied, “To which of us?” The young prophet answered, “To you, captain.” ⁶ So Jehu arose and went into the house, and the prophet poured the oil on his head and said to Jehu, “Yahweh, the God of Israel, says this: ‘I have anointed you king over the people of Yahweh, over Israel.’”

translationWords:

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

translationNotes:

- **behold** - The writer uses the word “behold” to direct attention to what follows. If you have a way of doing this in your language, you can use it here.
- **the captains of the army were sitting** - Jehu was sitting among the captains. You may introduce Jehu to the storyline here if this is necessary in your language. AT: “Jehu and some other army officers were sitting together” (See: [Assumed Knowledge and Implicit Information](#))
- **To which of us** - The word “us” refers to Jehu and the other army captains.

Links:

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

2 Kings 9:7-8

UDB:

⁷ You must kill your master King Joram son of Ahab, because I will punish Ahab's wife Jezebel for murdering many of my prophets and other people who served me. ⁸ You must kill not only Joram but all of Ahab's family. I want to get rid of every male in the family, including young ones and old ones.

ULB:

⁷ You must kill the family of Ahab your master, so that I may avenge the blood of my servants the prophets, and the blood of all the servants of Yahweh, who were murdered by the hand of Jezebel. ⁸ For the whole family of Ahab will perish, and I will cut off from Ahab every male child, whether he is a slave or a free person.

translationWords:

- Ahab
- lord, master, sir
- avenge, revenge, vengeance
- blood
- servant, slave, slavery
- hand, right hand, to hand over
- Jezebel
- perish, perishing, perishable
- cut off
- free, freedom, liberty

translationNotes:

- **General Information:** - The young prophet continues to speak to Jehu, whom he had just anointed as king over Israel.
- **I may avenge the blood of my servants the prophets, and the blood of all the servants of Yahweh** - Here the prophets' and the servants' "blood" refers to their deaths. AT: "I may avenge the deaths of my servants the prophets and all the servants of Yahweh" or "so that I may punish them for murdering my servants the prophets and all the servants of Yahweh" (See: [Metonymy](#))
- **and the blood** - The missing word "avenge" may be added. AT: "and avenge the blood" (See: [Ellipsis](#))

- **who were murdered by the hand of Jezebel** - This can be stated in active form. AT: “whom Jezebel commanded her servants to murder” or “whose deaths were commanded by Jezebel” (See: [Active or Passive](#))
- **by the hand of Jezebel** - This means that Jezebel commanded the people to be killed. AT: “by an order from Jezebel” or “by Jezebel’s command” (See: [Metonymy](#))
- **For the whole family of Ahab will perish, and I will cut off from Ahab every male child** - Here to be “cut off” means to be killed. AT: “For the whole family of Ahab will perish, and I will cause every male child in his family to be killed” or “Every member of Ahab’s family will die, including every male child” (See: [Euphemism](#))
- **every male child** - This phrase is used to refer to every male, but it specifies “child” to emphasize that it includes children. AT: “every male” (See: [Synecdoche](#))

Links:

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

2 Kings 9:9-10

UDB:

⁹ I will get rid of Ahab's family, like I got rid of the families of two other kings of Israel, Jeroboam and Baasha. ¹⁰ And when Jezebel dies, her corpse will not be buried. Dogs will eat her corpse there in the city of Jezreel.”

After the young prophet said this, he left the room and ran.

ULB:

⁹ I will make the house of Ahab like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah. ¹⁰ The dogs will eat Jezebel in Jezreel, and there will be no one to bury her.” Then the prophet opened the door and ran off.

translationWords:

- [house](#)
- [Jeroboam](#)
- [Baasha](#)
- [Jezebel](#)
- [Jezreel](#)
- [bury, buried, burial](#)

translationNotes:

- **General Information:** - The young prophet continues to speak the words of Yahweh to Jehu, whom he had just anointed as king over Israel.
- **I will make the house of Ahab like** - This means that God will destroy Ahab and his family just as he destroyed Jeroboam and Baasha and their families. AT: “I will get rid of the house of Ahab like I got rid of” (See: [Assumed Knowledge and Implicit Information](#))
- **the house of** - This phrase is used in this verse three times. Each time, the word “house” refers to the “family” of the man specified. AT: “the family of” (See: [Metonymy](#))
- **Nebat ... Ahijah** - These are the names of men. Translate the name “Nebat” the same as you did in 3:3. (See: [Copy or Borrow Words](#))
- **The dogs will eat Jezebel** - This means that the dogs will eat her dead body. AT: “Dogs will eat the dead body of Jezebel” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 09 General Notes
- 2 Kings 09 Translation Questions

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

¹¹ When Jehu came out of the room to where his other commanders were, they said to him, “Is everything all right? Why did that mad fellow come to you?”

He replied, “You know what kinds of things young prophets like him say.”

¹² They said, “You are lying. Tell us what he said!”

He replied, “He told me several things, and then he told me that Yahweh said, ‘I am appointing you to be the king of Israel.’”

¹³ Then they all spread their cloaks on the steps of the building for Jehu to walk out on, and they blew trumpets and shouted, “Jehu is now the king!”

ULB:

¹¹ Then Jehu came out to the servants of his master, and one said to him, “Is everything alright? Why did this mad fellow come to you?” Jehu answered them, “You know the man and the kinds of things he says.” ¹² They said, “That is a lie. Tell us.” Jehu answered, “He said this and that to me, and he also said, ‘This is what Yahweh says: I have anointed you as king over Israel.’” ¹³ Then each of them quickly took off his outer garment and put it under Jehu at the top of the steps. They blew the trumpet and said, “Jehu is king.”

translationWords:

- Jehu
- anoint, anointed
- king
- kingdom of Israel
- trumpet

translationNotes:

- **the servants of his master** - This refers to the other officers who were serving King Ahab.
- **mad fellow** - “crazy man”
- **You know the man and the kinds of things he says** - Jehu says that he is a young prophet and they all are familiar with the kinds of things young prophets generally say. AT: “You know what kinds of things young prophets like him say” (UDB)
- **Tell us** - “Tell us what he said”
- **He said this and that to me** - “He talked about some things”

- **took off his outer garment and put it under Jehu** - In this culture, putting clothing on the ground was a way of honoring the king, so that his feet would not touch the dirty ground. AT: “took off their outer clothes and put them in front of Jehu for him to walk on” (See: [Assumed Knowledge and Implicit Information](#))
- **They blew the trumpet and said** - Not every man blew a trumpet. It is likely only one man blew a trumpet. AT: “One of them blew the trumpet and they all said” (See: [Synecdoche](#))

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2 Kings 9:14-16

UDB:

14-15 King Joram and his army had been defending Ramoth against the attacks by the army of the king of Aram. King Joram had returned to the city of Jezreel, to recover from being wounded in the battle against the army of Hazael, the king of Aram. And Jehu made plans to kill Joram. He said to his other commanders, “If you really want to help me, then make sure that no one leaves this city to go to warn the people of Jezreel about what I am planning to do.” ¹⁶ Then Jehu and his officers got into their chariots and rode to Jezreel, where Joram was still recovering. And King Ahaziah of Judah was there, visiting Joram.

ULB:

¹⁴ In this way Jehu son of Jehoshaphat son of Nimshi conspired against Joram. Now Joram had been defending Ramoth Gilead, he and all Israel, because of Hazael king of Aram, ¹⁵ but King Joram had gone back to Jezreel to be healed of the wounds that the Arameans had given him, when he had fought against Hazael king of Aram.

Jehu said to the servants of Joram, “If this is your opinion, then let no one escape and go out of the city, in order to go tell this news in Jezreel.” ¹⁶ So Jehu rode in a chariot to Jezreel; for Joram was resting there. Now Ahaziah king of Judah had come down to see Joram.

translationWords:

- Joram
- Aram, Aramean, Aramaic
- heal, cure
- chariot
- rest
- Judah, kingdom of Judah

translationNotes:

- **Nimshi** - Translate the name of this man the same as you did in [9:2](#). (See: [How to Translate Names](#))
- **Now Joram** - This word is used here to mark a break in the main storyline. Here the author tells background information about how Joram was wounded and went to recover in Jezreel. (See: [Background Information](#))
- **all Israel** - These refers only to the Israelite army and not to everyone who lives in Israel. AT: “he and his army” or “he and the Israelite army” (See: [Synecdoche](#))
- **to be healed of** - This can be stated in active form. AT: “to recover from” (See: [Active or Passive](#))

- **the wounds that the Arameans had given him** - This means that he was wounded in battle with the Arameans. AT: “wounds that Joram got during the battle with the Aramean army” (See: [Assumed Knowledge and Implicit Information](#))
- **against Hazael king of Aram** - This refers to Hazael and his army. AT: “against Hazael king of Aram and his army” (See: [Synecdoche](#))
- **Hazael** - Translate the name of this man the same as you did in 8:8. (See: [How to Translate Names](#))
- **Jehu said to the servants of Joram** - This refers to the officers who were with Joram at Ramoth Gilead.
- **If this is your opinion** - “If you are in agreement with me” Jehu uses this phrase to refer to if people are supportive of him being king and of his decisions. AT: “If you truly want me to be your king” (See: [Assumed Knowledge and Implicit Information](#))
- **in order to go tell this news in Jezreel** - This refers to telling Joram and his army of Jehu’s plans. AT: “to warn king Joram and his army in Jezreel” (See: [Assumed Knowledge and Implicit Information](#))
- **Now Ahaziah** - The word “now” is used here to mark a break in the main storyline. Here the author tells background information about Ahaziah visiting Joram. (See: [Background Information](#))

Links:

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2 Kings 9:17-18**UDB:**

¹⁷ A guard was standing in the watchtower in Jezreel. He saw Jehu and his men approaching. He called out, "I see a lot of men who are approaching!" King Joram heard what the watchman said, so he said to his soldiers, "Send someone on a horse to go and find out if they are coming peacefully or in order to attack us."

¹⁸ So a man riding a horse rode out to meet Jehu and said to him, "The king wants to know if you are coming peacefully."

Jehu replied, "This is not the time for you to be concerned about peace! Turn around and come behind me!"

So the guard in the watchtower reported that the messenger had reached the group that was approaching, but he was not returning alone.

ULB:

¹⁷ The watchman was standing on the tower in Jezreel, and he saw the company of Jehu as he came at a distance; he said, "I see a group of men coming." Joram said, "Take a horseman, and send him out to meet them; tell him to say, 'Are you coming in peace?'" ¹⁸ So a man was sent on horseback to meet him; he said, "The king says this: 'Are coming in peace?'" So Jehu said, "What have you to do with peace? Turn and ride behind me." Then the watchman told the king, "The messenger has met them, but he is not coming back."

translationWords:

- watchtower, tower
- horsemen
- send, send out, sent
- peace, peaceful
- messenger

translationNotes:

- **watchman** - "guard"
- **the company of Jehu as he came at a distance** - "Jehu and his men as they were still far away"
- **What have you to do with peace?** - Jehu uses this rhetorical question to tell the messenger that it is none of his concern if he comes in peace or not. This may be written as a statement. AT: "It is not your concern if I have come in peace!" or "It is not for you to know if I have come in peace!" (See: [Rhetorical Question](#))

- **The messenger has met them, but he is not coming back** - The watchman told King Joram that the man he sent out is not coming back with a reply to the king's question.

Links:

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

2 Kings 9:19-20**UDB:**

¹⁹ So King Joram sent another messenger who asked Jehu the same question. Again Jehu replied, “This is not the time for you to be concerned about peace! Turn around and follow me!”

²⁰ Then the watchman reported again, “That messenger also reached them, but he is not coming back alone. And the leader of the group must be Jehu son of Nimshi, because he is driving his chariot furiously, as Jehu does!”

ULB:

¹⁹ Then he sent out a second man on horseback, who came to them and said, “The king says this: ‘Are you coming in peace?’” Jehu answered, “What have you to do with peace? Turn and ride behind me.” ²⁰ Again the watchman reported, “He has met them, but he is not coming back. For the way that the chariot is being driven is the way that Jehu son of Nimshi drives; he is driving wildly.”

translationWords:

- [king](#)
- [Jehu](#)

translationNotes:

- **Then he sent out a second man on horseback, who came to them** - “Then king Joram sent a second messenger riding a horse, who went out to meet Jehu and his army”
- **second man** - “2nd man” (See: [Ordinal Numbers](#))
- **What have you to do with peace?** - Jehu uses this rhetorical question to tell the messenger that it is none of his concern if he comes in peace or not. This may be written as a statement. Translate this question the same as you did in [9:18](#). AT: “It is not your concern if I have come in peace!” or “It is not for you to know if I have come in peace!” (See: [Rhetorical Question](#))
- **For the way that the chariot is being driven is the way that Jehu son of Nimshi drives** - This may be stated in active form. AT: “Because the driver of the chariot drives the same way that Jehu son of Nimshi drives” (See: [Active or Passive](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 9:21-22

UDB:

²¹ Joram said to his soldiers, “Get my chariot ready.” So they did that. Then King Joram and King Ahaziah both rode toward Jehu, each one in his own chariot. And it happened that they met Jehu at the field that had previously belonged to Naboth! ²² When Joram met Jehu, he said to him, “Are you coming to act peacefully toward me?”

Jehu replied, “How can there be peace while you and your people are bowing down to idols and practicing very much witchcraft like your mother Jezebel did?”

ULB:

²¹ So Joram said, “Get my chariot ready.” They prepared his chariot, and Joram king of Israel and Ahaziah king of Judah rode out, each in his chariot, to meet Jehu. They found him at the property of Naboth the Jezreelite. ²² When Joram saw Jehu, he said, “Are you coming in peace, Jehu?” He answered, “What peace is there, when the idolatrous acts of prostitution and witchcraft of your mother Jezebel are so many?”

translationWords:

- Joram
- chariot
- Ahaziah
- Jezreel
- idol, idolatrous
- prostitute, harlot, whore
- Jezebel

translationNotes:

- **each in his chariot** - “each in his own chariot” (UDB)
- **They found him at** - “When they reached Jehu, he was at”
- **Naboth** - This is the name of a man. (See: [How to Translate Names](#))
- **Jezreelite** - This refers to a person from Jezreel. (See: [How to Translate Names](#))
- **What peace is there, when the idolatrous acts of prostitution and witchcraft of your mother Jezebel are so many?** - Jehu uses this rhetorical question to state why he is not coming in peace. This can be stated in active form. AT: “There can be no peace as long as your mother Jezebel practices and promotes so much idolatry in the form of prostitution and witchcraft.” (See: [Rhetorical Question](#))

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2 Kings 9:23-24

UDB:

²³ Joram cried out, “Ahaziah, they have deceived us! They want to kill us!” So Joram turned his chariot around and tried to flee.

²⁴ But Jehu drew his bow with strength and shot an arrow that pierced Joram between his shoulder blades. The arrow went through Joram’s body and pierced Joram’s heart, and he slumped down dead in his chariot.

ULB:

²³ So Joram turned his chariot and fled and said to Ahaziah, “There is treachery, Ahaziah.” ²⁴ Then Jehu drew his bow with his full strength and shot Joram between his shoulders; the arrow went through his heart, and he sank down in his chariot.

translationWords:

- [bow and arrow](#)
- [heart](#)

translationNotes:

- **turned his chariot and fled** - “turned his chariot around to try to flee”
- **treachery** - trickery or deception
- **with his full strength** - “with all of his strength” or “with all of his power”
- **he sank down in his chariot** - Joram died from being shot with arrow. AT: “Joram fell down dead in his chariot” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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2 Kings 9:25-26**UDB:**

²⁵ Then Jehu said to his assistant Bidkar, "Take his corpse and throw it here into the field that belonged to Naboth. I am sure that you remember that when you and I were riding together in chariots behind King Joram's father Ahab that Yahweh said this about Ahab, ²⁶ 'Yesterday I saw Ahab murder Naboth and his sons here. And I solemnly promise that I will punish him right here in this same field!' So take Joram's corpse and throw it into that field! That will fulfill what Yahweh said would happen."

ULB:

²⁵ Then Jehu said to Bidkar his captain, "Pick him up and throw him in the field of Naboth the Jezreelite. Think about how when you and I rode together after Ahab his father, Yahweh placed this prophecy against him: ²⁶ 'Surely I have seen yesterday the blood of Naboth and the blood of his sons, says Yahweh, and I will repay you in this field,' says Yahweh. Now then, take him and throw him into that place, that field, to bring to pass what we were told would happen by the word of Yahweh."

translationWords:

- ancestor, father, forefather
- prophet, prophecy, prophesy, seer, prophetess
- blood
- son, son of
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **Bidkar** - This is the name of a man. (See: [How to Translate Names](#))
- **Pick him up and throw him** - "Pick up his dead body and throw it" or "Take his corpse and throw it" (UDB)
- **Think about how** - "Remember"
- **after Ahab his father** - This means that they rode in the chariot behind Ahab's chariot. AT: "behind his father Ahab's chariot" (See: [Assumed Knowledge and Implicit Information](#))
- **Yahweh placed this prophecy against him** - "Yahweh spoke this prophecy against Ahab"
- **the blood of Naboth and the blood of his sons** - Here the word "blood" refers to "murder" AT: "the murder of Naboth and the murder of his sons" (See: [Metonymy](#))
- **I will repay you** - This means that he will punish Ahab as he deserves for the evil he has done. AT: "I will give you what you deserve for the evil you have done" (See: [Assumed Knowledge and Implicit Information](#))

- **take him and throw him into that place, that field** - “take Joram’s dead body and throw it into that same field, the field of Naboth”
- **to bring to pass what we were told would happen** - “to fulfill the prophecy spoken to us”
- **we were told would happen by the word of Yahweh** - This can be stated in active form. AT: “what Yahweh said would happen” (UDB) (See: [Active or Passive](#))

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2 Kings 9:27-28

UDB:

²⁷ When King Ahaziah saw what happened, he fled in his chariot toward the city of Beth Haggan. But Jehu pursued him and said to his other commanders, “Shoot him, also!” So they shot him with arrows while he was riding in his chariot on the road up to Gur, near the city of Ibleam. He continued going in his chariot until he reached the city of Megiddo, where he died. ²⁸ His officials took his corpse back to Jerusalem and buried it in the tombs in the part of Jerusalem called the city of David, where his ancestors had been buried.

ULB:

²⁷ When Ahaziah the king of Judah saw this, he fled up the road to Beth Haggan. But Jehu followed him, and said, “Kill him also in the chariot,” and they shot him at the ascent of Gur, which is by Ibleam. Ahaziah fled to Megiddo and died there. ²⁸ His servants carried his body in a chariot to Jerusalem and buried him in his tomb with his fathers in the city of David.

translationWords:

- [death, die, dead](#)
- [body](#)
- [Jerusalem](#)
- [bury, buried, burial](#)
- [tomb, grave, burial place](#)
- [ancestor, father, forefather](#)
- [city of David](#)

translationNotes:

- **General Information:** - This is the account of what happened to Ahaziah, the king of Judah, after Jehu killed Joram.
- **saw this** - “saw what happened to Joram”
- **Beth Haggan ... Gur ... Ibleam ... Megiddo** - These are the names of places. (See: [How to Translate Names](#))
- **at the ascent of Gur** - The word “ascent” means that they were going up hill while travelling on the road to Gur. AT: “on the road leading up to Gur” (See: [Active or Passive](#))
- **his fathers** - “his ancestors”

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2 Kings 9:29

UDB:

²⁹ Ahaziah had become the king of Judah when Joram had been ruling Israel for almost eleven years.

ULB:

²⁹ Now it was in the eleventh year of Joram son of Ahab that Ahaziah had begun to reign over Judah.

translationWords:

- [reign](#)
- [Judah, kingdom of Judah](#)

translationNotes:

- **in the eleventh year of Joram son of Ahab** - This describes the time that Ahaziah began to reign by stating how long the current king of Israel had reigned. AT: “in the eleventh year that Joram son of Ahab was king of Israel” (See: [Assumed Knowledge and Implicit Information](#))
- **eleventh year** - “11th year” (See: [Ordinal Numbers](#))

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2 Kings 9:30-32

UDB:

³⁰ Then Jehu went to Jezreel. When Ahab's widow Jezebel heard what had happened, she put paint on her eyelids, and combed her hair to make it beautiful, and looked out the window of the palace toward the street below. ³¹ While Jehu was entering the city gate, she called out to him, "You are like Zimri! You are a murderer just like him! I think you are certainly not coming to act peacefully toward me!"

³² Jehu looked up toward the window, and then he said, "Who is on my side? Anyone?" Two or three palace officials looked down at him from a window.

ULB:

³⁰ When Jehu came to Jezreel, Jezebel heard of it, and she painted her eyes, arranged her hair, and looked out the window. ³¹ As Jehu was entering the gate, she said to him, "Are you coming in peace, you Zimri, your master's murderer?" ³² Jehu looked up at the window and said, "Who is on my side? Who?" Then two or three eunuchs looked out.

translationWords:

- Jehu
- Jezreel
- Jezebel
- gate, gate bar
- lord, master, sir
- eunuch

translationNotes:

- **painted her eyes, arranged her hair** - "put on makeup, made her hair look nice"
- **Are you coming in peace, you Zimri, your master's murderer?** - Jezebel uses this rhetorical question to accuse Jehu of not coming peacefully. This can be written as a statement. AT: "You are certainly not coming in peace, you Zimri, your master's murderer!" (See: [Rhetorical Question](#))
- **you Zimri, your master's murderer** - Here Jezebel calls Jehu "Zimri" to say that he is a murderer. Zimri was a commander of the army of Israel who murdered the king of Israel because he wanted to be king. AT: "you murdered your master, just like Zimri murdered his master" (See: [Metaphor](#))
- **Zimri** - This is the name of a man. (See: [How to Translate Names](#))
- **Who is on my side** - To "be on someone's side" means to be loyal to them and supportive of them. AT: "Who is loyal to me" (See: [Idiom](#))

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2 Kings 9:33-34

UDB:

³³ Jehu said to them, “Throw her down here!”

So they threw her down and Jehu ordered that his men drive their chariots and horses over her body, and that is how she was killed. Some of her blood splattered on the city wall and on the horses that were pulling the chariots. ³⁴ Then Jehu went into the palace and ate and drank. Then he said to some of his men, “Take the corpse of that women whom Yahweh has cursed and bury it, because she is a king’s daughter and therefore should be buried properly.”

ULB:

³³ So Jehu said, “Throw her down.” So they threw Jezebel down, and some of her blood spattered on the wall and the horses, and Jehu trampled her under foot. ³⁴ When Jehu entered the palace, he ate and drank. Then he said, “See now to this cursed woman and bury her, for she is a king’s daughter.”

translationWords:

- [horse](#)
- [palace](#)
- [curse, cursed](#)

translationNotes:

- **Throw her down** - Jehu was telling the eunuchs to throw Jezebel out of the window.
- **So they threw Jezebel down** - The eunuchs threw Jezebel out of the high window and she died when she hit the ground. (See: [Euphemism](#))
- **and Jehu trampled her under foot** - This means that he drove his horses over her body. AT: “and Jehu’s horses that were pulling his chariot trampled her body under their feet” (See: [Assumed Knowledge and Implicit Information](#))
- **See now to** - The phrase “see now to” means to give your attention to whatever is specified. AT: “Now go to” (See: [Idiom](#))
- **for she is a king’s daughter** - Since Jezebel was the daughter of a king, it was necessary to bury her properly. AT: “because she is a king’s daughter and therefore should be buried properly” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

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2 Kings 9:35-37

UDB:

³⁵ But when they went to get her corpse to bury it, all that was left was only her skull and the bones of her feet and her hands. Everything else was gone. ³⁶ When they reported this to Jehu, he said, "That is what Yahweh said would happen! He told his servant Elijah, 'In the city of Jezreel, dogs will eat the flesh of Jezebel's corpse. ³⁷ Her bones will be scattered there in Jezreel like dung, with the result that no one will be able to recognize them and say, "These are Jezebel's bones."'"

ULB:

³⁵ They went to bury her, but they found no more of her than the skull, the feet, and the palms of her hands. ³⁶ So they came back and told Jehu. He said, "This is the word of Yahweh which he spoke by his servant Elijah the Tishbite, saying, 'In the land at Jezreel the dogs will eat the flesh of Jezebel, ³⁷ and the body of Jezebel will be like dung on the surface of the fields in the land at Jezreel, so that no one will be able to say, "This is Jezebel."'"

translationWords:

- skull
- Elijah
- flesh
- dung, manure

translationNotes:

- **they found no more of her than** - "they found no more of her body than" This can be stated in positive form. AT: "all they found that was left of her body were"
- **the palms of her hands** - The palm is the inner part of the hand.
- **the Tishbite** - This refers to someone from the city of Tishbe. See how you translated this in [1:3](#). (See: [How to Translate Names](#))
- **the body of Jezebel shall be like dung on the surface of the fields, so no one will be able to say** - This speaks of the pieces of Jezebel's body being scattered in the field as if they were dung spread in the field. Since the pieces of her body were so small and spread out there was nothing that could be collected and buried. AT: "the pieces of Jezebel's body shall be scattered like dung in the fields, so that no one will be able to recognize them and say" (See: [Simile](#))
- **dung** - "manure." This refers specifically to dung used as a fertilizer.
- **so no one will be able to say, "This is Jezebel."** - "so no one will be able to recognize her body." or "so no one will be able to tell this was Jezebel."

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2 Kings 10 General Notes

Special concepts in this chapter

God's prophecy against the family of Ahab was fulfilled. Jehu killed all of Ahab's descendants and all the worshipers of Baal. (See: [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#) and [fulfill](#))

Links:

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

2 Kings 10:1-3

UDB:

¹ There were seventy descendants of King Ahab who were living in Samaria. Jehu wrote a letter and made copies of it and sent them to the rulers of the city, to the elders, and to those who raised and tutored Ahab's children. ² This is what he wrote: "You are the ones who are taking care of the king's descendants. You have chariots, horses, and weapons, and you live in cities that have walls around them. So as soon as you receive this letter, ³ choose one of the king's descendants, the one who is the best qualified, and appoint him to be your king. Then prepare to fight to defend him."

ULB:

10 ¹ Now Ahab had seventy descendants in Samaria. Jehu wrote letters and sent them to Samaria, to the rulers of Jezreel, including the elders and the guardians of Ahab's descendants, saying, ² "Your master's descendants are with you, and you also have chariots and horses and a fortified city and armor. So then, as soon as this letter comes to you, ³ select the best and most deserving of your master's descendants and set him on his father's throne, and fight for your master's royal line."

translationWords:

- Ahab
- descendant, descended from
- Samaria, Samaritan
- Jehu
- send, send out, sent
- ruler, rulers, rule
- Jezreel
- elder
- lord, master, sir
- chariot
- horse
- armor
- throne
- royal

translationNotes:

- **seventy descendants** - "70 descendants" (See: [Numbers](#))
- **Jehu wrote letters and sent them to Samaria** - This means that Jehu sent a messenger to deliver the letters. AT: "Jehu wrote letters and sent a messenger to deliver them in Samaria" (See: [Metonymy](#))

- **saying, "Your master's"** - "The letters said, 'Your master's'"
- **set him on his father's throne** - Here, sitting on the king's throne means to be appointed as king. AT: "make him king in his father's place" (See: [Metonymy](#))
- **for your master's royal line** - "your master's descendants" Here the man that they selected to be king is referred to as Ahab's royal line of descendants. AT: "to defend your master's descendant" or "to defend him" (See: [Synecdoche](#))

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2 Kings 10:4-5**UDB:**

⁴ But when they got those letters and read them, they became very afraid. They said, "King Joram and King Ahaziah could not resist him; how can we resist him?"

⁵ So the officer who was in charge of the palace and the mayor of the city sent a message to Jehu saying, "We want to serve you, and we are ready to do whatever you tell us to do. We will not appoint anyone to become our king. You do whatever you think is the best."

ULB:

⁴ But they were terrified and said among themselves, "See, the two kings could not stand before Jehu. So how can we stand?" ⁵ Then the man who was in charge of the palace, and the man who was over the city, and the elders also, and they who raised the children, sent word back to Jehu, saying, "We are your servants. We will do everything that you command us. We will not make any man king. Do what is good in your eyes."

translationWords:

- king
- raise, rise, risen, arise, arose
- servant, slave, slavery
- command, to command, commandment

translationNotes:

- **But they were terrified** - "Then they were very afraid"
- **the two kings** - "two kings, Joram and Ahaziah"
- **could not stand before Jehu** - Here "stand" means to be able to endure under trouble. AT: "could not endure against Jehu" or "could not resist Jehu"
- **So how can we stand?** - The descendants use the rhetorical question to imply that they cannot stand against Jehu. AT: "We cannot stand against him either!" or "We cannot resist him either!" (See: [Rhetorical Question](#))
- **the man who was over the city** - "the mayor of the city" (UDB). Here to be "over" something means to have authority and responsibility over it. AT: "the man who was in charge of the city"
- **they who raised the children** - This refers to the people who raised the king's children. AT: "they who raised the king's children" (See: [Assumed Knowledge and Implicit Information](#))
- **Do what is good in your eyes** - Here Jehu's "eyes" refers to his "sight." His "sight" refers to what he thinks. AT: "Do what is good in your sight" or "Do whatever you think is the best" (See: [Metonymy](#))

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2 Kings 10:6-7

UDB:

⁶ So Jehu sent a second letter to them, writing this: “If you are on my side, and if you are ready to obey me, kill King Ahab’s descendants and cut off their heads and bring their heads to me here in Jezreel at this time tomorrow.”

Now the seventy descendants of King Ahab were being brought up and supervised by the leaders of the city of Samaria. ⁷ When they received the letter from Jehu, they killed all seventy of Ahab’s descendants and cut off their heads. They put their heads in baskets and sent them to Jehu at Jezreel.

ULB:

⁶ Then Jehu wrote a letter the second time to them, saying, “If you are on my side, and if you will listen to my voice, you must take the heads of the men of your master’s descendants, and come to me to Jezreel by tomorrow this time.” Now the king’s descendants, seventy in number, were with the important men of the city, who were bringing them up. ⁷ So when the letter came to them, they took the king’s sons and killed them, seventy persons, put their heads in baskets, and sent them to Jehu in Jezreel.

translationWords:

- **voice**

translationNotes:

- **second time** - “2nd time” (See: **Ordinal Numbers**)
- **on my side** - To “be on someone’s side” means to be loyal to them and supportive of them. AT: “loyal to me” (See: **Idiom**)
- **listen** - to hear and obey
- **to my voice** - Here Jehu’s “voice” refer to what he says. AT: “to what I say” (See: **Metonymy**)
- **you must take the heads ... and come to me** - It is implied that they are to bring the heads of the Ahab’s descendant and present them to Jehu. AT: “you must take the heads ... and bring them to me” (See: **Assumed Knowledge and Implicit Information**)
- **you must take the heads of the men of your master’s descendants** - This refers to killing them and removing their heads. AT: “kill your master’s descendants and cut off their heads” (See: **Euphemism**)
- **seventy in number ... seventy persons** - “70 in number ... 70 persons” (See: **Numbers**)
- **who were bringing them up** - This means that they were supervising them and teaching them. AT: “who were raising them” or “who were supervising them” (See: **Idiom**)

- **and sent them to Jehu** - This means that they sent people to deliver the baskets to Jehu. AT: “and sent people to take them to Jehu” (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 10:8-9

UDB:

⁸ A messenger came to Jehu and told him, “They have brought the heads of Ahab’s descendants.” So Jehu commanded that the heads should be put in two piles at the city gate and that the heads should stay there until the next morning.

⁹ The next morning he went out to the city gate and said to all the people, “I am the one who plotted against King Joram and killed him. You are not guilty of doing that. But it was Yahweh, not I, who commanded that all these descendants of Ahab should be killed.

ULB:

⁸ A messenger came to Jehu, saying, “They have brought the heads of the king’s sons.” So he said, “Put them in two heaps at the entrance of the gate until the morning.” ⁹ In the morning Jehu went out and stood, and said to all the people, “You are innocent. See, I plotted against my master and killed him, but who killed all these?”

translationWords:

- messenger
- Jehu
- gate, gate bar
- innocent

translationNotes:

- **of the king’s sons** - “of Ahab’s descendants” (UDB)
- **Jehu went out and stood** - “Jehu went to the city gate and stood before the people”
- **You are innocent** - It can be stated clearly what they were innocent of. Possible meanings are 1) AT: “You are innocent of what happened to Joram” or 2) this means that they are not held responsible for the deaths of Joram’s family. AT: “You are innocent of what happened to Joram and his family” or “You are innocent of this matter” (See: [Assumed Knowledge and Implicit Information](#))
- **See** - Jehu uses this word here to draw the peoples’ attention to what he says next. AT: “Listen” or “Hear my words” (See: [Idiom](#))
- **but who killed all these?** - Jehu uses a rhetorical question to cause the people to think deeply about the situation. This can be written as a statement. Possible meanings are 1) AT: “but the men of Samaria are responsible for killing Ahab’s 70 descendants” or 2) AT: “but it was Yahweh’s will for these men to die” (See: [Rhetorical Question](#))

Links:

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

2 Kings 10:10-11

UDB:

¹⁰ I want you to know that everything that Yahweh said would happen has happened. He has caused to happen what he told the prophet Elijah would happen.” ¹¹ Then Jehu executed all the other relatives of Ahab in Jezreel, all Ahab’s officers, close friends, and his priests. He did not allow any of them to remain alive.

ULB:

¹⁰ Now you should certainly realize that no part of Yahweh’s word, the word that he spoke concerning the family of Ahab, will fall to the ground, for Yahweh has done what he spoke about through his servant Elijah.” ¹¹ So Jehu killed all who remained in the family of Ahab in Jezreel, and all his important men, his close friends, and his priests, until none of them remained.

translationWords:

- [word of God, word of Yahweh, word of the Lord, scripture](#)
- [Ahab](#)
- [Elijah](#)
- [priest, priesthood](#)

translationNotes:

- **certainly realize** - “understand” or “be aware of the fact that”
- **no part of Yahweh’s word ... will fall to the ground** - This speaks of everything happening that Yahweh has said will happen as if it were something that did not die and fall to the ground. AT: “No part of Yahweh’s word ... will fail” or “every part of Yahweh’s word ... will happen” (See: [Metaphor](#))
- **Yahweh has done** - This speaks of Yahweh causing Ahab’s descendants to be killed as if he killed them himself. AT: “Yahweh has caused to happen” (See: [Metaphor](#))
- **So Jehu killed all ... and his priests** - Jehu did not kill all of these people personally, rather he commanded for them to be killed. AT: “So Jehu commanded for all ... to be killed” or “So Jehu commanded for all ... to die” (See: [Synecdoche](#))
- **all who remained** - “all who were alive” or “all who were left”
- **until none of them remained** - This means that they had all been killed. AT: “until all of them had been killed” or “until all of them were dead” (See: [Euphemism](#))

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 10 General Notes
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2 Kings 10:12-14**UDB:**

¹² Then Jehu left Jezreel and went toward Samaria. While he was going there, at a place called Beth Eked, ¹³ he met some relatives of King Ahaziah of Judah. He asked them, “Who are you?”

They replied, “We are relatives of King Ahaziah. We are going to Jezreel to visit the children of Queen Jezebel and the other members of King Joram’s family.”

¹⁴ Jehu said to his men, “Seize them!” So they seized them and killed all of them at the well of Beth Eked. There were forty-two people whom they killed. They did not allow any of them to remain alive.

ULB:

¹² Then Jehu arose and left; he went to Samaria. As he was arriving at Beth Eked of the shepherd, ¹³ he met brothers of Ahaziah king of Judah. Jehu said to them, “Who are you?” They answered, “We are brothers of Ahaziah, and we are going down to greet the children of the king and the children of Queen Jezebel.” ¹⁴ Jehu said to his own men, “Take them alive.” So they took them alive and killed them at the well of Beth Eked, all forty-two men. He did not leave any of them alive.

translationWords:

- Samaria, Samaritan
- shepherd, to shepherd
- brother
- Ahaziah
- Judah, kingdom of Judah
- children, child
- queen
- Jezebel
- life, live, living, alive
- well, cistern

translationNotes:

- **Beth Eked of the shepherd** - This was the name of a place where sheep were sheared. (See: [How to Translate Names](#))
- **going down to greet** - “going to visit”
- **the children of the king** - “the children of King Joram”
- **Take them alive** - This means to capture them, but not to kill them. AT: “Seize them!” (UDB) or “Capture them!” (See: [Idiom](#))

- **So they took them alive** - “So they captured them”
- **forty-two men** - “42 men” (See: [Numbers](#))
- **He did not leave any of them alive** - This can be stated in positive form. AT: “He killed all of them”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 10 General Notes](#)
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2 Kings 10:15-17

UDB:

¹⁵ Then Jehu continued to travel toward Samaria. Along the road he was met by Jonadab, a leader of the clan of Rechab. Jehu greeted him and said to him, “Are you thinking in the same way that I am thinking?”

Jonadab replied, “Yes, I am.”

Jehu said, “If you are, join your hand to mine.” So Jonadab joined hands with him, and Jehu helped him to get into his chariot. ¹⁶ Jehu said to him, “Come with me, and you will see how eager I am to obey Yahweh.” So they rode together to Samaria.

¹⁷ When they arrived in Samaria, Jehu killed all of Ahab’s relatives who were still alive. He did not spare any of them. That was what Yahweh told Elijah would happen.

ULB:

¹⁵ When Jehu had left there, he met Jonadab son of Rechab coming to meet him. Jehu greeted him and said to him, “Is your heart with me, as my heart is with yours?” Jonadab answered, “It is.” Jehu said, “If it is, give me your hand.” So Jonadab gave him his hand, and Jehu took Jonadab up into the chariot with him. ¹⁶ Jehu said, “Come with me and see my zeal for Yahweh.” So he had Jonadab ride along with him in his chariot. ¹⁷ When he came to Samaria, Jehu killed all who remained from Ahab’s descendants in Samaria, until he had destroyed Ahab’s royal line, just as was told them before by the word of Yahweh, which he had spoken to Elijah.

translationWords:

- heart
- chariot
- zeal, zealous
- Yahweh
- word of God, word of Yahweh, word of the Lord, scripture

translationNotes:

- **Jonadab son of Rechab** - This is the name of a man. (See: [How to Translate Names](#))
- **Is your heart with me, as my heart is with yours? ... “It is.”** - Here a person’s “heart” refers to their loyalty. If a person’s loyalty is “with someone,” it means that they are loyal to that person. AT: “Will you be loyal to me, as I will be loyal to you? ... ‘I will.’” (See: [Metonymy](#) and [Idiom](#))
- **If it is, give me your hand** - “If so, put your hand in mine” or “If so, let us shake hands” In many cultures, when two people shake hands, it confirms their agreement. (See: [Symbolic Action](#))

- **and see my zeal** - The word “zeal” may be expressed as an adjective. AT: “and see how zealous I am” (See: [Abstract Nouns](#))
- **royal line** - “entire royal family”
- **just as was told them before by the word of Yahweh, which he had spoken to Elijah** - This can be stated in active form. AT: “to fulfill the prophecy that Elijah had spoken, which Yahweh gave to him” (See: [Active or Passive](#))

Links:

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

2 Kings 10:18-20

UDB:

¹⁸ Then Jehu summoned all the people of Samaria, and said to them, "King Ahab was devoted to your god Baal a little bit, but I will serve him much more. ¹⁹ So now summon all the prophets of Baal, all of Baal's priests, and all the others who worship Baal. I am going to make a great sacrifice to Baal. I want all of them to be there. Any of them who is not there will be executed." But Jehu was planning to trick them, because he was planning to kill all those who worshiped Baal.

²⁰ Then Jehu commanded, "Announce that we are going to set aside a day to honor Baal." So they sent out a proclamation about that day.

ULB:

¹⁸ Then Jehu gathered all the people together and said to them, "Ahab served Baal a little, but Jehu will serve him much. ¹⁹ Now therefore call to me all the prophets of Baal, all his worshipers, and all his priests. Let no one be left out, for I have a great sacrifice to offer to Baal. Whoever does not come will not live." But Jehu did this deceitfully, with the intent to kill the worshipers of Baal. ²⁰ Jehu said, "Set a time to have an assembly for Baal." So they announced it.

translationWords:

- Ahab
- serve, service
- Baal
- call, calling, called, call out
- prophet, prophecy, prophesy, seer, prophetess
- worship
- priest, priesthood
- sacrifice, offering
- deceive, deceit, deception, deceptive
- assembly, assemble
- proclaim, proclamation

translationNotes:

- gathered - "called"
- all the people together - "all the people of Samaria"
- serve him much - "serve him much more than Ahab"
- Let no one be left out - "Do not leave anyone out"

- **Whoever does not come will not live** - This means that if they do not come they will be executed. AT: “We will execute anyone who does not come” (See: [Assumed Knowledge and Implicit Information](#))
- **Set a time** - This means to designate and prepare a period of time for something. In this case they were to prepare for an assembly for Baal. AT: “Prepare” (See: [Idiom](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 10:21-22

UDB:

²¹ Jehu decided what day they would gather and sent messages throughout Israel telling everyone what day to gather, and on that day, everyone who worshiped Baal came. No one stayed at home. They all went into the huge temple of Baal and filled it from one end to the other. ²² Jehu told the priest who took care of the sacred robes to bring them out and give them to the people who worshiped Baal. So the priest did that.

ULB:

²¹ Then Jehu sent throughout all Israel and all the worshipers of Baal came, so that there was not a man left who did not come. They came into the temple of Baal, and it was filled from one end to another. ²² Jehu said to the man who kept the priest's wardrobe, "Bring out robes for all the worshipers of Baal." So the man brought out robes to them.

translationWords:

- [Israel, Israelites, nation of Israel](#)
- [temple](#)
- [robe](#)

translationNotes:

- **Then Jehu sent** - This means that he sent messengers to take this message throughout the land. AT: "Then Jehu sent messengers" or "Then Jehu sent the message" (See: [Assumed Knowledge and Implicit Information](#))
- **so that there was not a man left who did not come** - This can be stated in positive form. AT: "so that every worshiper of Baal was there" or "so that every man came" (See: [Double Negatives](#))
- **it was filled** - This can be stated in active form. AT: "they filled it" (See: [Active or Passive](#))
- **who kept the priest's wardrobe** - Here "to keep" something means to care for it and oversee it. AT: "who was in charge of the priest's wardrobe" or "who cared for the priest's wardrobe" (See: [Idiom](#))

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2 Kings 10:23-24

UDB:

²³ Then Jehu went into the temple of Baal with Jonadab, and he said to the people who were there to worship Baal, “Be sure that only those who worship Baal are here. Be sure that no one who worships Yahweh has come in.” ²⁴ Then he and Jonadab prepared to offer sacrifices and other offerings to Baal that would be burned whole on the altar that was there in Samaria. But Jehu had stationed eighty of his men outside the temple, and had said to them, “I want you to kill all the people who are in the temple. Anyone who allows one of them to escape will be executed!”

ULB:

²³ So Jehu went with Jonadab son of Rechab into the house of Baal, and he said to the worshipers of Baal, “Search and make sure that there is no one here with you from the servants of Yahweh, but the worshipers of Baal alone.” ²⁴ Then they went in to offer sacrifices and burnt offerings. Now Jehu had chosen eighty men who were standing outside, and he told them, “If any of the men whom I bring into your hands escapes, whoever lets that man escape, his life will be taken for the life of the one who escaped.”

translationWords:

- Jehu
- house
- servant, slave, slavery
- Yahweh
- burnt offering, offering by fire

translationNotes:

- **and he said to the worshipers of Baal** - “and Jehu said to the people who were in the temple to worship Baal”
- **but the worshipers of Baal alone** - “but that only worshipers of Baal are here”
- **If any of the men whom I bring into your hands escapes** - Here the mens’ “hands” refer to their “control.” By being stationed around the temple they were in control of the situation and it was up to them whether people were able to escape or not. AT: “If any of these men that I brought into your control escapes” or “If any of the men that are inside gets away” (See: [Metonymy](#))
- **whoever lets that man escape, his life will be taken for the life of the one who escaped** - “we will kill the man who let him escape”
- **his life will be taken** - This can be stated in active form. This is a polite way to refer to a person being killed. AT: “we will take his life” or “we will kill him” (See: [Active or Passive](#))

- **for the life of the one** - “in exchange for the life of the man” Here this man is referred to by his “life,” to emphasize that he did not die. AT: “for the man” (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 10:25-28

UDB:

²⁵ As soon as Jehu and Jonadab had finished killing the animals that would be completely burned to be an offering to Baal, they went outside and said to the guards and officers, “Go in and kill all of them! Do not allow any of them to escape!” So the guards and officers went in and killed them all with their swords. Then they dragged their corpses outside the temple. Then they went into the inner room of the temple, ²⁶ and they carried out the sacred pillar of Baal that was there, and they burned it. ²⁷ So they destroyed that pillar that honored Baal, and then they burned down the temple, and made it a latrine. And that is what it is up to the present time.

²⁸ That is how Jehu got rid of the worship of Baal in Israel.

ULB:

²⁵ So then as soon Jehu finished offering the burnt offering, he said to the guard and to the captains, “Go in and kill them. Let no one come out.” So they killed them with the edge of the sword, and the guard and the captains threw them out and went into the inner room of the house of Baal. ²⁶ They dragged out the stone pillars that were in the house of Baal, and they burned them. ²⁷ Then they broke down the pillar of Baal, and destroyed the house of Baal and made it a latrine, which it is to this day. ²⁸ That is how Jehu destroyed Baal worship from Israel.

translationWords:

- sword
- Baal
- pillar, column

translationNotes:

- **he said to the guard and to the captains** - You may need to state that Jehu came out of the temple before he spoke to the guard. AT: “he went back outside of the temple of Baal and said to the guards and captains” (See: [Assumed Knowledge and Implicit Information](#))
- **with the edge of the sword** - The men used swords to kill the worshipers of Baal. This phrase refers to their swords. AT: “with their swords” (UDB) (See: [Synecdoche](#))
- **threw them out** - This means that threw the dead bodies of the people out of the temple. AT: “threw their dead bodies out of the temple” (See: [Assumed Knowledge and Implicit Information](#))
- **made it a latrine** - “made it a public toilet” A latrine is a bathroom, or a toilet area, usually for a camp or buildings used to house soldiers.
- **which it is to this day** - This means that something has remained in a certain condition until the present time. AT: “and since then it has always been that way” (See: [Idiom](#))

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2 Kings 10:29-31

UDB:

²⁹ But Jehu did not stop committing the kinds of sins that Jeroboam had committed, sins that led the people of Israel to sin by worshiping the gold statues of calves in the cities of Bethel and Dan.

³⁰ Then Yahweh said to Jehu, “You have done what pleased me by getting rid of all of Ahab’s descendants. So I promise you that your son and grandson and great-grandson and great-great-grandson will all be kings of Israel.” ³¹ But Jehu did not obey all the laws of Yahweh, the God of the Israelite people. He did not stop committing the sins that Jeroboam had committed, sins that induced the Israelite people to sin.

ULB:

²⁹ But Jehu did not leave the sins of Jeroboam son of Nebat, by which he made Israel sin—that is, the worship of the golden calves in Bethel and Dan. ³⁰ So Yahweh said to Jehu, “Because you have done well in executing what was right in my eyes, and have done to the house of Ahab according to all that was in my heart, your descendants will sit on the throne of Israel to the fourth generation.” ³¹ But Jehu took no care to walk in the law of Yahweh, the God of Israel, with all his heart. He did not turn away from the sins of Jeroboam, by which he made Israel sin.

translationWords:

- sin, sinful, sinner, sinning
- Jeroboam
- kingdom of Israel
- gold
- cow, calf, bull, cattle
- Bethel
- Dan
- generation
- walk
- law, law of Moses, God’s law, law of Yahweh
- Yahweh
- God
- Israel, Israelites, nation of Israel
- heart
- turn, turn away, turn back

translationNotes:

- **did not leave the sins of Jeroboam son of Nebat** - This speaks of Jehu committing the same sins that Jeroboam committed, as if Jeroboam's sins were a place that Jehu did not leave. AT: "did not stop committing the kinds of sins that Jeroboam son of Nebat had committed" (UDB) (See: [Metaphor](#))
- **Nebat** - Translate this man's name the same as you did in [3:3](#). (See: [How to Translate Names](#))
- **Israel sin** - Here "Israel" refers to the people who live there. AT: "the people of Israel sin" (See: [Metonymy](#))
- **in executing** - "in carrying out" or "in accomplishing"
- **what was right in my eyes** - The eyes represent seeing, and seeing represents thoughts or judgment. AT: "what I judge to be right" or "what I consider to be right" (See: [Metaphor](#))
- **the house of Ahab** - Here Ahab's "house" refers to his "family." AT: "the family of Ahab" (See: [Metonymy](#))
- **all that was in my heart** - Here the "heart" represents "desire." AT: "all that I desired for you to do" or "all that I wanted you to do" (See: [Metonymy](#))
- **sit on the throne** - "be the kings" (See: [Metonymy](#))
- **to the fourth generation** - "to the 4th generation" or "for four more generations." This refers to his son, grandson, great-grandson, and great-great-grandson. (See: [Ordinal Numbers](#))
- **Jehu took no care to walk in the law of Yahweh** - Here "walking" refers to "living." AT: "Jehu was not careful to live according to the law of Yahweh" (See: [Idiom](#))
- **with all his heart** - Here the "heart" refers to a person's will and desire. AT: "in everything that he did" or "will all of his will" (See: [Metonymy](#))
- **He did not turn away from the sins of Jeroboam** - To "turn away" from something means to stop doing it. AT: "Jehu did not stop from sinning in the same ways as Jeroboam" (See: [Idiom](#))

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2 Kings 10:32-33

UDB:

³² At that time, Yahweh began to cause the territory controlled by Israel to become smaller. The army of King Hazael of Aram conquered much of the Israelite territory. ³³ He conquered the parts east of the Jordan River, as far south as the city of Aroer on the Arnon River. That included the regions of Gilead and Bashan, where the tribes of Gad, Reuben, and half of the tribe of Manasseh lived.

ULB:

³² In those days Yahweh began to cut off regions from Israel, and Hazael defeated the Israelites at the borders of Israel, ³³ from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the Valley of the Arnon, through Gilead to Bashan.

translationWords:

- [cut off](#)
- [Jordan River](#)
- [Gilead](#)
- [Gad](#)
- [Reuben](#)
- [Manasseh](#)
- [Bashan](#)

translationNotes:

- **began to cut off regions from Israel** - “began to cause the territory controlled by Israel to become smaller”
- **regions** - “areas of land”
- **Hazael defeated** - Here “Hazael” refers to himself and his army. AT: “Hazael and his army” or “King Hazael’s Aramean army” (See: [Synecdoche](#))
- **Hazael** - Translate this king’s name the same as you did in [8:8](#). (See: [How to Translate Names](#))
- **from the Jordan eastward** - “from the land east of the Jordan”
- **Aroer ... Bashan** - These are all names of places. (See: [How to Translate Names](#))
- **the Arnon** - “the Arnon River” This is the name of a river. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)

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2 Kings 10:34-36

UDB:

³⁴ If you want to read more about all the other things that Jehu did, they are written in Book of the Events of the Kings of Israel.

³⁵ Jehu died, and was buried in Samaria. His son Jehoahaz became the king in place of his father.

³⁶ Jehu had ruled in Samaria as the king of Israel for twenty-eight years.

ULB:

³⁴ As for the other matters concerning Jehu, and all that he did, and all his power, are they not written in The Book of the Events of the Kings of Israel? ³⁵ Jehu slept with his ancestors, and they buried him in Samaria. Then Jehoahaz his son became king in his place. ³⁶ The time that Jehu reigned over Israel in Samaria was twenty-eight years.

translationWords:

- [power, powers](#)
- [written](#)
- [sleep, asleep, fall asleep](#)
- [bury, buried, burial](#)
- [reign](#)

translationNotes:

- **are they not written in The Book of the Events of the Kings of Israel?** - This rhetorical question can be written as a statement. See how this phrase is translated in [1:18](#). AT: “they are written in The Book of the Events of the Kings of Israel.” (See: [Rhetorical Question](#))
- **Jehu slept with his ancestors, and they buried him in Samaria** - This means that Jehu died. This speaks of him being buried where his ancestors were buried as if he were sleeping with them. AT: “Jehu died and they buried him in Samaria, where they had also buried his ancestors.” (See: [Euphemism](#) and [Metaphor](#))
- **Jehoahaz** - This is the name of a man. (See: [How to Translate Names](#))
- **The time that Jehu reigned over Israel in Samaria was twenty-eight years** - “Jehu reigned over Israel in Samaria for twenty-eight years”
- **twenty-eight years** - “28 years” (See: [Numbers](#))

Links:

- [Introduction to 2 Kings](#)

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2 Kings 11 General Notes

Structure and formatting

This chapter is the beginning of the story of the spiritual revival in Judah under Joash. The people returned to properly worshipping Yahweh. (See: [spirit, spiritual](#))

Special concepts in this chapter

Athaliah's evil actions

The mother of the king of Judah, Athaliah, killed all the royal children so that she could rule. She was not able to kill the baby Joash because his aunt hid him in the temple. When Joash was seven years old, the chief priest conspired with the army and made Joash king. They killed the Athaliah and destroyed the temple of Baal. (See: [temple](#))

Links:

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

2 Kings 11:1-3

UDB:

¹ When King Ahaziah's mother Athaliah saw that her son had been killed, she commanded that all the members of Ahaziah's family who might become king must be executed. ² So Ahaziah's sons were all about to be murdered. But Jehosheba, who was King Jehoram's daughter and Ahaziah's half-sister, took Ahaziah's very young son Joash and hid him and his nursemaid in a bedroom in the temple. So he was not killed. ³ He stayed with Jehosheba for six years. All during that time, he remained hidden in the temple, while Athaliah ruled Judah.

ULB:

11 ¹ Now when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and killed all the royal children. ² But Jehosheba, a daughter of King Jehoram and sister of Ahaziah, took Joash son of Ahaziah, and hid him away from among the king's sons who were killed, along with his nurse; she put them into a bedroom. They hid him from Athaliah so that he was not killed. ³ He was with Jehosheba, hidden in the house of Yahweh, for six years, while Athaliah reigned over the land.

translationWords:

- Athaliah
- Ahaziah
- death, die, dead
- raise, rise, risen, arise, arose
- royal
- children, child
- king
- Jehoram, Joram
- Joash
- house of God, Yahweh's house
- reign

translationNotes:

- **Athaliah ... Jehosheba ... Joash** - (See: [How to Translate Names](#))
- **saw that her son was dead** - "became aware that her son was dead"
- **she arose and killed all the royal children** - Athaliah did not personally kill the children. AT: "she commanded her servants to kill all the members of Ahaziah's family who might become king" (See: [Assumed Knowledge and Implicit Information](#))

- **took Joash son of Ahaziah, and hid him away from among the king's sons who were killed, along with his nurse; she put them into a bedroom. They hid him from Athaliah so that he was not killed.** - “took Ahaziah’s very young son Joash and hid him and his nursemaid in a bedroom in the temple. So he was not killed.” (UDB)
- **He was with Jehosheba, hidden in the house of Yahweh, for six years, while Athaliah reigned over the land** - This can be stated in active form. AT: “Joash and Jehosheba hid six years in the house of Yahweh as Athaliah ruled the land” (See: [Active or Passive](#))
- **land** - “kingdom”

Links:

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

2 Kings 11:4-6**UDB:**

⁴ Six years later, Jehoiada the high priest summoned the officers who supervised the royal bodyguards and the palace guards. He told them to come to the temple. There he required them to solemnly promise that they would do what he told them to do. And he showed King Ahaziah's son Joash to them. ⁵ He gave them these instructions: "There are three groups of you guards. When one group finishes their work on the Sabbath day, divide yourselves into three smaller groups. One group must guard the palace. ⁶ Another group must guard at the Sur Gate. The other group must guard at the gate behind the other groups.

ULB:

⁴ In the seventh year, Jehoiada sent messages and brought the commanders of hundreds of the Carites and of the guard, and brought them to himself, into the temple of Yahweh. He made a covenant with them, and he made them swear an oath in the house of Yahweh. Then he showed them the king's son. ⁵ He commanded them, saying, "This is what you must do. A third of you who come on the Sabbath will keep watch over the king's house, ⁶ and a third will be at the Sur Gate, and a third at the gate behind the guardhouse."

translationWords:

- Jehoiada
- send, send out, sent
- commander, command
- temple
- covenant
- oath, swear, swear by
- command, to command, commandment
- Sabbath
- gate, gate bar

translationNotes:

- **Connecting Statement:** - This continues the story of what happens after Joash, the son of King Azahiah, was hidden in the temple after all King Azahiah's other descendants were killed.
- **In the seventh year** - "In the seventh year of Athaliah's reign" or "In year 7 of Athaliah's reign" (See: [Numbers](#))
- **Jehoiada** - the high priest (See: [How to Translate Names](#))
- **Carites** - This is the name of a particular group of the royal guards.

- **brought them to himself** - Jehoiada, the high priest, had these military men report to him at the temple. AT: “had them come to meet with him at the temple”
- **Then he showed them the king’s son** - Jehoiada revealed to them that Joash, King Azariah’s son, was still alive.

Links:

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

2 Kings 11:7-8

UDB:

⁷ The two groups that are not working on the Sabbath day must guard the temple to protect little King Joash. ⁸ You must stand around the king wherever he goes, with your weapons in your hands. You must kill anyone who comes near you.”

ULB:

⁷ The two other groups who are not serving on the Sabbath, you must keep the watch over the house of Yahweh for the king. ⁸ You must surround the king, every man with his weapons in his hand. Whoever enters within your ranks, let him be killed. You must stay with the king when he goes out, and when he comes in.

translationWords:

- [serve, service](#)

translationNotes:

- **General Information:** - Jehoiada continues giving directions to the soldiers who will protect King Joash.
- **for the king** - They were to keep watch for the purpose of protecting the king from harm. AT: “in order to protect King Joash” (See: [Assumed Knowledge and Implicit Information](#))
- **Whoever enters within your ranks** - A rank refers to a line of soldiers. AT: “Anyone who tries to go past you while you are protecting King Joash”
- **let him be killed** - This can be stated in active form. AT: “you must kill him” (See: [Active or Passive](#))
- **You must stay with the king when he goes out, and when he comes in** - These two opposite things are a merism that refers to everything the king does. AT: “You must stay near the king at all times” (See: [Merism](#))

Links:

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

2 Kings 11:9-10

UDB:

⁹ The officers who supervised the guards did what Jehoiada told them to do. Each one brought to Jehoiada the guards that he supervised—the guards who were just finishing their work and those who were about to start their work on the Sabbath day. ¹⁰ The priest distributed to the commanders of the guards the spears and shields that had belonged to King David, that were kept in the temple.

ULB:

⁹ So the commanders of hundreds obeyed everything Jehoiada the priest commanded. Each one took his men, those who were to come in to serve on the Sabbath, and those who were to stop serving on that Sabbath; and they came to Jehoiada the priest. ¹⁰ Then Jehoiada the priest gave the commanders of hundreds the spears and shields that belonged to King David and that were in the house of Yahweh.

translationWords:

- [obey, obedient, obedience](#)
- [priest, priesthood](#)
- [serve, service](#)
- [spear](#)
- [shield](#)
- [David](#)
- [house of God, Yahweh's house](#)

translationNotes:

- **the commanders of hundreds** - This refers to the officers who supervised the royal bodyguards and the palace guards. See how you translated this in [11:4](#).
- **Each one** - “Each commander”
- **were in the house of Yahweh** - “were stored in the temple”

Links:

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

2 Kings 11:11-12**UDB:**

¹¹ Then he commanded all the guards to stand in their positions, each one with his sword in his hand, all around the king.

¹² Then he brought Joash out. He put the crown on his head and gave him a scroll on which were written the rules that the kings needed to obey. Then he poured some olive oil on Joash's head and proclaimed that he was now the king. The people all clapped their hands and shouted, "We desire that the king will live for many years!"

ULB:

¹¹ So the guards stood, each man with his weapon in his hand, from the right side of the temple to the left side, near the altar and the temple, surrounding the king. ¹² Then Jehoiada brought out the king's son Joash, put the crown on him, and gave him the covenant decrees. Then they made him king and anointed him. They clapped their hands and said, "Long live the king!"

translationWords:

- temple
- altar
- king
- crown, to crown
- covenant
- decree
- anoint, anointed
- life, live, living, alive

translationNotes:

- **from the right side of the temple to the left side, near the altar and the temple** - It is uncertain whether the word "house" here refers to the temple or to the palace. Some versions translate the first two occurrences of "temple" as "palace." These versions say, "from the right side of the palace to the left side of the palace, near the altar and the temple."
- **brought out the king's son Joash** - Jehoiada, the high priest, brought king Ahaziah's son, Joash, out from the temple apartment where he had been raised in hiding.
- **gave him the covenant decrees** - "presented him with the book of the law"
- **anointed him** - The priest poured olive oil on the head of Joash as a symbol that he was now the king. AT: "poured some olive oil on Joash's head" (UDB) (See: [Symbolic Action](#))
- **clapped their hands** - Clapping their hands was a sign of the happiness of the people at the anointing of the new king.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 11 General Notes](#)
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2 Kings 11:13-14

UDB:

¹³ When Athaliah heard the noise that was being made by the guards and the other people, she ran to the temple where the people were gathered. ¹⁴ She saw the new king standing there alongside one of the big pillars, which was the place at the temple where the kings usually stood. She saw that he was surrounded by the temple officers and men blowing trumpets, and that the people were shouting joyfully, and some of them were also blowing trumpets. She tore her clothes to show her distress and shouted, “You are traitors! You have betrayed me!”

ULB:

¹³ When Athaliah heard the noise of the guard and of the people, she came to the people in the house of Yahweh. ¹⁴ She looked, and, behold, the king was standing by the pillar, as the custom was, and the captains and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets. Then Athaliah tore her clothes and shouted, “Treason! Treason!”

translationWords:

- [Athaliah](#)
- [pillar, column](#)
- [rejoice](#)
- [trumpet](#)

translationNotes:

- **the noise of the guard** - This refers to the noise made by all the soldiers.
- **she came to the people in the house of Yahweh** - “she came to where the people had gathered at the temple”
- **She looked, and, behold, the king was standing** - Here “behold” emphasizes that she was surprised to see Joash. AT: “When she arrived, she was surprised to see King Joash standing”
- **by the pillar** - “by one of the pillars of the temple”
- **as the custom was** - “which was the usual place for the king to stand”
- **the trumpeters** - the people who played the trumpets
- **Athaliah tore her clothes** - She tore her clothes to express that she was very upset and angry. (See: [Symbolic Action](#))
- **Treason! Treason!** - “You are traitors! You have betrayed me!” (UDB)

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 11 General Notes
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2 Kings 11:15-16

UDB:

¹⁵ Jehoiada immediately said, “Kill her, but do not do it here at the temple of Yahweh! Take her away between two rows of guards. And kill anyone who tries to rescue her!” ¹⁶ She tried to flee, but the guards seized her and took her to the palace, to the place where horses enter the courtyard. They killed her there.

ULB:

¹⁵ Then Jehoiada the priest ordered the commanders of hundreds who were over the army, saying, “Bring her out between the ranks. Anyone who follows her, kill him with the sword.” For the priest had said, “Do not let her be killed in the house of Yahweh.” ¹⁶ So they seized her as she reached the place where the horses enter the palace grounds, and there she was killed.

translationWords:

- [priest, priesthood](#)
- [sword](#)
- [house of God, Yahweh’s house](#)
- [horse](#)
- [gate, gate bar](#)

translationNotes:

- **the commanders of hundreds** - This refers to the officers who supervised the royal bodyguards and the palace guards. See how you translated this in [11:4](#).
- **Bring her out between the ranks** - Ranks are lines or rows of soldiers. The probable meaning is “Take her away between two rows of guards” (UDB) or “Lead her away with a row of soldiers on each side of her”
- **Anyone who follows her** - It is implied that a person who followed her would be trying to help her. AT: “Anyone who follows to try to rescue her” (See: [Assumed Knowledge and Implicit Information](#))
- **they seized her as she reached the place where the horses enter the palace grounds** - Some versions translate this as “the guards seized her and took her to the palace, to the place where horses enter the courtyard.”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 11 General Notes](#)

- **2 Kings 11 Translation Questions**

2 Kings 11:17-18**UDB:**

¹⁷ Then Jehoiada made a covenant between the king and the people, that they would always obey Yahweh. He also made an covenant requiring the people to be loyal to Joash their king. ¹⁸ Then all the people of Israel who were there went to the temple of Baal and tore it down. They smashed the altars and the statues of Baal. They also killed Mattan, the priest of Baal, in front of the altars. Jehoiada stationed guards at the temple of Yahweh.

ULB:

¹⁷ Then Jehoiada made a covenant between Yahweh and the king and people, that they should be Yahweh's people, and also between the king and the people. ¹⁸ So all the people of the land went to the house of Baal and tore it down. They smashed Baal's altars and his idol figures to pieces, and they killed Mattan, the priest of Baal, in front of those altars. Then Jehoida the priest appointed guards over the temple of Yahweh.

translationWords:

- covenant
- Yahweh
- Joash
- people of God, my people
- Baal
- altar
- idol, idolatrous
- appoint, appointed
- temple

translationNotes:

- **also between the king and the people** - "also made a covenant between the king and the people"
- **all the people of the land** - This is an exaggeration to show that a large group of people tore down the temple of Baal. AT: a large number of the people of the land" (See: [Hyperbole](#))
- **the house of Baal** - "the temple of Baal"
- **Mattan** - This is the name of a male priest. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 11 General Notes
- 2 Kings 11 Translation Questions

2 Kings 11:19-20

UDB:

¹⁹ Then he and the officers of the temple, the officers who supervised the royal bodyguards, and the king's bodyguards brought the king from the temple to the palace. All the people followed them. Joash entered the palace at the Guard Gate and sat down on the throne, where the kings had always sat. ²⁰ All the people of Judah rejoiced. And because Athaliah had been killed, the city was quiet.

ULB:

¹⁹ Jehoida took with him the commanders of hundreds, the Carites, the guard, and all the people of the land, and together they brought down the king from the house of Yahweh and they went into the king's house, entering by way of the gate of the guards. Joash took his place on the royal throne. ²⁰ So all the people of the land rejoiced, and the city was quiet after Athaliah had been killed with the sword at the king's house.

translationWords:

- [king](#)
- [throne](#)
- [rejoice](#)

translationNotes:

- **General Information:** - They take the new king, Joash, from the temple to the palace.
- **the commanders of hundreds** - This refers to the officers who supervised the royal bodyguards and the palace guards. See how you translated this in [11:4](#).
- **Carites** - This is the name of a particular group of the royal guards.
- **brought down the king from the house of Yahweh and they went into the king's house** - "brought the king from the temple to the palace"
- **all the people of the land rejoiced** - This is a generalization. It is possible that some did not rejoice. (See: [Hyperbole](#))
- **the city was quiet** - "the city was calm" or "the city was peaceful"

Links:

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

2 Kings 11:21

UDB:

²¹ Joash was seven years old when he became the king of Judah.

ULB:

²¹ Jehoash was seven years old when he began to reign.

translationWords:

- [Joash](#)
- [reign](#)

translationNotes:

- **Joash was seven years old** - “Joash was 7 years old” (See: [Numbers](#))

Links:

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

2 Kings 12 General Notes

Structure and formatting

This chapter is the end of the story of the revival in Judah under Joash.

Special concepts in this chapter

Temple

Joash repaired the temple. In many ways, the temple represents the relationship between the people and Yahweh. (See: [temple](#))

Links:

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

2 Kings 12:1-3

UDB:

¹ When Jehu had been ruling Israel for almost seven years, Joash became the king of Judah. He ruled in Jerusalem for forty years. His mother was Zibiah, from the city of Beersheba. ² All during the time that Joash was alive, he did what pleased Yahweh, because Jehoiada the priest instructed him. ³ But the places where the people worshiped Yahweh elsewhere in the land were not destroyed. They continued to offer sacrifices and burn incense at those places, instead of at the place that God had chosen for them in Jerusalem.

ULB:

12 ¹ In the seventh year of Jehu, the reign of Joash began; he reigned for forty years in Jerusalem. His mother's name was Zibiah, of Beersheba. ² Joash did what was right in the eyes of Yahweh all the time, because Jehoiada the priest was instructing him. ³ But the high places were not taken away. The people still sacrificed and burned incense on the high places.

translationWords:

- Jehu
- reign
- Joash
- Jerusalem
- Beersheba
- Yahweh
- Jehoiada
- priest, priesthood
- high places
- sacrifice, offering
- incense

translationNotes:

- **In the seventh year of Jehu** - "During year 7 of the reign of Jehu over Israel" (See: [Numbers](#))
- **the reign of Joash began** - "Joash began to reign over Judah"
- **Zibiah** - This was the name of a woman. (See: [How to Translate Names](#))
- **Zibiah, of Beersheba** - "Zibiah, from the city of Beersheba" (UDB)
- **what was right in the eyes of Yahweh** - The phrase "eyes of Yahweh" represents Yahweh's entire being. AT: "what was pleasing to Yahweh" (See: [Synecdoche](#))
- **instructing him** - "teaching him"

- **But the high places were not taken away** - This can be stated in active form. AT: “But the people did not destroy the high places” (See: [Active or Passive](#))
- **The people still sacrificed and burned incense on the high places** - Yawheh forbid the people to worship at these place. This can be made explicit. AT: “The people continued to go to places that were unacceptable to Yahweh, to make sacrifices and burn incense” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

2 Kings 12:4-5

UDB:

⁴ Joash said to the priests, "You must take all the money which the people give, both the money they are required to pay and the money that they themselves decide to give, as sacred offerings to buy things for the temple. ⁵ Each priest must take the money from the people who come to him, and he must use that money to repair the temple whenever he sees that there is something that needs to be repaired."

ULB:

⁴ Joash said to the priests, "All the money that is brought in as sacred offerings into the house of Yahweh, that money for which each person is assessed—whether it is the money collected in the census, or the money received from personal vows, or the money brought in by people motivated by Yahweh in their hearts to give—⁵ the priests should receive the money from one of their treasurers and repair whatever damage is found in the temple."

translationWords:

- [house of God, Yahweh's house](#)
- [temple](#)

translationNotes:

- **the money that is brought in as sacred offerings into the house of Yahweh** - This refers to money that people gave to support the temple. This money came in three forms that are described in the rest of the sentence.
- **money brought in by people motivated by Yahweh in their hearts to give** - This refers to money that people decided to freely give to Yahweh.

Links:

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

2 Kings 12:6-8

UDB:

⁶ But after Joash had been ruling for almost twenty-three years, the priests still had not repaired anything in the temple. ⁷ So Joash summoned Jehoiada and the other priests and said to them, “Why are you not repairing things in the temple? Do not take any more money from those who are paying taxes. Take the money that was collected for the purpose of repairing the temple and pay that money to the workers who will do the repairs.” ⁸ The priests agreed to do that, and they also agreed that they themselves would not do the repair work.

ULB:

⁶ But by the twenty-third year of King Joash, the priests had not repaired anything in the temple. ⁷ Then King Joash called for Jehoiada the priest and for the other priests; he said to them, “Why have you not repaired anything in the temple? Now take no more money from your taxpayers, but take what has been collected for repairs of the temple and give it to those who can make the repairs.” ⁸ So the priests consented to take no more money from the people and not repair the temple themselves.

translationWords:

translationNotes:

- **by the twenty-third year of King Joash** - “when Joash had been king for twenty three years”
- **Why have you not repaired anything in the temple?** - Joash asks this question to rebuke the priests. AT: “You should have been repairing the temple!” (See: [Rhetorical Question](#))
- **give it to those who can make the repairs** - “pay workers who will do the repairs”

Links:

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

2 Kings 12:9-10

UDB:

⁹ Then Jehoiada took a chest and bored a hole in the lid. He placed it alongside the altar for burning incense that was on the right as anyone enters the temple. The priests who guarded the entrance to the temple put in the box the money that was brought to the temple. ¹⁰ Whenever they saw that there was a lot of money in the chest, the king's secretary and the high priest would come and count the money. Then they would put it in bags and tie the bags shut.

ULB:

⁹ Instead, Jehoiada the priest took a chest, bored a hole in its lid, and set it beside the altar, on the right side as one comes into the house of Yahweh. The priests who were guarding the temple entrance put into it all the money that was brought to the house of Yahweh. ¹⁰ Whenever they saw that there was much money in the chest, the king's scribe and the high priest would come and put the money in bags and then count it, the money found in the temple of Yahweh.

translationWords:

- priest, priesthood
- altar
- house of God, Yahweh's house
- temple
- king
- scribe, expert in the Jewish law
- high priest

translationNotes:

- **Instead** - "Instead of the priests collecting the money"
- **on the right side as one comes into the house of Yahweh** - "on the right side of the entrance to the temple"
- **put into it** - "put into the chest" or "put in the box" (UDB)
- **the money that was brought** - This can be stated in active form. AT: "the money that people brought" (See: [Active or Passive](#))
- **put the money in bags and then count it** - Many versions put this in a more logical order such as "count the money and put it in bags."
- **put the money in bags** - Possible meanings are 1) "put the money in bags" or 2) "tied up the money in bags" (UDB).
- **the money found** - "the money that they found in the chest"

Links:

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

2 Kings 12:11-12

UDB:

¹¹ Then they would distribute the money to the men who supervised the work in the temple. The supervisors would use that money to pay the carpenters and builders who did the repair work in the temple, ¹² and the masons and the stone cutters. Also with some of that money they bought timber and stones that had been cut to be used in the repair work, and to pay all the other expenses for the repair work.

ULB:

¹¹ They gave the money that was weighed out into the hands of men who took care of the temple of Yahweh. They paid it out to the carpenters and the builders who worked on the temple of Yahweh, ¹² and to the masons and the stonecutters, for buying timber and cutting stone to repair the temple of Yahweh, and for all that was needed to be paid to repair it.

translationWords:

translationNotes:

- **weighed out** - “counted”
- **into the hands of men** - Here “hands” refers to the men. AT: “to men” (See: [Synecdoche](#))
- **who took care of the temple** - “who repaired the temple”
- **carpenters** - people who build and repair things made of wood
- **masons** - people who build with stone
- **stonecutters** - people who cut stones into the correct size and shape
- **for buying timber and cutting stone** - “to buy wood and to cut stone”
- **for all that was needed to be paid to repair it** - “to pay for all of the needed repairs”

Links:

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

2 Kings 12:13-14**UDB:**

¹³ But they did not use any of that money to pay men to make silver cups or wick trimmers for the lamps or bowls or trumpets or any other items made of silver or gold to be used in the temple.

¹⁴ All that money was given to the men who were doing the work of repairing the temple.

ULB:

¹³ But the money that was brought into the house of Yahweh did not pay to make for it any silver cups, lamp trimmers, basins, trumpets, or any gold or silver furnishing. ¹⁴ They gave this money to those who did the work of repairing the house of Yahweh.

translationWords:

- [silver](#)
- [trumpet](#)
- [gold](#)

translationNotes:

- **did not pay to make for it any** - “was not spent to pay for any of the temple’s”
- **silver cups, lamp trimmers, basins, trumpets, or any gold or silver furnishing** - These are items that would have been used by the priests for various temple tasks, such as sacrifices or festivals.

Links:

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

2 Kings 12:15-16

UDB:

¹⁵ The men who supervised the work always did things honestly, so the king's secretary and the high priest never required that the supervisors report what they had spent the money for. ¹⁶ But the money that people gave to pay for sacrifices for their sins was not put in the chest. That money belonged to the priests.

ULB:

¹⁵ In addition, they did not require the money paid for repairs to be accounted for by the men who received it and paid it to the workmen, because these men were honest. ¹⁶ But the money for the guilt offerings and the money for the sin offerings was not brought into the temple of Yahweh, because it belonged to the priests.

translationWords:

- [guilt offering](#)
- [sin offering](#)
- [priest, priesthood](#)

translationNotes:

- **they did not require the money paid for repairs to be accounted for by the men who received it and paid it to the workmen** - This can be stated in active form. AT: "they did not require the men who received the money and paid the workmen for the repairs to account for the money" (See: [Active or Passive](#))
- **to be accounted for** - to keep a record of how much money was received and spent
- **the money for the guilt offerings and the money for the sin offerings was not brought into the temple of Yahweh** - It is implied that this money was not used for the repairs. This can be stated in active form. AT: "they did not use the money from the guilt offerings and the sin offerings to pay for the repairs to the temple of Yahweh" (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

Links:

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

2 Kings 12:17-18**UDB:**

¹⁷ At that time, Hazael, the king of Aram, went with his army and attacked the city of Gath and conquered it. Then he decided that they would attack Jerusalem. ¹⁸ So Joash, the king of Judah, took all the money that the previous kings, Jehoshaphat and Jehoram and Ahaziah, had dedicated to Yahweh. He added some of his own money, and all the gold that was in the rooms in the temple where valuable things were kept, and he sent it all to King Hazael to persuade him not to attack Jerusalem. So King Hazael took his army away from Jerusalem.

ULB:

¹⁷ Then Hazael king of Aram attacked and fought against Gath, and took it. Hazael then turned to attack Jerusalem. ¹⁸ Joash king of Judah took all the things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had set apart, and what he had set apart, and all the gold that was found in the storerooms of the houses of Yahweh and of the king and he sent them to Hazael king of Aram. Then Hazael went away from Jerusalem.

translationWords:

- king
- Aram, Aramean, Aramaic
- Gath
- Jerusalem
- Joash
- Judah, kingdom of Judah
- Yahweh
- Jehoshaphat
- Jehoram, Joram
- Ahaziah
- ancestor, father, forefather
- set apart
- holy, holiness

translationNotes:

- **Hazael king of Aram attacked ... Hazael then turned to attack** - This refers to Hazael's army as well as to Hazael. AT: "Hazael king of Aram and his army attacked ... Then they turned to attack" (See: [Synecdoche](#))
- **Hazael** - This is the name of the king of the country of Syria. (See: [How to Translate Names](#))
- **took it** - "defeated and took control of it"

- **Jehoshaphat and Jehoram and Ahaziah, his fathers** - These men were previous kings of Judah. (See: [Metaphor](#))
- **set apart** - “dedicated”
- **the gold that was found in the storerooms** - “the gold that was stored in the storerooms”
- **Then Hazael went away from Jerusalem** - The gifts Joash gave Hazael convinced him not to attack Jerusalem. This can be made explicit. AT: “So Hazael stopped attacking Jerusalem and left”

Links:

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

2 Kings 12:19-21

UDB:

¹⁹ If you want to read more of what Joash did, it is all written in Book of the Events of the Kings of Judah. **20-21** Joash's officials plotted against him, and two of them killed Joash on the road that goes down to the district of Silla. The two men who did that were Jozabad son of Shimeath, and Jehozabad son of Shomer. Joash was buried in the place where his ancestors were buried, in the part of Jerusalem called the city of David. Then Joash's son Amaziah became the king of Judah.

ULB:

¹⁹ As for the other matters concerning Joash, all that he did, are they not written in The Book of the Events of the Kings of Judah? ²⁰ His servants arose and plotted together; they attacked Joash in Beth Millo, on the way that goes down to Silla. ²¹ Jozacar son of Shimeath, and Jehozabad son of Shomer, his servants, attacked him, and he died. They buried Joash with his ancestors in the city of David, and Amaziah, his son, became king in his place.

translationWords:

- [written](#)
- [servant, slave, slavery](#)
- [death, die, dead](#)
- [bury, buried, burial](#)
- [city of David](#)
- [Amaziah](#)

translationNotes:

- **are they not written in The Book of the Events of the Kings of Judah?** - This question is used to remind the reader that these things are recorded. See how this phrase is translated in [8:23](#). AT: "they are written in the book of the History of the Kings of Judah." (See: [Rhetorical Question](#))
- **Silla** - The location of this place is unknown. (See: [How to Translate Names](#))
- **Jozacar ... Shimeath ... Jehozabad ... Shomer ... Amaziah** - These are names of men. (See: [How to Translate Names](#))
- **with his ancestors** - "in the place where his ancestors were buried" (UDB)
- **became king in his place** - "became the next king of Judah"

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 12 General Notes
- 2 Kings 12 Translation Questions

2 Kings 13 General Notes

Structure and formatting

This is the last chapter about Elisha.

Special concepts in this chapter

Elisha's death

The king of Israel is upset when Elisha is dying. Elisha assures him that he will have three victories over Aram.

Important figures of speech in this chapter

Metaphor

The king compares the protection that Elisha given Israel to “The chariot of Israel and the horsemen.” (See: [Metaphor](#))

Links:

- [2 Kings 13:01 Notes](#)

2 Kings 13:1-2

UDB:

¹ After Joash had been ruling Judah for almost twenty-three years, Jehu's son Jehoahaz became the king of Israel. He ruled in the city of Samaria for seventeen years. ² He did many things that Yahweh said were evil and committed the same kind of sins that Jeroboam had committed, sins that had induced the people of Israel to sin. He did not stop committing those sins.

ULB:

13 ¹ In the twenty-third year of Joash son of Ahaziah king of Judah, Jehoahaz son of Jehu began to reign over Israel in Samaria; he reigned seventeen years. ² He did what was evil in the sight of Yahweh and followed the sins of Jeroboam son of Nebat, who caused Israel to sin; and Jehoahaz did not turn away from them.

translationWords:

- Joash
- Ahaziah
- king
- Judah, kingdom of Judah
- Jehu
- reign
- kingdom of Israel
- Samaria, Samaritan
- evil, wicked, wickedness
- Yahweh
- sin, sinful, sinner, sinning
- Jeroboam

translationNotes:

- **In the twenty-third year of Joash son of Ahaziah king of Judah** - "After Joash had been ruling Judah for almost 23 years" (See: [Numbers](#))
- **reign over Israel in Samaria** - "rule over the kingdom of Israel located in Samaria"
- **he reigned seventeen years** - "Jehoahaz was king for 17 years"
- **He did what was evil in the sight of Yahweh** - Here "in the sight of" refers to Yahweh's opinion. AT: "He did what was evil according to Yahweh" (See: [Metonymy](#))
- **followed the sins of Jeroboam** - "did the same sins as Jeroboam"

- **Jehoahaz did not turn away from them** - Here stopping his sin is spoken of as if he turned away from them. This can also be stated in positive form. AT: “Jehoahaz did not stop doing the sins of Jeroboam” or “Jehoahaz continued to do the same sins as Jeroboam” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 13 General Notes](#)
- [2 Kings 13 Translation Questions](#)

2 Kings 13:3-5

UDB:

³ So Yahweh became very angry with the Israelite people, and he allowed the army of King Hazael of Aram and his son Ben Hadad to defeat the Israelites many times.

⁴ Then Jehoahaz prayed to Yahweh for help, and Yahweh listened to him, because he saw that the army of the king of Aram was oppressing the Israelites. ⁵ Yahweh sent a leader to Israel, who enabled them to be free from Aram's power. After that, the Israelites lived peacefully as they had done previously.

ULB:

³ The anger of Yahweh burned against Israel, and he gave them continually into the hand of Hazael king of Aram and into the hand of Ben Hadad son of Hazael. ⁴ So Jehoahaz implored Yahweh, and Yahweh listened to him because he saw the oppression of Israel, how the king of Aram was oppressing them. ⁵ So Yahweh gave Israel a rescuer, and they escaped from the hand of the Arameans, and the people of Israel began to live in their homes as they had before.

translationWords:

- angry, anger
- Yahweh
- Aram, Aramean, Aramaic
- oppress, oppression, oppressor
- power, powers

translationNotes:

- **The anger of Yahweh burned against Israel** - Yahweh becoming angry with Israel is spoken of as if his anger was a fire that burned. AT: "Then Yahweh became very angry with Israel" (See: [Metaphor](#))
- **gave them continually into the hand of Hazael king of Aram and into the hand of Ben Hadad son of Hazael** - Here "them" refers to Israel and "hand" refers to the power to control them. AT: "allowed Hazael the king of Aram, and Ben Hadad, his son, to repeatedly defeat the Israelites in battle" (See: [Metonymy](#))
- **implored Yahweh** - "prayed to Yahweh"
- **he saw the oppression of Israel, how the king of Aram was oppressing them** - These two phrases mean the same thing and are repeated for emphasis. The abstract noun "oppression" means the same as "the king of Aram was oppressing them." AT: "he saw how severely the king of Aram was oppressing Israel" (See: [Abstract Nouns](#))
- **a rescuer** - "someone to rescue them"

- **they escaped from the hand of the Arameans** - Here “hand” refers to the power to control them. AT: “he enabled them to be free from Aram’s power” (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 13 General Notes](#)
- [2 Kings 13 Translation Questions](#)

2 Kings 13:6-7**UDB:**

⁶ But they still continued to commit the same kind of sins that Jeroboam and his family had committed and that had led the Israelites to sin. Also, the statue of the goddess Asherah remained in Samaria.

⁷ Jehoahaz had only fifty men who rode on horses and ten chariots and ten thousand other soldiers, because the army of Aram had killed all the rest, walking over them as people walk over the ground.

ULB:

⁶ Nevertheless, they did not depart from the sins of the house of Jeroboam, who caused Israel to sin, and they continued in them; and the Asherah pole remained in Samaria. ⁷ The Arameans left Jehoahaz with only fifty horsemen, ten chariots, and ten thousand footmen, for the king of Aram had destroyed them and made them like the chaff at threshing time.

translationWords:

- [Jeroboam](#)
- [Asherah, Asherah poles, Ashtoreth](#)
- [horsemen](#)
- [chariot](#)
- [chaff](#)
- [thresh, threshing](#)

translationNotes:

- **they did not depart from the sins of the house of Jeroboam** - To stop sinning is spoken of as if they departed from the sins. This can be stated in positive form. AT: "Israel did not stop doing the same sins as Jeroboam had done" or "Israel continued to commit the same sins as Jeroboam had committed" (See: [Metaphor](#))
- **house of Jeroboam** - "the family of Jeroboam"
- **had destroyed them** - "had defeated the army of Jehoahaz"
- **made them like the chaff at threshing time** - The Aramean army had so severely defeated the army of Israel that what remained was so worthless that it is compared to wheat chaff that the laborers walk on at harvest time. AT: "had crushed them as workers crush chaff under their feet at harvest time" (See: [Simile](#))

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 13 General Notes
- 2 Kings 13 Translation Questions

2 Kings 13:8-9

UDB:

⁸ If you want to read about everything else that Jehoahaz did, you can read about it in the book called The History of the Kings of Israel. ⁹ Jehoahaz died and was buried in Samaria. Then his son Jehoash became the king.

ULB:

⁸ As for the other matters concerning Jehoahaz, and all that he did and his power, are they not written in The Book of the Events of the Kings of Israel? ⁹ So Jehoahaz slept with his ancestors, and they buried him in Samaria. Jehoash his son became king in his place.

translationWords:

- [sleep, asleep, fall asleep](#)
- [bury, buried, burial](#)
- [Joash](#)

translationNotes:

- **are they not written in The Book of the Events of the Kings of Israel?** - This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in [1:18](#). AT: “they are written in The Book of the Events of the Kings of Israel.” (See: [Rhetorical Question](#))
- **slept with his ancestors** - This is a polite way of saying that he died. (See: [Euphemism](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 13 General Notes](#)
- [2 Kings 13 Translation Questions](#)

2 Kings 13:10-11**UDB:**

¹⁰ Jehoash son of Jehoahaz, started to rule in Israel after King Joash had been ruling in Judah for thirty-seven years. Jehoash ruled in Samaria for sixteen years. ¹¹ He did many things that Yahweh said were evil. He refused to turn away from worshipping idols, which was the sin that many years earlier King Jeroboam had led the Israelite people in committing.

ULB:

¹⁰ In the thirty-seventh year of Joash king of Judah, the reign of Jehoash son of Jehoahaz began over Israel in Samaria; he reigned sixteen years. ¹¹ He did what was evil in the sight of Yahweh. He did not leave behind any of the sins of Jeroboam son of Nebat, by which he had made Israel to sin, but he walked in them.

translationWords:

- Joash
- king
- Judah, kingdom of Judah
- reign
- Yahweh
- Jeroboam

translationNotes:

- **In the thirty-seventh year of Joash king of Judah** - “After Joash had ruled Judah for almost 37 years” (See: [Numbers](#))
- **the reign of Jehoash son of Jehoahaz began over Israel in Samaria** - “Jehoash son of Jehoahaz began to rule over Israel in Samaria”
- **Jehoash** - This was a king of Israel who was the son of Jehoahaz. (See: [How to Translate Names](#))
- **He did what was evil in the sight of Yahweh** - Here “sight” represents God’s thoughts or judgment. AT: “He did things that Yahweh considers to be evil” (See: [Metaphor](#))
- **He did not leave behind any of the sins of Jeroboam** - To stop sinning is spoken of as if he left behind the sins. This can be stated in positive form. AT: “Jehoash did not stop committing the same sins as Jeroboam” or “Jehoash kept committing the same sins as Jeroboam” (See: [Metaphor](#))
- **by which he had made Israel to sin** - “by which Jeroboam had caused Israel to sin”
- **but he walked in them** - To sin is spoken of as if he was walking along a sinful path. AT: “but Jehoash continued to do these same sins” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 13 General Notes](#)
- [2 Kings 13 Translation Questions](#)

2 Kings 13:12-13

UDB:

¹² The other things that happened while Jehoash was king and all the things that he did are written in Book of the Events of the Kings of Israel. In that account they wrote about his army's victories, and their war with the army of King Amaziah of Judah. ¹³ When Jehoash died, he was buried in Samaria where the other kings of Israel were buried. Then his son Jeroboam became king.

ULB:

¹² As for the other matters concerning Jehoash, and all that he did, and his might by which he fought against Amaziah king of Judah, are they not written in The Book of the Events of the Kings of Israel? ¹³ Jehoash slept with his ancestors, and Jeroboam sat on his throne. Joash was buried in Samaria with the kings of Israel.

translationWords:

- [Amaziah](#)
- [Jeroboam](#)
- [throne](#)

translationNotes:

- **and his might by which he fought against Amaziah king of Judah** - “and the power that his army showed when they fought against the army of Amaziah king of Judah” (See: [Synecdoche](#))
- **are they not written in The Book of the Events of the Kings of Israel?** - This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in [1:18](#). AT: “they are written in The Book of the Events of the Kings of Israel.” (See: [Rhetorical Question](#))
- **Jehoash slept with his ancestors** - This a polite way to say that Jehoash died. (See: [Euphemism](#))
- **Jeroboam sat on his throne** - Here “sat on his throne” refers to ruling as king. At: “Jeroboam became king after him” or “Jeroboam began to rule after him” (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 13 General Notes](#)
- [2 Kings 13 Translation Questions](#)

2 Kings 13:14-16

UDB:

¹⁴ Then Elisha became very ill. Just before he died, King Joash went to Elisha and cried in front of him. Saying the same words that Elisha had said when Elijah was taken to heaven, he said, “My father! The chariots of us Israelite people and their drivers are taking my master away!”

¹⁵ Elisha said to him, “Bring to me a bow and some arrows!” So the king did that. ¹⁶ Then Elisha told the king to put his hands on the bow and prepare to shoot some arrows. And then Elisha put his own hands on the king’s hands.

ULB:

¹⁴ Now Elisha became sick with an illness by which he later died, so Jehoash the king of Israel came down to him and wept over him. He said, “My father, my father, the chariots of Israel and the horsemen are taking you away!” ¹⁵ Elisha said to him, “Pick up a bow and some arrows,” so Joash picked up a bow and some arrows. ¹⁶ Elisha said to the king of Israel, “Put your hand on the bow,” so he put his hand on it. Then Elisha laid his hands on the king’s hands.

translationWords:

- [Elisha](#)
- [death, die, dead](#)
- [ancestor, father, forefather](#)
- [chariot](#)
- [bow and arrow](#)

translationNotes:

- **wept over him** - “wept because Elisha was sick”
- **My father, my father** - Elisha was not the king’s literal father. King Joash used this term as a sign of respect.
- **the chariots of Israel and the horsemen are taking you away** - This is a reference to Elijah going to heaven in [2:11-12](#). Joash uses this phrase to say that Elisha was going to die. AT: “the chariots of Israel and the horsemen are taking you to heaven” (See: [Assumed Knowledge and Implicit Information](#))
- **the horsemen** - This refers to the men who drove the chariots. This can be made explicit. AT: “the drivers of the chariots” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 13 General Notes
- 2 Kings 13 Translation Questions

2 Kings 13:17-19

UDB:

¹⁷ Then Elisha told him, “Have someone open that window toward the east.” So a servant opened it. Then Elisha said, “Shoot!” So the king did. Then Elisha said, “That is the arrow that indicates that your army will defeat the Aramean army. Your army will completely defeat their army at the city of Aphek.”

¹⁸ Then Elisha said, “Pick up the other arrows and strike the ground with them!” So the king picked up the arrows and struck the ground three times. ¹⁹ But Elisha was angry with him. He exclaimed, “You should have struck the ground five or six times! If you had done that, your army would have defeated the Aramean army until they were completely wiped out! But now, because you struck the ground only three times, your army will defeat them only three times!”

ULB:

¹⁷ Elisha said, “Open the window eastward,” so he opened it. Then Elisha said, “Shoot!”, and he shot. Elisha said, “This is Yahweh’s arrow of victory, the arrow of victory over Aram, for you will attack the Arameans in Aphek until you have consumed them.” ¹⁸ Then Elisha said, “Take the arrows,” so Joash took them. He said to the king of Israel, “Strike the ground with them,” and he struck the ground three times, then stopped. ¹⁹ But the man of God was angry with him and said, “You should have hit the ground five or six times. Then you would have had attacked Aram until you had annihilated it, but now you will attack Aram only three times.”

translationWords:

- Aram, Aramean, Aramaic
- consume
- God
- angry, anger

translationNotes:

- **General Information:** - Elisha continues to talk to Joash, king of Israel.
- **Open the window eastward** - “open the window that faces east” or “open that window towards the east” (UDB)
- **so he opened it** - Since this happens after Joash takes the bow and arrows, he may have had a servant open the window. AT: “So a servant opened it” (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **he shot** - “Joash shot the arrow”

- **This is Yahweh's arrow of victory, the arrow of victory over Aram** - The relationship between the arrow and victory can be stated explicitly. AT: "This arrow is a sign from Yahweh that he will give you victory over Aram" or "This arrow symbolizes the victory Yahweh will give you over Aram" (See: [Assumed Knowledge and Implicit Information](#))
- **Aphek** - This was a city in the land of Israel. (See: [How to Translate Names](#))
- **But the man of God was angry with him** - "But Elisha was angry with King Joash"
- **until you had annihilated it** - "until you had completely destroyed it" or "until they were completely wiped out" (UDB)

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 13 General Notes](#)
- [2 Kings 13 Translation Questions](#)

2 Kings 13:20-21

UDB:

²⁰ Then Elisha died and was buried.

Groups of raiders from Moab came to Israel each year during spring. ²¹ One year, when some Israelite people were burying a man's body, they saw a group of those raiders. They were afraid, so quickly they threw that man's body into the grave where Elisha had been buried, and they ran away.

But as soon as the man's body touched Elisha's bones, the dead man became alive again and jumped up!

ULB:

²⁰ Then Elisha died, and they buried him. Now groups of Moabites invaded the land at the beginning of the year. ²¹ As they were burying a certain man, they saw a group of Moabites, so they threw the body into Elisha's grave. As soon as the man touched Elisha's bones, he revived and stood up on his feet.

translationWords:

- death, die, dead
- Moab, Moabite, Moabites
- tomb, grave, burial place

translationNotes:

- **Now** - "At that time"
- **at the beginning of the year** - "each year during spring" (UDB)
- **As they were burying a certain man** - "As some Israelites were burying a man's body"
- **they saw a group of Moabites** - It can be made explicit that they were afraid of the Moabites. AT: "they saw a group of Moabite raiders coming toward them and they were afraid" (See: [Assumed Knowledge and Implicit Information](#))
- **Elisha's grave** - "the grave where Elisha was buried"
- **As soon as the man touched Elisha's bones** - Here "the man" refers to his dead body. This can be made explicit. AT: "As soon as the dead man's body touched the bones of Elisha" (See: [Assumed Knowledge and Implicit Information](#))
- **he revived and stood up on his feet** - "the dead man came back to life and stood up"

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 13 General Notes
- 2 Kings 13 Translation Questions

2 Kings 13:22-23

UDB:

²² King Hazael of Aram sent soldiers to oppress the Israelite people during all the years that Jehoahaz ruled Judah. ²³ But Yahweh was very kind to the Israelite people. He helped them because of the covenant that he had made with their ancestors Abraham, Isaac, and Jacob. He would not get rid of the Israelites, and he still has not rejected them.

ULB:

²² Hazael king of Aram oppressed Israel all the days of Jehoahaz. ²³ But Yahweh was gracious to Israel, and had compassion on them and concern for them, because of his covenant with Abraham, Isaac, and Jacob. So Yahweh did not destroy them, and he still has not driven them away from his presence.

translationWords:

- Aram, Aramean, Aramaic
- oppress, oppression, oppressor
- Yahweh
- grace, gracious
- compassion, compassionate
- covenant
- Abraham, Abram
- Isaac
- Jacob, Israel

translationNotes:

- **But Yahweh was gracious to Israel, and had compassion on them and concern for them** - It may be helpful to divide this sentence into shorter parts. AT: “But Yahweh was very kind to the Israelite people. He helped them” (UDB)
- **So Yahweh did not destroy them** - Yahweh’s covenant is the reason he did not destroy Israel. This can be made explicit. AT: “This is the reason that Yahweh did not destroy them” or “Because of his covenant, Yahweh did not destroy them” (See: [Assumed Knowledge and Implicit Information](#))
- **has not driven them away from his presence** - Yahweh’s rejection is spoken of as if he had physically driven Israel away from where he was. AT: “has not rejected them” (UDB) (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 13 General Notes](#)
- [2 Kings 13 Translation Questions](#)

2 Kings 13:24-25

UDB:

²⁴ When Hazael the king of Aram died, his son Ben Hadad became the king. ²⁵ The army of King Jehoash of Israel defeated the army of King Ben Hadad three times; they also recaptured the cities that Ben Hadad's army had seized during the time that Jehoash's father Jehoahaz was ruling Israel.

ULB:

²⁴ Hazael king of Aram died, and Ben Hadad his son became king in his place. ²⁵ Jehoash son of Jehoahaz took back from Ben Hadad son of Hazael the cities that had been taken from Jehoahaz his father by war. Jehoash attacked him three times, and he recovered those cities of Israel.

translationWords:

- [kingdom of Israel](#)

translationNotes:

- **Hazael ... Ben Hadad ... Jehoash ... Jehoahaz** - These are names of kings. (See: [How to Translate Names](#))
- **became king in his place** - "became king after him"
- **Jehoash attacked him three times** - Here "Jehoash" and "him" refer to their armies. AT: "Jehoash's army attacked Ben Hadad's army three times" (See: [Synecdoche](#))
- **he recovered those cities of Israel** - "Jehoash took back control of the Israelite cities that Ben Hadad had captured"

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 13 General Notes](#)
- [2 Kings 13 Translation Questions](#)

2 Kings 14 General Notes

Structure and formatting

The text begins to alternate between the kingdoms of Israel and Judah again.

Special concepts in this chapter

Pride

Pride in one's success can make a person attempt and fail at something else. Amaziah defeated Edom so he wanted to fight Israel. But Israel defeated him and thoroughly humiliated him.

Links:

- [2 Kings 14:01 Notes](#)

2 Kings 14:1-3

UDB:

¹ After Jehoash had been ruling Israel for almost two years, Joash's son Amaziah became the king of Judah. ² He was twenty-five years old when he started to rule, and he ruled in Jerusalem for twenty-nine years. His mother was Jehoaddin. She was from Jerusalem. ³ Amaziah did many things that pleased Yahweh, but he did not do as many things that pleased Yahweh as King David had done. He did some of the good things that his father Joash had done.

ULB:

¹ In the second year of Jehoash son of Jehoahaz, king of Israel, Amaziah son of Joash, king of Judah, began to reign. ² He was twenty-five years old when he began to reign; he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan, of Jerusalem. ³ He did what was right in the eyes of Yahweh, yet not like David his father. He did everything that Joash, his father, had done.

translationWords:

- king
- kingdom of Israel
- Amaziah
- Joash
- Judah, kingdom of Judah
- reign
- Jerusalem
- Yahweh
- David
- ancestor, father, forefather

translationNotes:

- **In the second year of Jehoash son of Jehoahaz, king of Israel** - "When Jehoash son of Jehoahaz had been king of Israel for almost two years"
- **Amaziah son of Joash, king of Judah, began to reign** - "Amaziah son of Joash, became the king of Judah"
- **He was twenty-five years old when he began to reign** - "He was 25 years old when he became king" (See: [Numbers](#))
- **he reigned twenty-nine years in Jerusalem** - "he was the king in Jerusalem for 29 years" (See: [Numbers](#))
- **Jehoaddan** - (See: [How to Translate Names](#))

- **He did what was right in the eyes of Yahweh, yet not like David his father** - Here “the eyes of Yahweh” refers to his sight, and his sight refers to his judgment. AT: “Amaziah did many things that pleased Yahweh, but he did not do as many things that pleased Yahweh as King David had done” (UDB) (See: [Metaphor](#))
- **He did everything that Joash, his father, had done** - Joash obeyed Yahweh and did good things. This can be made explicit. AT: “He did the same good things that his father Joash had done” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 14 General Notes](#)
- [2 Kings 14 Translation Questions](#)

2 Kings 14:4-5

UDB:

⁴ But, like his father, he did not tear down the other places for worshiping Yahweh. The people continued to burn incense to honor Yahweh in those place instead of in Jerusalem, the place that Yahweh had appointed.

⁵ As soon as he was completely in control of his kingdom, he made his servants execute the officials who had murdered his father.

ULB:

⁴ But the high places were not taken away. The people still sacrificed and burned incense at the high places. ⁵ It came about that as soon as his rule was well established, he killed the servants who had murdered his father, the king.

translationWords:

- high places
- sacrifice, offering
- incense
- servant, slave, slavery

translationNotes:

- **General Information:** - The story of Amaziah's rule as king of Judah continues.
- **But the high places were not taken away** - This can be stated in active form. The high places were used for pagan worship. This can be made explicit. AT: "But he did not remove the high places" (See: [Active or Passive](#))
- **sacrificed and burned incense at the high places** - The high places were used for pagan worship. This can be made explicit. AT: "sacrificed and burned incense to pagan gods at the high places"(See: [Assumed Knowledge and Implicit Information](#))
- **It came about** - This is used to introduce a new event. (See: [Introduction of a New Event](#))
- **as soon as his rule was well established** - This can be stated in active form. AT: "as soon as Amaziah securely established his royal rule and kingly authority" (See: [Active or Passive](#))
- **he killed the servants** - Amaziah probably ordered other people to kill the officials. AT: "he made his servants execute the officials" (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 14 General Notes](#)
- [2 Kings 14 Translation Questions](#)

2 Kings 14:6-7**UDB:**

⁶ But he did not tell his servants to execute those officials' children. He obeyed what was written in the laws that God gave to Moses, "Parents must not be executed for the crimes committed by their parents. People must be executed only for the sins that they themselves have committed."

⁷ Amaziah's soldiers killed ten thousand soldiers of the Edom people group in the Valley of Salt south of the Dead Sea, and they captured the city of Sela and gave it a new name, Joktheel. That is still its name.

ULB:

⁶ Yet he did not put the sons of the murderers to death; instead, he acted according to what was written in the law, in The Book of Moses, as Yahweh had commanded, saying, "The fathers must not be put to death for their children, neither must the children be put to death for their parents. Instead, every person must be put to death for his own sin." ⁷ He killed ten thousand soldiers of Edom in the Valley of Salt; he also took Sela in war and called it Joktheel, which is what it is called to this day.

translationWords:

- death, die, dead
- written
- law, law of Moses, God's law, law of Yahweh
- Moses
- command, to command, commandment
- sin, sinful, sinner, sinning
- Edom, Edomite, Idumea

translationNotes:

- **General Information:** - The narrator tells about what king Amaziah did after his father King Joash was murdered.
- **Yet he did not put the sons of the murderers to death** - King Amaziah did not order his servants to kill the children of the men who killed his father. AT: "But he did not tell his servants to execute those officials' children" (UDB) (See: [Synecdoche](#))
- **The fathers must not be put to death for their children, neither must the children be put to death for their parents** - This can be stated in active form. AT: "People must not kill the fathers for the sins of their children, and they must not kill the children for the sins of their parents" (See: [Active or Passive](#))

- **every person must be put to death for his own sin** - This can be stated in active form. AT: “every person must die for his own sin” (See: [Active or Passive](#))
- **He killed** - Here “He” refers to his army. AT: “Amaziah’s army killed” or “Amaziah’s soldiers killed” (UDB) (See: [Synecdoche](#))
- **ten thousand soldiers** - “10,000 soldiers” (See: [Numbers](#))
- **Valley of Salt** - This is the name of a place that is located south of the Dead Sea.
- **he also took Sela in war** - Here “He” refers to his army. AT: “King Amaziah’s army captured the city of Sela” (See: [Synecdoche](#))
- **Sela ... Joktheel** - They renamed the city of Sela. The new name was Joktheel. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 14 General Notes](#)
- [2 Kings 14 Translation Questions](#)

2 Kings 14:8-10**UDB:**

⁸ Then Amaziah sent messengers to King Jehoash of Israel, saying, “Come here and let us and our armies fight each other in battle.”

⁹ But King Jehoash replied with this parable to King Amaziah: “Once a thornbush growing in the mountains in Lebanon sent a message to a cedar tree, saying, ‘Give your daughter to my son in order that he may marry her.’ But a wild animal in Lebanon passed by the thornbush and trampled it.” ¹⁰ The meaning of what I am saying is that your army has defeated the army of Edom, so now you have become very proud. But you should be content with defeating the people of Edom; you should allow your soldiers to stay at home. If you cause trouble by fighting against us, you will surely cause a disaster to happen to you and to your people.”

ULB:

⁸ Then Amaziah sent messengers to Jehoash son of Jehoahaz son of Jehu king of Israel, saying, “Come, let us meet each other face to face in battle.” ⁹ But Jehoash the king of Israel sent messengers back to Amaziah king of Judah, saying, “A thistle that was in Lebanon sent a message to a cedar in Lebanon, saying, ‘Give your daughter to my son for a wife,’ but a wild beast in Lebanon walked by and trampled down the thistle. ¹⁰ You have indeed attacked Edom, and your heart has lifted you up. Take pride in your victory, but stay at home, for why should you cause yourself trouble and fall, both you and Judah with you?”

translationWords:

- Amaziah
- messenger
- Jehu
- face
- send, send out, sent
- Lebanon
- cedar
- heart
- proud, pride, prideful
- trouble, troubles, troubled

translationNotes:

- Then Amaziah sent messengers to Jehoash son of Jehoahaz son of Jehu king of Israel, saying, “Come, let us meet each other face to face in battle” - Here “each other” also

included their armies. AT: “Then Amaziah sent messengers to King Jehoash of Israel, saying, ”Come here and let us and our armies fight each other in battle” (UDB) (See: [Synecdoche](#))

- **A thistle that was in Lebanon ... trampled down the thistle** - This is a word picture and a riddle. A cedar tree is great and a thistle is small and worthless. Jehoash compares himself to the cedar and Amaziah to the thistle and warns Amaziah not to attack. If you have a similar comparison in your own language, you can use it. (See: [Metaphor](#))
- **thistle** - “a bush with thorns”
- **saying, ‘Give your daughter to my son for a wife,’** - This direct quotation can be stated as an indirect quotation. AT: “asking the cedar to give his daughter to the thistle’s son for a wife” (See: [Direct and Indirect Quotations](#))
- **You have indeed attacked Edom** - This is the warning part of Jehoash’s message to Amaziah. “Amaziah, you have definitely defeated Edom”
- **your heart has lifted you up** - This is an idiom that refers to being proud. AT: “you are very proud of what you have done” (See: [Idiom](#))
- **Take pride in your victory** - “Be content with your victory”
- **for why should you cause yourself trouble and fall** - Jehoash uses this question to warn Amaziah not to attack him. AT: “for you should not cause trouble for yourself and suffer defeat” (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 14 General Notes](#)
- [2 Kings 14 Translation Questions](#)

2 Kings 14:11-12

UDB:

¹¹ But Amaziah refused to pay attention to Jehoash's message. So Jehoash and Amaziah led their armies to Beth Shemesh in Judah, and it was there that their armies came together to fight each other. ¹² The Israelite army defeated the army of Judah, and all the soldiers of Judah fled and ran back home.

ULB:

¹¹ But Amaziah would not listen. So Jehoash king of Israel attacked and he and Amaziah king of Judah met each other face to face at Beth Shemesh, which belongs to Judah. ¹² Judah was defeated by Israel, and every man fled home.

translationWords:

- [king](#)
- [kingdom of Israel](#)
- [Judah, kingdom of Judah](#)
- [Beth Shemesh](#)

translationNotes:

- **But Amaziah would not listen** - Here "listen" refers to obeying the warning. AT: "However, Amaziah would not obey Jehoash's warning" (See: [Metonymy](#))
- **So Jehoash king of Israel attacked ... Amaziah king of Judah met each other** - The armies of these kings went to battle with them. AT: "So Jehoash and his army went to fight Amaziah and his army and they met each other" (See: [Synecdoche](#))
- **Beth Shemesh** - This is a town in Judah near the border of Israel. (See: [How to Translate Names](#))
- **Judah was defeated by Israel** - This can be stated in active form. AT: "Israel defeated Judah" (See: [Active or Passive](#))
- **every man fled home** - "all the men in the army of Judah ran home"

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 14 General Notes](#)
- [2 Kings 14 Translation Questions](#)

2 Kings 14:13-14**UDB:**

¹³ Jehoash's army also captured King Amaziah there, and they also marched to Jerusalem and tore down the wall that was around the city, from the Ephraim Gate to the Corner Gate. That was a section of wall about 180 meters long. ¹⁴ Jehoash's soldiers seized all the gold and silver that they found, all the objects that were in the temple, and all the valuable things that were in the palace; they took them to Samaria. They also took to Samaria some prisoners to make sure that Amaziah would cause them no more trouble.

ULB:

¹³ Jehoash king of Israel, captured Amaziah, king of Judah son of Jehoash son of Ahaziah, at Beth Shemesh. He came to Jerusalem and tore down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, four hundred cubits in distance. ¹⁴ He took all the gold and silver, all the objects that were found in the house of Yahweh, and the valuable things in the king's palace, with hostages also, and returned to Samaria.

translationWords:

- Jerusalem
- Ephraim
- gate, gate bar
- gold
- silver
- house of God, Yahweh's house
- Samaria, Samaritan

translationNotes:

- **General Information:** - This is what happened after the army of Israel defeated the army of Judah at Beth Shemesh.
- **He came ... He took** - Here "He" refers to Jehoash and his army. AT: "Jehoash and his army came ... Jehoash's soldiers took" (See: [Synecdoche](#))
- **Ephraim Gate ... Corner Gate** - There are the names of gates in the wall of Jerusalem. (See: [How to Translate Names](#))
- **four hundred cubits** - "about 180 meters" (See: [Numbers](#))
- **cubits** - A cubit was about 46 centimeters. (See: [Biblical Distance](#))
- **with hostages also, and returned to Samaria** - This implies that Jehoash needed to take these hostages to prevent Amaziah from attacking again. This can be made explicit. AT:

“and they also took to Samaria some prisoners to make sure that Amaziah would cause them no more trouble” (UDB) (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 14 General Notes](#)
- [2 Kings 14 Translation Questions](#)

2 Kings 14:15-16

UDB:

¹⁵ If you want to know about all the other things that Jehoash did when he was king, including when he and his army fought against the army of King Amaziah of Judah, they are written in Book of the Events of the Kings of Israel. ¹⁶ Jehoash died, and he was buried in Samaria, where the other kings of Israel had been buried. Then his son Jeroboam became the king.

ULB:

¹⁵ As for the other matters concerning Jehoash, all that he did, his power, and how he fought with Amaziah king of Judah, are they not written in The Book of the Events of the Kings of Israel? ¹⁶ Then Jehoash slept with his ancestors and was buried in Samaria with the kings of Israel, and Jeroboam, his son, became king in his place.

translationWords:

- [power, powers](#)
- [Amaziah](#)
- [written](#)
- [sleep, asleep, fall asleep](#)
- [bury, buried, burial](#)
- [Samaria, Samaritan](#)
- [Jeroboam](#)

translationNotes:

- **are they not written in The Book of the Events of the Kings of Israel?** - This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in [1:18](#). AT: “they are written in The Book of the Events of the Kings of Israel.” (See: [Rhetorical Question](#))
- **Then Jehoash slept with his ancestors** - This is a polite way to say that he died. AT: “Then Jehoash died” (See: [Euphemism](#))
- **became king in his place** - “became king after him”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 14 General Notes](#)
- [2 Kings 14 Translation Questions](#)

2 Kings 14:17-19

UDB:

¹⁷ Amaziah, the king of Judah, lived for fifteen more years after Jehoash, the king of Israel, died.

¹⁸ If you want to know more about everything else that Amaziah did, it is written in Book of the Events of the Kings of Judah.

¹⁹ Some people in Jerusalem plotted against him, so he fled to the city of Lachish. But they followed him there and killed him.

ULB:

¹⁷ Amaziah son of Joash, king of Judah, lived fifteen years after the death of Jehoash son of Jehoahaz, king of Israel. ¹⁸ As for the other matters concerning Amaziah, are they not written in The Book of the Events of the Kings of Judah? ¹⁹ They made a conspiracy against Amaziah in Jerusalem, and he fled to Lachish. He fled to Lachish, but they sent men after him to Lachish and killed him there.

translationWords:

- [death, die, dead](#)
- [send, send out, sent](#)

translationNotes:

- **are they not written in The Book of the Events of the Kings of Judah?** - This question is used to remind the reader that these things are recorded. See how this phrase is translated in [8:23](#). AT: “they are written in the book of the History of the Kings of Judah.” (See: [Rhetorical Question](#))
- **They made a conspiracy against Amaziah in Jerusalem** - A conspiracy is a secret plan to do harm to someone or something. AT: “Some people in Jerusalem plotted against Amaziah”
- **Lachish** - This is a city in southwestern Judah. (See: [How to Translate Names](#))
- **but they sent men after him to Lachish** - The men who made the conspiracy sent other men to follow Amaziah to Lachish.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 14 General Notes](#)
- [2 Kings 14 Translation Questions](#)

2 Kings 14:20-22**UDB:**

²⁰ They took his corpse back to Jerusalem and buried it where his ancestors had been buried, in the part of Jerusalem called the city of David.

²¹ Then all the people of Judah appointed Azariah, whose father was Amaziah, to be their king. He became king when he was sixteen years. ²² After Amaziah's father Amaziah died, Azariah's army captured the city of Elath, and it came under the control of Judah again.

ULB:

²⁰ They brought him back on horses, and he was buried with his ancestors in the city of David. ²¹ All the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah. ²² It was Azariah who rebuilt Elath and restored it to Judah, after King Amaziah slept with his ancestors.

translationWords:

- horse
- city of David
- Uzziah, Azariah
- restore, restoration

translationNotes:

- **General Information:** - This is what happened after the death of King Amaziah.
- **They brought him back on horses** - "They brought Amaziah's body back on horses"
- **All the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah** - This is a generalization. Some people may not have wanted him to be king. AT: "The people of Judah took the 16 year-old Azariah and made him king after his father, Amaziah" (See: [Hyperbole](#))
- **It was Azariah who rebuilt Elath** - Azariah did not do this alone. AT: "It was Azariah who ordered Elath to be rebuilt" or "It was Azariah who supervised the rebuilding of Elath" (See: [Synecdoche](#))
- **Azariah** - This king is better known today by the name "Uzziah."
- **Elath** - a city in Judah (See: [How to Translate Names](#))
- **restored it to Judah** - "returned it to Judah"
- **slept with his ancestors** - This is a poetic way to say he died. (See: [Euphemism](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 14 General Notes](#)
- [2 Kings 14 Translation Questions](#)

2 Kings 14:23-25**UDB:**

²³ When Amaziah had been ruling Judah for almost fifteen years, Jeroboam became the king of Israel. He ruled in the city of Samaria for forty-one years. ²⁴ He did many things that Yahweh said were evil. He did not stop committing the same kind of sins that Jeroboam son of Nebat, had committed, sins that had induced the Israelite people to sin also. ²⁵ Jeroboam's soldiers conquered again some of the territory that had previously belonged to Israel, from the city of Hamath in the north to the Dead Sea in the south. That is what Yahweh, the God whom the Israelites worshiped, promised the prophet Jonah son of Amittai, from the city of Gath Hopher, would happen.

ULB:

²³ In the fifteenth year of Amaziah son of Joash king of Judah, Jeroboam son of Jehoash king of Israel began to reign in Samaria; he reigned forty-one years. ²⁴ He did what was evil in the sight of Yahweh. He did not depart from any of the sins of Jeroboam son of Nebat, who had caused Israel to sin. ²⁵ He restored the border of Israel from Lebo Hamath to the Sea of the Arabah, following the commands of the word of Yahweh, the God of Israel, which he had spoken through his servant Jonah son of Amittai, the prophet, who was from Gath Hopher.

translationWords:

- Jeroboam
- reign
- Samaria, Samaritan
- evil, wicked, wickedness
- Yahweh
- sin, sinful, sinner, sinning
- command, to command, commandment
- word of God, word of Yahweh, word of the Lord, scripture
- God
- Jonah
- prophet, prophecy, prophesy, seer, prophetess
- Gath

translationNotes:

- **General Information:** - This describes what King Uzziah did after he became king.
- **In the fifteenth year of Amaziah** - "In year 15 of Amaziah" (See: [Numbers](#))
- **forty-one years** - "41 years" (See: [Numbers](#))

- **evil in the sight of Yahweh** - Here “sight” is a metaphor for judging or considering. AT: “evil according to Yahweh” or “what Yahweh considered to be evil” (See: [Metaphor](#))
- **He did not depart from any of the sins of Jeroboam** - To stop sinning is spoken of as leaving a path. This can be stated in positive form. AT: “He did not stop committing the same sins as Jeroboam” or “He continued to commit the same sins as Jeroboam” (See: [Metaphor](#))
- **He restored the border** - This means his army restored the land up to the border. AT: “His soldiers conquered again some of the territory that had previously belonged to Israel” (See: [Synecdoche](#))
- **Lebo Hamath** - This city was also called Hamath. (See: [How to Translate Names](#))
- **the Sea of the Arabah** - “the Dead Sea” (UDB)

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 14 General Notes](#)
- [2 Kings 14 Translation Questions](#)

2 Kings 14:26-27**UDB:**

²⁶ That happened because Yahweh saw that the Israelites' enemies were causing the Israelites to suffer very much. And there was absolutely no one who would help them. ²⁷ But Yahweh said that he would not destroy Israel completely, so he enabled King Jeroboam to rescue them.

ULB:

²⁶ For Yahweh saw the suffering of Israel, that it was very bitter for everyone, both slave and free, and that there was no rescuer for Israel. ²⁷ So Yahweh said that he would not blot out the name of Israel under heaven; instead, he saved them by the hand of Jeroboam son of Jehoash.

translationWords:

- [suffer, suffering](#)
- [servant, slave, slavery](#)
- [free, freedom, liberty](#)
- [name](#)
- [heaven, sky, heavens, heavenly](#)
- [save, safe](#)
- [hand, right hand, to hand over](#)

translationNotes:

- **it was very bitter** - Suffering that was difficult is spoken of as if it had a bitter taste. AT: "it was very difficult" (See: [Metaphor](#))
- **there was no rescuer for Israel** - "there was no one who could rescue Israel"
- **blot out** - To completely destroy Israel is spoken of as if Yahweh wiped them away with a cloth. AT: "completely destroy" (See: [Metaphor](#))
- **the name of Israel** - Here "the name of Israel" represents all of Israel and its inhabitants. AT: "the Israelite people" (See: [Metonymy](#))
- **under heaven** - "on earth"
- **he saved them by the hand of Jeroboam son of Jehoash** - Here "hand" refers to power. Jeroboah defeated the enemies of Israel with the help of his army. AT: "he enabled King Jeroboam and his army to rescue them" (See: [Metonymy](#) and [Synecdoche](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 14 General Notes](#)

- 2 Kings 14 Translation Questions

2 Kings 14:28-29

UDB:

²⁸ If you want to know more about everything else that Jeroboam did, about how he courageously fought in battle, and about how he enabled the Israelites to capture again the cities of Damascus and Hamath, they are written in the Book of the Events of the Kings of Israel. ²⁹ Jeroboam died, and was buried where the other kings of Israel were buried, and his son Zechariah became the king.

ULB:

²⁸ As for the other matters concerning Jeroboam, all that he did, his power, how he waged war and recovered Damascus and Hamath, which had belonged to Judah, for Israel, are they not written in The Book of the Events of the Kings of Israel? ²⁹ Jeroboam slept with his ancestors, with the kings of Israel, and Zechariah his son became king in his place.

translationWords:

- [Damascus](#)
- [Hamath, Lebo Hamath, Hamathites](#)
- [Zechariah \(OT\)](#)

translationNotes:

- **are they not written in The Book of the Events of the Kings of Israel?** - This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in [1:18](#). AT: “they are written in The Book of the Events of the Kings of Israel.” (See: [Rhetorical Question](#))
- **Jeroboam slept with his ancestors, with the kings of Israel** - This is a polite way to say that he died and was buried. AT: “Jeroboam died, and was buried where the other kings of Israel were buried” (UDB) (See: [Euphemism](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 14 General Notes](#)
- [2 Kings 14 Translation Questions](#)

2 Kings 15 General Notes

Special concepts in this chapter

Israel's evil

Israel assassinated one king after another. The Assyrians began attacking Israel. (See: [evil](#), [wicked](#), [wickedness](#))

Links:

- [2 Kings 15:01 Notes](#)

2 Kings 15:1-3

UDB:

¹ After Jeroboam had been ruling Israel for almost twenty-seven years, Azariah, son of Amaziah king of Judah, began to rule. ² He was sixteen years old when he started to rule, and he ruled in Jerusalem for fifty-two years. His mother was Jecoliah. She was from Jerusalem. ³ He did things that Yahweh was pleased with, as his father Amaziah had done.

ULB:

15 ¹ In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah began to reign. ² Azariah was sixteen years old when he began to reign, and he reigned for fifty-two years in Jerusalem. His mother's name was Jechiliah, and she was from Jerusalem. ³ He did what was right in the eyes of Yahweh, just as his father Amaziah had done.

translationWords:

- Jeroboam
- king
- kingdom of Israel
- reign
- Uzziah, Azariah
- Amaziah
- Judah, kingdom of Judah
- Jerusalem
- Yahweh

translationNotes:

- **In the twenty-seventh year of Jeroboam** - It can be stated clearly that this is the twenty-seventh year of his reign. AT: "In year 27 of the reign of Jeroboam" (See: [Assumed Knowledge and Implicit Information](#) and [Numbers](#))
- **Azariah** - This king is better known today by the name "Uzziah."
- **Jechiliah** - This is the name of Azariah's mother. (See: [How to Translate Names](#))
- **He did what was right** - "Azariah did what was right"
- **what was right in the eyes of Yahweh** - The phrase "eyes of Yahweh" is a metonym for Yahweh's sight, which is a metaphor for Yahweh's judgment. AT: "what was right in Yahweh's judgment" or "what Yahweh considers to be right" (See: [Metonymy](#) and [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 15 General Notes](#)
- [2 Kings 15 Translation Questions](#)

2 Kings 15:4-5**UDB:**

⁴ But the high places where the people continued to practice idolatry were not destroyed. They continued to burn incense as they worshiped their idols.

⁵ Yahweh caused Azariah to become a leper. Azariah was a leper all the remaining years that he lived. He was not allowed to live in the palace. He lived alone in a house, and his son Jotham ruled the land.

ULB:

⁴ However, the high places were not taken away. The people still sacrificed and burned incense at the high places. ⁵ Yahweh afflicted the king so that he was a leper to the day of his death and lived in a separate house. Jotham, the king's son, was over the household and ruled the people of the land.

translationWords:

- high places
- sacrifice, offering
- incense
- afflict, affliction
- leprosy, leper, leprous
- death, die, dead
- Jotham
- household

translationNotes:

- **the high places were not taken away** - This can be stated in active form. AT: “no one took away the high places” or “Azariah did not have anyone take the high places away” (See: **Active or Passive**)
- **were not taken away** - Being taken away represents being destroyed. AT: “were not destroyed” (See: **Metaphor**)
- **to the day of his death** - The abstract noun “death” can be expressed with the verb “die.” AT: “until the day he died” (See: **Abstract Nouns**)
- **Jotham, the king's son, was over the household** - The word “household” refers to the people living in the king's palace. Because Azariah was a leper, he had to live in a separate house. So his son, Jotham, took charge over the palace.

- **was over the household** - Being over the household represents having authority over those in it. AT: “was in charge of the household” or “had authority over those in Azariah’s palace” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 15 General Notes](#)
- [2 Kings 15 Translation Questions](#)

2 Kings 15:6-7

UDB:

⁶ If you want to know about everything else that Azariah did, it is written in the Book of the Events of the Kings of Judah. ⁷ Azariah died and they buried him in the part of Jerusalem called the city of David, where his ancestors had been buried. Then his son Jotham became the king.

ULB:

⁶ As for the other matters concerning Azariah, all that he did, are they not written in The Book of the Events of the Kings of Judah? ⁷ So Azariah slept with his ancestors; they buried him with his ancestors in the city of David. Jotham, his son, became king in his place.

translationWords:

- [sleep, asleep, fall asleep](#)
- [bury, buried, burial](#)
- [city of David](#)

translationNotes:

- **are they not written ... Judah?** - This question is used to either inform or remind the readers that the information about Azariah is in this other book. This can also be stated in active form. See how you translated this in [8:23](#). AT: “they are written ... Judah.” or “you can read about them ... Judah.” (See: [Rhetorical Question](#) and [Active or Passive](#))
- **Azariah slept with his ancestors** - Sleeping represents dying. AT: “Azariah died as his ancestors had” or “like his ancestors, Azariah died” (See: [Metaphor](#) and [Euphemism](#))
- **they buried him with his ancestors** - “his family buried him where his ancestors had been buried”
- **became king in his place** - The phrase “in his place” is a metaphor meaning “instead of him.” AT: “became king instead of Azariah” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 15 General Notes](#)
- [2 Kings 15 Translation Questions](#)

2 Kings 15:8-9**UDB:**

⁸ After Azariah had been ruling Judah for almost thirty-eight years, Zechariah son of Jeroboam, became the king of Israel. He ruled in the city of Samaria for only six months. ⁹ He did many things that Yahweh said were evil, like his ancestors had done. He committed the same kind of sins that the first Jeroboam had committed, sins that had induced the Israelite people to sin.

ULB:

⁸ In the thirty-eighth year of Azariah king of Judah, Zechariah son of Jeroboam reigned over Israel in Samaria for six months. ⁹ He did what was evil in the sight of Yahweh, as his fathers had done. He did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin.

translationWords:

- Uzziah, Azariah
- Judah, kingdom of Judah
- Zechariah (OT)
- Jeroboam
- kingdom of Israel
- Samaria, Samaritan
- evil, wicked, wickedness
- Yahweh
- ancestor, father, forefather
- sin, sinful, sinner, sinning

translationNotes:

- **In the thirty-eighth year of Azariah king of Judah** - It can be stated clearly that this is the thirty-eighth year of his reign. AT: “In year 38 of the reign of Azariah king of Judah” (See: [Assumed Knowledge and Implicit Information](#) and [Numbers](#))
- **Zechariah son of Jeroboam** - This Jeroboam was the second king of Israel that had that name. He was the son of King Jehoash.
- **reigned over Israel in Samaria for six months** - Samaria is the city that Zechariah lived in when he was king of Israel. AT: “lived in Samaria and reigned over Israel for six months”
- **He did what was evil** - “Zechariah did what was evil”
- **what was evil in the sight of Yahweh** - The sight of Yahweh represents Yahweh’s judgment. See how you translated this in [3:2](#). AT: “what was evil in Yahweh’s judgment” or “what Yahweh considers to be evil” (See: [Metaphor](#))

- **He did not depart from the sins of Jeroboam son of Nebat** - Departing from sins represents refusing to do those sins. AT: “Zechariah did not refuse to commit the sins of Jeroboam son of Nebat” or “He sinned as Jeroboam son of Nebat had sinned” (See: [Metaphor](#))
- **Jeroboam son of Nebat** - This Jeroboam was the first king of the ten northern tribes that made up the kingdom of Israel.
- **who had caused Israel to sin** - Here the word “Israel” represents the people of the kingdom of Israel. AT: “who had caused the people of Israel to sin” (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 15:10-12

UDB:

¹⁰ Then Shallum son of Jabesh, made plans to assassinate Zechariah. He killed him in the city of Ibleam, and then he became the king. ¹¹ Everything else that Zechariah did is written in the Book of the Events of the Kings of Israel. ¹² When Zechariah died, the dynasty of King Jehu was finished. This fulfilled what Yahweh said to King Jehu would happen, “Your son and grandson and great-grandson and great-great-grandson will all be kings of Israel.”

ULB:

¹⁰ Shallum son of Jabesh conspired against Zechariah, attacked him in Ibleam, and killed him. Then he became king in his place. ¹¹ As for the other matters concerning Zechariah, they are written in The Book of the Events of the Kings of Israel. ¹² This was the word of Yahweh that he spoke to Jehu, saying, “Your descendants will sit on the throne of Israel to the fourth generation.” That is what happened.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- Jehu
- descendant, descended from
- throne
- generation

translationNotes:

- **Shallum ... Jabesh** - These are the names of two men. (See: [How to Translate Names](#))
- **Zechariah** - “King Zechariah”
- **Ibleam** - This was the name of a city. (See: [How to Translate Names](#))
- **Then he became king in his place** - “Then Shallum became king in Zechariah’s place”
- **they are written in The Book of the Events of the Kings of Israel** - This can be stated in active form. AT: “you can read about them in The Book of the Events of the Kings of Israel” (See: [Active or Passive](#))
- **This was the word of Yahweh** - It can be stated clearly that the events described in verse 10 fulfilled the word of Yahweh. AT: “What happened to Zechariah was according to the word of Yahweh” or “What happened to Zechariah fulfilled the word of Yahweh” (See: [Assumed Knowledge and Implicit Information](#))
- **Your descendants will sit on the throne of Israel to the fourth generation** - Sitting on the throne represents being the king. AT: “Your descendants will be the kings of Israel for four generations” (See: [Metonymy](#))

Links:

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2 Kings 15:13-14

UDB:

¹³ Shallum son of Jabesh, became the king of Israel after King Amaziah had been ruling Judah for almost thirty-nine years. But Shallum ruled in Samaria for only one month. ¹⁴ Then Menahem son of Gadi, went up from the city of Tirzah to Samaria and assassinated Shallum. Then Menahem became the king of Israel.

ULB:

¹³ Shallum son of Jabesh began to reign in the thirty-ninth year of Azariah king of Judah, and he reigned only one month in Samaria. ¹⁴ Menahem son of Gadi went up from Tirzah to Samaria. There he attacked Shallum son of Jabesh, in Samaria. He killed him and became king in his place.

translationWords:

- [reign](#)
- [Uzziah, Azariah](#)

translationNotes:

- **in the thirty-ninth year of Azariah king of Judah** - It can be stated clearly that this is the thirty-ninth year of his reign. AT: “in year 39 of the reign of Azariah king of Judah” (See: [Assumed Knowledge and Implicit Information](#) and [Numbers](#))
- **Shallum ... Jabesh** - These are the names of two men. See how you translated these names in [15:10](#). (See: [How to Translate Names](#))
- **Menahem ... Gadi** - These are the names of two men. (See: [How to Translate Names](#))
- **he reigned only one month in Samaria** - Samaria is the city that he lived in when was king of Israel. AT: “Shallum lived in Samaria and reigned over Israel for only one month” (See: [Assumed Knowledge and Implicit Information](#))
- **became king in his place** - The phrase “in his place” is a metaphor meaning “instead of him.” AT: “became king instead of Shallum” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 15 General Notes](#)
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2 Kings 15:15-16

UDB:

¹⁵ Everything else that Shallum did, including his killing King Zechariah, is written in the Book of the Events of the Kings of Israel.

¹⁶ At that time Menahem completely destroyed the city of Tiphseh and killed all the people who lived there and in the surrounding territory from Tirzah on. He did that because the people in the city refused to surrender to him. With his sword he even ripped open the bellies of pregnant women who lived there.

ULB:

¹⁵ As for the other matters concerning Shallum and the conspiracy that he formed, they are written in The Book of the Events of the Kings of Israel. ¹⁶ Then Menahem attacked Tiphseh and all who were there, and the borders around Tirzah, because they did not open up the city to him. So he attacked it, and he ripped open all the pregnant women in that village.[1]Instead of *Tiphseh*, one ancient version and some modern versions read, *Tappuah*.

translationWords:

translationNotes:

- **the conspiracy that he formed** - The abstract noun “conspiracy” can be translated with the verb “plan.” It can be stated clearly what this conspiracy was. AT: “how he planned to murder King Zechariah” or “and how he murdered King Zechariah” (See: [Assumed Knowledge and Implicit Information](#))
- **they are written in The Book of the Events of the Kings of Israel** - This can be stated in active form. AT: “you can read about them in The Book of the Events of the Kings of Israel” (See: [Active or Passive](#))
- **Tiphseh** - This is the name of a city. Some versions have “Tappuah,” which is the name of another city. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 15:17-18

UDB:

¹⁷ When King Azariah had been ruling Judah for almost thirty-nine years, Menahem son of Gadi, became the king of Israel. He ruled in Samaria for ten years. ¹⁸ He did many things that Yahweh said were evil. He committed the same kind of sins that King Jeroboam had committed, sins that induced the people of Israel to sin. He continued to commit those sins all during the years that he lived.

ULB:

¹⁷ In the thirty-ninth year of Azariah king of Judah, Menahem son of Gadi began to reign over Israel; he reigned ten years in Samaria. ¹⁸ He did what was evil in the sight of Yahweh. For his whole life, he did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin.

translationWords:

- Uzziah, Azariah
- Samaria, Samaritan
- evil, wicked, wickedness
- Yahweh
- Jeroboam

translationNotes:

- **In the thirty-ninth year of Azariah king of Judah** - It can be stated clearly that this is the thirty-ninth year of his reign. AT: “In year 39 of the reign of Azariah king of Judah” (See: [Assumed Knowledge and Implicit Information](#) and [Numbers](#))
- **what was evil in the sight of Yahweh** - The sight of Yahweh represents Yahweh’s judgment. See how you translated this in [3:2](#). AT: “what was evil in Yahweh’s judgment” or “what Yahweh considers to be evil” (See: [Metaphor](#))
- **For his whole life** - The abstract noun “life” can be translated with the verb “live.” AT: “The whole time that he lived” (See: [Abstract Nouns](#))
- **he did not depart from the sins of Jeroboam son of Nebat** - Departing from sins represents refusing to do those sins. AT: “Zechariah did not refuse to commit the sins of Jeroboam son of Nebat” or “He sinned as Jeroboam son of Nebat had sinned” (See: [Metaphor](#))
- **who had caused Israel to sin** - Here the word “Israel” represents the people of the kingdom of Israel. AT: “who had caused the people of Israel to sin” (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 15:19-20

UDB:

¹⁹ Then King Tiglath Pileser of Assyria came with his army to attack Israel. So Menahem gave him about thirty-four metric tons of silver in order that Tiglath Pileser would help Menahem to continue to be king and rule his country more strongly. ²⁰ Menahem obtained that money from the rich men in Israel. He compelled each of them to contribute three-fifths of a kilogram of silver. So Tiglath Pileser took that money and went back home.

ULB:

¹⁹ Then Pul the king of Assyria came against the land, and Menahem gave Pul one thousand talents of silver, so that Pul's support might be with him to strengthen the kingdom of Israel in his hand. ²⁰ Menahem exacted this money from Israel by requiring each of the wealthy men to pay fifty shekels of silver to him to give to the king of Assyria. So the king of Assyria turned back and did not stay there in the land.

translationWords:

- Assyria, Assyrian, Assyrian Empire
- silver
- kingdom of Israel
- hand, right hand, to hand over
- turn, turn away, turn back

translationNotes:

- **Pul the king of Assyria came against the land** - The phrase “Pul the king of Assyria” represents Pul and his army. AT: “Pul the king of Assyria came with his army against the land” (See: [Synecdoche](#))
- **Pul the king of Assyria** - Pul is the name of a man who was king of Assyria. He was also named Tiglath Pileser. (See: [How to Translate Names](#))
- **came against the land** - Coming against the land represents coming to attack its people. It can be made explicit that “the land” refers to the land and people of Israel. AT: “came with his army to attack the people of Israel” (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))
- **one thousand talents of silver** - “1000 talents of silver.” You may convert this to a modern measure. AT: “thirty-four thousand kilograms of silver” or “thirty-four metric tons of silver” (See: [Numbers](#) and [Biblical Money](#))
- **so that Pul's support might be with him** - The abstract noun “support” can be translated with the verb “support.” AT: “so that Pul might support him” (See: [Abstract Nouns](#))

- **to strengthen the kingdom of Israel in his hand** - Having the kingdom in his hand represents ruling the kingdom. AT: “to strengthen his rule over the kingdom of Israel” (See: [Metaphor](#))
- **exacted this money from Israel** - “took this money from Israel”
- **fifty shekels of silver** - You may convert this to a modern measure. AT: “six hundred grams of silver” or “three-fifths of a kilogram of silver” (UDB) (See: [Biblical Money](#))
- **and did not stay there in the land** - “and did not stay there in Israel”

Links:

- [Introduction to 2 Kings](#)
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2 Kings 15:21-22

UDB:

²¹ If you want to know more about everything that Menahem did, it is written in the Book of the Events of the Kings of Israel. ²² Menahem died and was buried, and his son Pekahiah became the king of Israel.

ULB:

²¹ As for the other matters concerning Menahem, and all that he did, are they not written in The Book of the Events of the Kings of Israel? ²² So Menahem slept with his ancestors, and Pekahiah his son became king in his place.

translationWords:

- [sleep, asleep, fall asleep](#)

translationNotes:

- **are they not written ... Israel?** - This question is used to either inform or remind the readers that the information about Menahem is in this other book. See how you translated this in [1:18](#). AT: “they are written in The Book of the Events of the Kings of Israel.” (See: [Rhetorical Question](#))
- **Menahem slept with his ancestors** - Sleeping represents dying. See how you translated this in [10:35](#). AT: “Menahem died as his ancestors had” or “like his ancestors, Menahem died” (See: [Metaphor](#) and [Euphemism](#))
- **Pekahiah** - This a man’s name. (See: [How to Translate Names](#))
- **became king in his place** - The phrase “in his place” is a metaphor meaning “instead of him.” AT: “became king instead of Menahem” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 15 General Notes](#)
- [2 Kings 15 Translation Questions](#)

2 Kings 15:23-24

UDB:

²³ When King Azariah had been ruling Judah for almost fifty years, Menahem's son Pekahiah became the king of Israel. He ruled in Samaria for only two years. ²⁴ He did many things that Yahweh said were evil. He committed the same kind of sins that King Jeroboam had committed, sins that induced the people of Israel to sin.

ULB:

²³ In the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem began to reign over Israel in Samaria; he reigned two years. ²⁴ He did what was evil in the sight of Yahweh. He did not leave behind the sins of Jeroboam son of Nebat, by which he had caused Israel to sin.

translationWords:

- [Uzziah, Azariah](#)
- [reign](#)
- [Jeroboam](#)

translationNotes:

- **In the fiftieth year of Azariah king of Judah** - It can be stated clearly that this is the fiftieth year of his reign. AT: "In year 50 of the reign of Azariah king of Judah" (See: [Assumed Knowledge and Implicit Information](#) and [Numbers](#))
- **Pekahiah** - This is a man's name. (See: [How to Translate Names](#))
- **what was evil in the sight of Yahweh** - The sight of Yahweh represents Yahweh's judgment. See how you translated this in [3:2](#). AT: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: [Metaphor](#))
- **He did not leave behind the sins of Jeroboam son of Nebat** - Leaving behind sins represents refusing to do those sins. AT: "Pekahiah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned" (See: [Metaphor](#))
- **he had caused Israel to sin** - Here the word "Israel" represents the people of the kingdom of Israel. (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)
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- [2 Kings 15 Translation Questions](#)

2 Kings 15:25-26

UDB:

²⁵ Then one of Pekahiah's army commanders whose name was Pekah son of Remaliah, planned with fifty men, from the region of Gilead to kill Pekahiah and two of his assistants, Argob and Arieh. They assassinated the king in a fortified place in the king's palace in Samaria. Then Pekah became the king.

²⁶ Everything else that Pekahiah did is written in the Book of the Events of the Kings of Israel.

ULB:

²⁵ Pekahiah had an officer named Pekah son of Remaliah, who conspired against him. Along with fifty men of Gilead, Pekah killed Pekahiah as well as Argob and Arieh in Samaria, in the citadel of the king's palace. Pekah killed Pekahiah and became king in his place. ²⁶ As for the other matters concerning Pekahiah, all that he did, they are written in The Book of the Events of the Kings of Israel.

translationWords:

- [Samaria, Samaritan](#)
- [king](#)
- [palace](#)
- [Gilead](#)

translationNotes:

- **Pekah ... Remaliah** - These are men's names. (See: [How to Translate Names](#))
- **conspired against him** - "secretly planned to kill Pekahiah"
- **fifty men** - "50 men" (See: [Numbers](#))
- **Argob ... Arieh** - These are men's names. (See: [How to Translate Names](#))
- **the citadel of the king's palace** - "the fortified part of the king's palace" or "the safe place in the king's palace"
- **became king in his place** - The phrase "in his place" is a metaphor meaning "instead of him." AT: "became king instead of Pekahiah" (See: [Metaphor](#))
- **they are written in The Book of the Events of the Kings of Israel** - This can be stated in active form. AT: "you can read about them in The Book of the Events of the Kings of Israel" (See: [Active or Passive](#))

Links:

- [Introduction to 2 Kings](#)

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2 Kings 15:27-28

UDB:

²⁷ When King Azariah had been ruling Judah for almost fifty-two years, Pekah son of Remaliah, became the king of Israel. He ruled in Samaria for twenty years. ²⁸ He also did many things that Yahweh said were evil. He committed the same kind of sins that King Jeroboam had committed, sins that induced the people of Israel to sin.

ULB:

²⁷ In the fifty-second year of Azariah king of Judah, Pekah son of Remaliah began to reign over Israel in Samaria; he reigned twenty years. ²⁸ He did what was evil in the sight of Yahweh. He did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin.

translationWords:

- [evil, wicked, wickedness](#)
- [Yahweh](#)
- [sin, sinful, sinner, sinning](#)
- [Jeroboam](#)

translationNotes:

- **In the fifty-second year of Azariah king of Judah** - It can be stated clearly that this is the fifty-second year of his reign. AT: “In year 52 of the reign of Azariah king of Judah” (See: [Assumed Knowledge and Implicit Information](#) and [Numbers](#))
- **what was evil in the sight of Yahweh** - The sight of Yahweh represents Yahweh’s judgment. See how you translated this in [3:2](#). AT: “what was evil in Yahweh’s judgment” or “what Yahweh considers to be evil” (See: [Metaphor](#))
- **He did not depart from the sins of Jeroboam son of Nebat** - Departing from sins represents refusing to do those sins. AT: “Zechariah did not refuse to commit the sins of Jeroboam son of Nebat” or “He sinned as Jeroboam son of Nebat had sinned” (See: [Metaphor](#))

Links:

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- [2 Kings 15 General Notes](#)
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2 Kings 15:29-31

UDB:

²⁹ While Pekah was the king, Tiglath Pileser, the king of Assyria, came with his army and captured the cities of Ijon, Abel of Beth Maacah, Janoah, Kedesh, Hazor, and the regions of Gilead, Galilee, and Naphtali. His army forced the Israelite people to leave their country and go to live in Assyria.

³⁰ Then Hoshea son of Elah, planned to kill Pekah. He assassinated him when Amaziah's son Jotham had been ruling Judah for almost twenty years. Then Hoshea became the king of Israel.

³¹ Everything else that Pekah did is written in the Book of the Events of the Kings of Israel.

ULB:

²⁹ In the days of Pekah king of Israel, Tiglath Pileser king of Assyria came and took Ijon, Abel Beth Maacah, Janoah, Kedesh, Hazor, Gilead, Galilee, and all the land of Naphtali. He carried away the people to Assyria. ³⁰ So Hoshea son of Elah formed a conspiracy against Pekah son of Remaliah. He attacked him and killed him. Then he became king in his place, in the twentieth year of Jotham son of Uzziah. ³¹ As for the other matters concerning Pekah, all that he did, they are written in The Book of the Events of the Kings of Israel.

translationWords:

- Assyria, Assyrian, Assyrian Empire
- Kedesh
- Galilee, Galilean
- Naphtali
- Hoshea
- Jotham

translationNotes:

- **In the days of Pekah king of Israel** - It can be stated clearly that this refers to the time of Pekah's reign. AT: "In the days of the reign of Pekah king of Israel" or "During the time that Pekah was king of Israel" (See: [Assumed Knowledge and Implicit Information](#))
- **Tiglath Pileser** - In [2 Kings 15:19-20](#) this man was called "Pul." (See: [How to Translate Names](#))
- **Ijon ... Abel Beth Maacah ... Janoah ... Kedesh ... Hazor ... Gilead ... Galilee ... Naphtali** - These are the names of cities or regions. (See: [How to Translate Names](#))
- **He carried away the people to Assyria** - Here "He" refers to Tiglath Pileser and represents him and his army. Carrying the people to Assyria represents forcing them to go to Assyria. AT: "He and his army forced the people to go to Assyria (See: [Synecdoche](#) and [Metaphor](#))
- **the people** - It can be stated clearly which people these are. AT: "the people of those places" or "the people of Israel" (See: [Assumed Knowledge and Implicit Information](#))

- **Hoshea ... Elah** - These are men's names. (See: [How to Translate Names](#))
- **a conspiracy** - A conspiracy is a secret plan by a group to do harm to someone or something.
- **He attacked him and killed him** - "Hoshea attacked Pekah and killed him"
- **became king in his place** - The phrase "in his place" is a metaphor meaning "instead of him."
AT: "became king instead of Pekah" (See: [Metaphor](#))
- **in the twentieth year of Jotham son of Uzziah** - It can be stated clearly that this is the twentieth year of his reign. AT: "In year 20 of the reign of Jotham son of Uzziah" (See: [Assumed Knowledge and Implicit Information](#) and [Numbers](#))
- **they are written in The Book of the Events of the Kings of Israel** - This can be stated in active form. AT: "you can read about them in The Book of the Events of the Kings of Israel" (See: [Active or Passive](#))

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2 Kings 15:32-33

UDB:

³² When Pekah had been ruling Israel for almost two years, Azariah's son Jotham began to rule Judah. ³³ He was twenty-five years old when he started to rule, and he ruled from Jerusalem for sixteen years. His mother was Jerusha, the daughter of Zadok.

ULB:

³² In the second year of Pekah son of Remaliah, king of Israel, Jotham son of Azariah, king of Judah began to reign. ³³ He was twenty-five years old when he began to reign; he reigned sixteen years in Jerusalem. His mother's name was Jerushah; she was the daughter of Zadok.

translationWords:

- [king](#)
- [kingdom of Israel](#)
- [reign](#)
- [Uzziah, Azariah](#)
- [Judah, kingdom of Judah](#)
- [Jerusalem](#)
- [Zadok](#)

translationNotes:

- **In the second year of Pekah son of Remaliah, king of Israel** - It can be stated clearly that this is the second year of his reign. AT: "In year 2 of the reign of Pekah son of Remaliah, king of Israel," (See: [Assumed Knowledge and Implicit Information](#) and [Numbers](#))
- **Jotham son of Azariah, king of Judah began to reign** - "Jotham son of Azariah, king of Judah became king of Judah"
- **He was twenty-five years old ... sixteen years** - "He was 25 years old ... 16 years" (See: [Numbers](#))
- **Jerushah** - This is a woman's name. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 15:34-36

UDB:

³⁴ He did many things that pleased Yahweh, as his father Azariah had done. ³⁵ But he did not destroy the places where the people worshiped Yahweh, and the people continued to burn incense there to honor Yahweh. Jotham's workers built the Upper Gate of the temple.

³⁶ If you want to know more about everything else that Jotham did, it is written in the Book of the Events of the Kings of Judah.

ULB:

³⁴ Jotham did what was right in the eyes of Yahweh. He followed the example of all his father Azariah had done. ³⁵ However, the high places were not taken away. The people still sacrificed and burned incense at the high places. Jotham built the upper gate of the house of Yahweh. ³⁶ As for the other matters concerning Jotham, and all that he did, are they not written in The Book of the Events of the Kings of Judah?

translationWords:

- Yahweh
- high places
- sacrifice, offering
- incense
- gate, gate bar
- house of God, Yahweh's house

translationNotes:

- **what was right in the eyes of Yahweh** - The phrase “eyes of Yahweh” is a metonym for Yahweh's sight, which is a metaphor for Yahweh's judgment. AT: “what was right in Yahweh's judgment” or “what Yahweh considers to be right” (See: [Metonymy](#) and [Metaphor](#))
- **the high places were not taken away** - This can be stated in active form. AT: “no one took away the high places” or “Jotham did not have anyone take the high places away” (See: [Active or Passive](#))
- **were not taken away** - Being taken away represents being destroyed. AT: “were not destroyed” (See: [Metaphor](#))
- **Jotham built the upper gate** - “Jotham built” represents Jotham making his workers build it. AT: “Jotham had his workers build the upper gate” (See: [Metonymy](#))
- **are they not written ... Judah?** - This question is used to either inform or remind the readers that the information about Jotham is in this other book. See how you translated this in [8:23](#).

AT: “they are written in The Book of the Events of the Kings of Judah.” (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 15 General Notes](#)
- [2 Kings 15 Translation Questions](#)

2 Kings 15:37-38

UDB:

³⁷ It was during the time that Jotham was the king that Yahweh sent King Rezin of Aram and King Pekah of Israel with their armies to attack Judah. ³⁸ Jotham died and was buried where his ancestors had been buried in the part of Jerusalem called the city of David. Then his son Ahaz became the king of Judah.

ULB:

³⁷ In those days Yahweh began to send against Judah Rezin the king of Aram, and Pekah son of Remaliah. ³⁸ Jotham slept with his ancestors and was buried with his ancestors in the city of David, his ancestor. Then Ahaz, his son, became king in his place.

translationWords:

- [send, send out, sent](#)
- [Aram, Aramean, Aramaic](#)
- [city of David](#)
- [Ahaz](#)

translationNotes:

- **In those days** - This refers to a time period. What time period this refers to can be stated clearly. AT: “During that time” or “While Jotham was king of Judah” (See: [Assumed Knowledge and Implicit Information](#))
- **Rezin** - This is a man’s name. (See: [How to Translate Names](#))
- **Pekah ... Remaliah** - These are men’s names. Pekah was the king of Israel. See how you translated them in [2 Kings 15:37-38](#) . (See: [How to Translate Names](#))
- **Jotham slept with his ancestors** - Sleeping represents dying. AT: “Jotham died as his ancestors had” or “Like his ancestors, Jotham died” (See: [Metaphor](#) and [Euphemism](#))
- **became king in his place** - The phrase “in his place” is a metaphor meaning “instead of him.” AT: “became king instead of Jotham” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 15 General Notes](#)
- [2 Kings 15 Translation Questions](#)

2 Kings 16 General Notes

Special concepts in this chapter

Ahaz

Ahaz was a wicked king. Israel and Aram united to fight against him; so he paid the Assyrian king to attack Aram. Assyria defeated the people of Aram and took them into captivity. The people were to trust in Yahweh and not rely on military alliances with other Gentile nations. This showed a lack of trust in the power of Yahweh. (See: [evil](#), [wicked](#), [wickedness](#) and [trust](#), [trustworthy](#), [trustworthiness](#))

Links:

- [2 Kings 16:01 Notes](#)

2 Kings 16:1-2

UDB:

¹ When Pekah had been ruling Israel for almost seventeen years, Ahaz son of Jotham, became the king of Judah. ² He was twenty years old when he became the king of Judah. He ruled from Jerusalem for sixteen years. He did not do things that pleased Yahweh his God, good things like his ancestor King David had done.

ULB:

¹ In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham king of Judah, began to reign. ² Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He did not do what was right in the eyes of Yahweh his God, as David his ancestor had done.

translationWords:

- Ahaz
- Jotham
- king
- Judah, kingdom of Judah
- reign
- Jerusalem
- Yahweh
- God
- David

translationNotes:

- **In the seventeenth year of Pekah son of Remaliah** - It can be stated clearly that this is the seventeenth year of his reign. AT: “In year 17 of the reign of Pekah son of Remaliah” (See: [Assumed Knowledge and Implicit Information](#) and [Numbers](#))
- **Pekah ... Remaliah** - These are men’s names. Pekah was the king of Israel. See how you translated them in [2 Kings 15:25-26](#). (See: [How to Translate Names](#))
- **what was right in the eyes of Yahweh his God** - The phrase “eyes of Yahweh” is a metonym for Yahweh’s sight, which is a metaphor for Yahweh’s judgment. AT: “what was right in Yahweh his God’s judgment” or “what Yahweh his God considers to be right” (See: [Metonymy](#) and [Metaphor](#))
- **as David his ancestor had done** - David had done what is right.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 16 General Notes](#)
- [2 Kings 16 Translation Questions](#)

2 Kings 16:3-4

UDB:

³ Instead, he was as sinful as the kings of Israel had been. He even sacrificed his son to be an offering to idols. That imitated the disgusting things that the people who previously lived there had done, people whom Yahweh had driven out as the Israelites were advancing through the land. ⁴ He offered sacrifices and burned incense to honor Yahweh at many different places, including on the tops of many hills and under many big trees, instead of in Jerusalem as Yahweh had commanded.

ULB:

³ Instead, he walked in the way of the kings of Israel; indeed, he put his son in the fire as a burnt offering, following the detestable practices of the nations, which Yahweh had driven out before the people of Israel. ⁴ He offered sacrifices and burned incense at the high places, on the hilltops, and under every green tree.

translationWords:

- walk
- kingdom of Israel
- fire
- burnt offering, offering by fire
- nation
- sacrifice, offering
- incense
- high places

translationNotes:

- **he walked in the way of the kings of Israel** - Walking represents behavior and actions. AT: “King Ahaz acted the same way that the kings of Israel had acted” or “he did the things that the kings of Israel had done” (See: [Metaphor](#))
- **following the detestable practices of the nations** - Here “following” represents doing what others do. AT: “copying the disgusting things that the other nations did” (See: [Metaphor](#))
- **the nations** - The word “nations” represents the people of other nations. Here it refers to the people of the nations who had lived in that land. AT: “the people of other nations” (See: [Metonymy](#))
- **which Yahweh had driven out** - “Drive out” means “force out.” AT: “which Yahweh had forced to leave”
- **before the people of Israel** - The people of those nations fled as the people of Israel moved into the land. The full meaning of this statement can be made explicit. AT: “before the people

of Israel who moved into the land” or “as the people of Israel moved into the land” (See: [Assumed Knowledge and Implicit Information](#))

- **the high places, on the hilltops, and under every green tree** - These are places where the people of the other nations worshiped their false gods.
- **under every green tree** - God wanted his people to offer sacrifices to him in Jerusalem. The word “every” here is an exaggeration to show how determined King Ahaz was to disobey God by offering sacrifices in many other places instead. AT: “under many green trees” or “under many green trees around the country” (See: [Hyperbole](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 16 General Notes](#)
- [2 Kings 16 Translation Questions](#)

2 Kings 16:5-6

UDB:

⁵ While he was the king of Judah, King Rezin of Assyria and King Pekah of Israel came with their armies and attacked Jerusalem. They surrounded the city, but they could not conquer it. ⁶ At that time the army of the king of Edom drove out the people of Judah who were living in the city of Elath. Some of the people from Edom started to live there, and they are still living there.

ULB:

⁵ Then Rezin, king of Aram and Pekah son of Remaliah, king of Israel, came up to Jerusalem to attack. They besieged Ahaz, but they could not conquer him. ⁶ At that time, Rezin king of Aram recovered Elath for Aram and drove the men of Judah out of Elath. Then the Arameans came to Elath where they have lived to this day.

translationWords:

- [Aram, Aramean, Aramaic](#)
- [life, live, living, alive](#)

translationNotes:

- **Rezin ... Pekah ... Remaliah** - These are men's names. See how you translated them in [15:37](#). (See: [How to Translate Names](#))
- **besieged Ahaz** - Ahaz was in Jerusalem. Here "Ahaz" represents himself and the people who were in Jerusalem with him. AT: "surrounded the city with Ahaz in it" or "surrounded Ahaz and the others in the city with him" (See: [Metonymy](#))
- **recovered Elath for Aram** - This represents taking control of Elath so that it would belong to the people of Aram. AT: "took control of the city of Elath" (See: [Metaphor](#))
- **Elath** - This is the name of a city. See how you translated it in [14:22](#). (See: [How to Translate Names](#))
- **drove the men of Judah out of Elath** - "forced the men of Judah to leave Elath"

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 16 General Notes](#)
- [2 Kings 16 Translation Questions](#)

2 Kings 16:7-9**UDB:**

⁷ King Ahaz sent messengers to King Tiglath Pileser of Assyria, to tell this message to him: “I promise that I will completely do what you tell me to do, as though I were your son. Please come and rescue us from the armies of Aram and Israel who are attacking my country.” ⁸ Ahaz took the silver and gold that was in the palace and in the temple and sent it to Assyria to be a present for the king of Assyria. ⁹ So Tiglath Pileser did what Ahaz requested. His army marched to Damascus and captured it, and they took the people of Damascus as prisoners to live in the capital city of Assyria.

ULB:

⁷ So Ahaz sent messengers to Tiglath Pileser king of Assyria, saying, “I am your servant and your son. Come up and save me from the hand of the king of Aram and from the hand of the king of Israel, who have attacked me.” ⁸ So Ahaz took the silver and gold that was found in the house of Yahweh and among the treasures of the king’s palace and he sent it as a gift to the king of Assyria. ⁹ Then the king of Assyria listened to him, and the king of Assyria went up against Damascus, conquered it and carried off its people as prisoners to Kir. He also killed Rezin the king of Aram.

translationWords:

- send, send out, sent
- messenger
- Assyria, Assyrian, Assyrian Empire
- servant, slave, slavery
- son, son of
- save, safe
- hand, right hand, to hand over
- silver
- gold
- house of God, Yahweh’s house
- palace
- gift
- Damascus
- prison, prisoner, imprison

translationNotes:

- **Tiglath Pileser** - In **15:19** this man was called “Pul.” See how you translated his name in **15:29**. (See: [How to Translate Names](#))

- **I am your servant and your son** - Being a servant and a son represents submitting to someone's authority. AT: "I will obey you as if I were your servant or your son" (See: [Metaphor](#))
- **from the hand of the king of Aram and from the hand of the king of Israel** - The hand is a metonym that represents power. AT: "from the power of the king of Aram and from the power of the king of Israel" (See: [Metonymy](#))
- **who have attacked me** - The kings attacking Ahaz represent the armies of those kings attacking Ahaz and his people. AT: "who have attacked me with their armies" or "whose armies have attacked me" (See: [Synecdoche](#))
- **the king of Assyria went up against Damascus** - The word "king" represents the king and his army. AT: "the king of Assyria and his army went up against Damascus" (See: [Synecdoche](#))
- **carried off its people as prisoners to Kir** - Carrying off the people represents forcing them to go away. AT: "made the people his prisoners and forced them to go to Kir" (See: [Metaphor](#))
- **Kir** - Possible meanings are 1) this is the name of a city or 2) this word means "city" and refers to the capital city of Assyria. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 16 General Notes](#)
- [2 Kings 16 Translation Questions](#)

2 Kings 16:10-12**UDB:**

¹⁰ When King Ahaz went to Damascus to meet King Tiglath Pileser, he saw the altar that was there. So he sent to Uriah, the high priest in Jerusalem, a drawing of the altar and a model that represented exactly the altar in Damascus. ¹¹ So Uriah built an altar in Jerusalem following the drawing that King Ahaz had sent. Uriah finished the altar before Ahaz returned to Jerusalem from Damascus. ¹² When the king returned from Damascus, he saw the altar.

ULB:

¹⁰ King Ahaz went to Damascus to meet Tiglath Pileser king of Assyria. At Damascus he saw an altar. He sent to Uriah the priest a model of the altar and its pattern and the design for all the workmanship needed. ¹¹ So Uriah the priest built an altar to be just like the plans that King Ahaz had sent from Damascus. He finished it before King Ahaz arrived back from Damascus. ¹² When the king came from Damascus he saw the altar; the king approached the altar and made offerings on it.

translationWords:

- [Ahaz](#)
- [altar](#)
- [Uriah](#)
- [priest, priesthood](#)
- [sacrifice, offering](#)

translationNotes:

- **the design for all the workmanship needed** - This can be translated in active form. AT: “all the instructions for how it needed to be built” or “all the instructions that the workers needed in order to build it” (See: [Active or Passive](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 16 General Notes](#)
- [2 Kings 16 Translation Questions](#)

2 Kings 16:13-14

UDB:

¹³ He went up to it and burned animal sacrifices and a flour offering on it. He also poured a wine offering on it and threw on it the blood of the offerings to promise friendship with God. ¹⁴ The old bronze altar that had been dedicated long ago to Yahweh was between the new altar and the temple, so Ahaz moved it to the north side of his new altar.

ULB:

¹³ He made his burnt offering and his grain offering, poured out his drink offering, and sprinkled the blood of his fellowship offerings on the altar. ¹⁴ The bronze altar that was before Yahweh—he brought it from the front of the temple, from between his altar and the temple of Yahweh and put it on the north side of his altar.

translationWords:

- burnt offering, offering by fire
- grain offering
- drink offering
- blood
- fellowship offering
- bronze
- Yahweh
- temple

translationNotes:

- **General Information:** - This is what King Ahaz did after he returned from Damascus and visited the new altar he had ordered to be built.
- **He made his burnt offering** - “King Ahaz made his burnt offering”
- **on the altar** - This refers to the altar that King Ahaz told Uriah to build.
- **The bronze altar that was before Yahweh** - This was the altar that the people of Israel had made long ago according to God’s instructions.
- **The bronze altar that was before Yahweh** - The phrase “before Yahweh” is a metonym that refers to the place where Yahweh had shown his glory in the past. AT: “The bronze altar that was in front of the temple” (See: [Metonymy](#))
- **from the front of the temple ... from between his altar and the temple of Yahweh** - Both of these phrases tell where the bronze altar was. They refer to the same place.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 16 General Notes](#)
- [2 Kings 16 Translation Questions](#)

2 Kings 16:15-16

UDB:

¹⁵ Then King Ahaz ordered Uriah: “Each morning put on this new altar the sacrifices that the priests will burn completely, and in the evening put on it the flour offering, along with my offering and the offerings that the people bring, ones that they will burn completely, and my flour offering and the people’s grain and wine offerings. Pour against the sides of the altar the blood of all the animals that are sacrificed. But the old bronze altar will be only for me to use for divination.” ¹⁶ So Uriah did what the king commanded him to do.

ULB:

¹⁵ Then King Ahaz commanded Uriah the priest, saying, “On the large altar burn the morning burnt offering and the evening grain offering, and the king’s burnt offering and his grain offering, with the burnt offering of all the people of the land, and their grain offering and their drink offerings. Sprinkle on it all the blood of the burnt offering, and all the blood of the sacrifice. But the bronze altar will be for me to consult for guidance.” ¹⁶ Uriah the priest did just what King Ahaz commanded.

translationWords:

- [command, to command, commandment](#)
- [God](#)

translationNotes:

- **the large altar** - This refers to the new altar that Ahaz told Uriah to build.
- **the king’s burnt offering and his grain offering** - When Ahaz said “the king” and “his,” he was referring to himself. The king treated his offerings as special. AT: “my burnt offering and my grain offering” or “the royal burnt offering and royal grain offering” (See: [First, Second or Third Person](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 16 General Notes](#)
- [2 Kings 16 Translation Questions](#)

2 Kings 16:17-18**UDB:**

¹⁷ King Ahaz told his workers to take off the frames of the carts that were outside the temple and to take down the basins that were on them. They also took down the bronze tank from the backs of the bronze statues of the oxen and put it on a stone foundation. ¹⁸ Then to please the king of Assyria, Ahaz had them remove from the temple the roof under which the people walked into the temple on the Sabbath day, and closed up the private entrance into the temple for the kings of Judah.

ULB:

¹⁷ Then King Ahaz removed the panels and the basins from the portable stands; he also took down the sea from off the bronze oxen that were under it and put it on a stone pavement. ¹⁸ He removed the covered walkway for the Sabbath that they had built at the temple, along with the king's entry outside the temple of Yahweh, because of the king of Assyria.

translationWords:

- [ox, oxen](#)
- [Sabbath](#)
- [temple](#)

translationNotes:

- **the portable stands** - These stands had wheels on them so they could be moved around. AT: "the movable stands" or "the carts"
- **he also took down the sea** - The "sea" was a huge basin or water bowl that was made of bronze. AT: "he also removed the large bowl"
- **because of the king of Assyria** - Why they did this can be stated explicitly. AT: "to please the king of Assyria" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 16 General Notes](#)
- [2 Kings 16 Translation Questions](#)

2 Kings 16:19-20

UDB:

¹⁹ If you want to know about the other things that Ahaz did, they are written in the Book of the Events of the Kings of Judah. ²⁰ Ahaz died, and he was buried in the part of Jerusalem called the city of David, where his ancestors had been buried. Then his son Hezekiah became the king.

ULB:

¹⁹ As for the other matters concerning Ahaz and what he did, are they not written in The Book of the Events of the Kings of Judah? ²⁰ Ahaz slept with his ancestors and was buried with his ancestors in the city of David. Hezekiah his son became king in his place.

translationWords:

- [Ahaz](#)
- [sleep, asleep, fall asleep](#)
- [bury, buried, burial](#)
- [city of David](#)
- [Hezekiah](#)

translationNotes:

- **are they not written ... Judah?** - This question is used to either inform or remind the readers that the information about Ahaz is in this other book. See how you translated this in [8:23](#). AT: “they are written in The Book of the Events of the Kings of Judah.” (See: [Rhetorical Question](#))
- **Ahaz slept with his ancestors** - Sleeping represents dying. AT: “Ahaz died as his ancestors had” or “like his ancestors, Ahaz died” (See: [Metaphor](#) and [Euphemism](#))
- **and was buried with his ancestors** - This can be stated in active form. AT: “and people buried him with his ancestors” (See: [Active or Passive](#))
- **became king in his place** - The phrase “in his place” is a metaphor meaning “instead of him.” AT: “became king instead of Ahaz” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 16 General Notes](#)
- [2 Kings 16 Translation Questions](#)

2 Kings 17 General Notes

Structure and formatting

This chapter ends the story about the kingdom of Israel and continues with Judah alone.

Special concepts in this chapter

Idol worship

Israel continued to worship idols, so God punished them by allowing Assyria to conquer them and take them away. Assyria brought people from other lands and settled them in what used to be Israel's territory and the new people worshiped their own gods in addition to Yahweh. (See: [false god](#), [foreign god](#), [god](#), [goddess](#))

Links:

- [2 Kings 17:01 Notes](#)

2 Kings 17:1-3

UDB:

¹ Elah's son Hoshea began to rule Israel after King Ahaz had ruled Judah for twelve years. Hoshea ruled in Samaria for nine years. ² He did many things that Yahweh said were evil, but he did not do as many evil things as the previous kings of Israel had done—the ones who had ruled Israel previously.

³ The army of King Shalmaneser of Assyria attacked and defeated the army of King Hoshea. As a result, the Israelites were forced to pay much tribute to Assyria each year.

ULB:

17 ¹ In the twelfth year of Ahaz king of Judah, the reign of Hoshea son of Elah began. He ruled in Samaria over Israel for nine years. ² He did what was evil in the sight of Yahweh, yet not as the kings of Israel who were before him. ³ Shalmaneser king of Assyria attacked him, and Hoshea became his servant and brought him tribute.

translationWords:

- Ahaz
- king
- Judah, kingdom of Judah
- reign
- Hoshea
- Samaria, Samaritan
- kingdom of Israel
- evil, wicked, wickedness
- Yahweh
- Assyria, Assyrian, Assyrian Empire
- servant, slave, slavery
- tribute

translationNotes:

- **Hoshea son of Elah** - Hoshea became the king of the northern kingdom of Israel.
- **Elah** - This is the name of a man. (See: [How to Translate Names](#))
- **He ruled in Samaria** - Samaria was the capital city of Israel. (See: [How to Translate Names](#))
- **evil in the sight of Yahweh** - He did not obey Yahweh's laws as given to Moses. "In the sight of" is metaphor for judgment or opinion. AT: "evil to Yahweh" (See: [Metaphor](#))
- **Hoshea became his servant and brought him tribute** - Hoshea did as the King of Assyria commanded and brought money to him so that the King would not destroy Israel.

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

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:4-6**UDB:**

⁴ But several years later, Hoshea secretly planned to rebel against the rulers of Assyria. He sent messengers to So, king of Egypt, asking if his army could help the Israelites fight against Assyria. Hoshea also stopped paying the tribute that he had been paying Assyria every year. But the king of Assyria found out about those things, so he told his officers to put Hoshea in prison. ⁵ Then he brought the army of Assyria to Israel, and they attacked everywhere in that land. His army besieged the city of Samaria for three years. ⁶ Finally, after King Hoshea had been ruling Israel for nine years, the army of Assyria forcefully entered the city and captured the people. They took the Israelite people to Assyria and forced some of them to live in the city of Halah. They forced others to live near the Habor River in the district of Gozan. They forced others to live in the towns where the Mede people group lived.

ULB:

⁴ Then the king of Assyria realized that Hoshea had been plotting against him, for Hoshea had sent messengers to So king of Egypt; also, he offered no tribute to the king of Assyria, as he had done year by year. So the king of Assyria shut him up and bound him in prison. ⁵ Then the king of Assyria attacked throughout all the land, and attacked Samaria and besieged it for three years. ⁶ In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away to Assyria. He put them in Halah, at the Habor River of Gozan, and in the cities of the Medes.

translationWords:

- send, send out, sent
- messenger
- Egypt, Egyptian
- prison, prisoner, imprison
- siege, besiege
- Medes, Media

translationNotes:

- **So** - This is the name of a man. (See: [How to Translate Names](#))
- **year by year** - “every year” (UDB)
- **shut him up and bound him in prison** - “put Hoshea in prison” (UDB)
- **besieged it** - put troops around the city in order to force it to surrender
- **carried Israel away to Assyria** - The name “Israel” is metonymy for the people living there. AT: “took the Israelite people to Assyria” (UDB) (See: [Metonymy](#))

- **Halah ... Habor River ... Gozan** - These are the names of locations. (See: [How to Translate Names](#))
- **Medes** - This is the name of a people group. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:7-8

UDB:

⁷ Those things happened because the Israelite people had sinned against Yahweh their God. He had rescued their ancestors from the power of the king of Egypt and brought them safely out of Egypt, but later they began to worship other gods. ⁸ They imitated the things that the pagan peoples around them practiced. Those were the very peoples that Yahweh had driven out as the Israelites occupied their land. The people of Israel also did the evil things that most of the kings of Israel showed them.

ULB:

⁷ This captivity happened because the people of Israel had sinned against Yahweh their God, who had brought them up from the land of Egypt, from under the hand of Pharaoh king of Egypt. The people had been worshiping other gods ⁸ and walking in the practices of the nations whom Yahweh had driven out before the people of Israel, and in the practices of the kings of Israel that they had done.

translationWords:

- captive, captivity
- sin, sinful, sinner, sinning
- Yahweh
- God
- power, powers
- Pharaoh, king of Egypt
- worship
- false god, foreign god, god, goddess
- walk
- nation

translationNotes:

- **General Information:** - The narrative pauses to summarize Yahweh's judgment on Israel.
- **This captivity** - This refers to the capture of the Israelites by the Assyrians.
- **the hand of** - "Hand" is metonymy for control, authority or power. AT: "the control of" (See: [Metonymy](#))
- **walking in the practices** - "Walking" is metaphor for the ways or patterns of behavior people use in their lives. AT: "doing the activities" (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:9-10

UDB:

⁹ The Israelite people also secretly did many things that were not pleasing to Yahweh their God. They built places to worship their idols on the hills around all their cities, including small towns and big cities with walls around them. ¹⁰ They set up stone pillars to honor gods, and poles to worship the goddess Asherah at the top of every high hill and under every big tree.

ULB:

⁹ The people of Israel did secretly—against Yahweh their God—things that were not right. They built for themselves high places in all their cities, from the watchtower to the fortress. ¹⁰ They also set up stone pillars and Asherah poles on every high hill and under every green tree.

translationWords:

- [high places](#)
- [watchtower, tower](#)
- [pillar, column](#)
- [Asherah, Asherah poles, Ashtoreth](#)

translationNotes:

- **General Information:** - The narrative continues to summarize Yahweh’s judgment on Israel.
- **on every high hill and under every green tree** - These are exaggerations to show that worship of false gods was widespread. AT: “on high hills and under green trees everywhere” (See: [Hyperbole](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:11-12

UDB:

¹¹ The Israelites burned incense in every place where they worshiped those gods, just like the peoples who lived there previously had done—the groups that Yahweh had driven out from the land. The Israelites did many wicked things that caused Yahweh to become angry. ¹² Yahweh warned them many times that they should not worship idols, but they did it anyway.

ULB:

¹¹ There they burned incense in all the high places, as the nations had done, those whom Yahweh had carried away before them. The Israelites performed wicked things to provoke Yahweh to anger; ¹² they worshiped idols, about which Yahweh had said to them, “You will not do this thing.”

translationWords:

- [incense](#)
- [nation](#)
- [evil, wicked, wickedness](#)
- [angry, anger](#)
- [worship](#)
- [idol, idolatrous](#)

translationNotes:

- **General Information:** - The narrative continues to summarize Yahweh’s judgment on Israel.
- **performed wicked things to provoke Yahweh to anger** - Possible ways to render this: 1) “did many wicked things that caused Yahweh to become angry” (UDB) or 2) “did many sinful things that made Yahweh angry”
- **about which Yahweh had said to them** - “about which Yahweh had warned them”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:13

UDB:

¹³ Yahweh frequently sent his prophets and seers to warn the people of Israel and the people of Judah. The message that Yahweh gave them was, “Turn away from all your evil behavior. Obey my commands and my laws, the laws that I told your ancestors to obey and that I told the prophets who served me to tell to you again.”

ULB:

¹³ Yet Yahweh had testified to Israel and to Judah by every prophet and every seer, saying, “Turn from your evil ways and keep my commandments and my statutes, and be careful to keep all the law I commanded your fathers, and that I sent to you by my servants the prophets.”

translationWords:

- [Yahweh](#)
- [testimony, testify](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)
- [turn, turn away, turn back](#)
- [evil, wicked, wickedness](#)
- [command, to command, commandment](#)
- [statute, statutes](#)
- [law, law of Moses, God’s law, law of Yahweh](#)
- [ancestor, father, forefather](#)
- [send, send out, sent](#)
- [servant, slave, slavery](#)

translationNotes:

- **General Information:** - The narrative continues to summarize Yahweh’s judgment on Israel.
- **Yahweh had testified ... by every prophet** - Yahweh spoke through the prophets.
- **Turn from your evil ways** - “Stop doing the evil things you have been doing”
- **I sent to you by my servants the prophets** - The prophets were sent by Yahweh to remind the people of God’s Laws and to obey them.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:14-15

UDB:

¹⁴ But the Israelite people would not pay attention. They were stubborn, just as their ancestors were. Just as their ancestors did, they refused to trust in Yahweh their God. ¹⁵ They rejected Yahweh's laws and the covenant that he had made with their ancestors. They ignored Yahweh's warnings. They worshiped worthless idols and as a result they themselves became worthless. Although Yahweh had commanded them not to imitate the behavior of the peoples that lived near them, they disobeyed that command.

ULB:

¹⁴ But they would not listen; instead they were very stubborn like their fathers who did not trust in Yahweh their God. ¹⁵ They rejected his statutes and the covenant that he had made with their ancestors, and the covenant decrees that he had given to them. They followed useless practices and they themselves became useless. They followed the pagan nations who were around them, those that Yahweh had commanded them not to imitate.

translationWords:

- stiff-necked, stubborn
- ancestor, father, forefather
- trust, trustworthy, trustworthiness
- God
- reject
- statute, statutes
- covenant
- decree
- pagan

translationNotes:

- **General Information:** - The summary of Yahweh's judgment on Israel continues.
- **they were very stubborn** - They were unwilling to follow God's laws and rely on Yahweh as their God.
- **rejected his statutes** - They refused to obey God's Laws.
- **They followed useless practices** - They followed the practices of the people around them.
- **not to imitate** - "not to copy"

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:16-18**UDB:**

¹⁶ The Israelite people disobeyed all of Yahweh's commands. They made two metal calves to worship. They set up two poles to worship the goddess Asherah, and they worshiped the god Baal, and the sun, the moon, and the stars. ¹⁷ They also burned their own sons and daughters to be sacrifices to those gods. They went to fortune tellers and they practiced sorcery. They continually chose to do all kinds of evil things that caused Yahweh to become angry.

¹⁸ So because Yahweh was very angry with the Israelite people, he allowed their enemies to take them away from their country. Only the people of the tribe of Judah were left in the land.

ULB:

¹⁶ They ignored all the commandments of Yahweh their God. They made cast metal figures of two calves to worship. They made an Asherah pole, and they worshiped all the stars of the heavens and Baal. ¹⁷ They put their sons and daughters in the fire, used divination and enchantments, sold themselves to do that which was evil in the sight of Yahweh, and provoked him to anger. ¹⁸ Therefore Yahweh was very angry with Israel and removed them out of his sight. There was no one left but the tribe of Judah alone.

translationWords:

- cow, calf, bull, cattle
- worship
- Asherah, Asherah poles, Ashtoreth
- heaven, sky, heavens, heavenly
- Baal
- sacrifice, offering
- fire
- burnt offering, offering by fire
- divination, diviner, soothsaying, soothsayer
- evil, wicked, wickedness
- angry, anger
- tribe
- Judah, kingdom of Judah

translationNotes:

- **General Information:** - The summary of Yahweh's judgment on Israel continues.
- **cast metal figures** - Cast metal figures are objects made by pouring melted metal into a form (or mold) to make a shape.

- **enchantments** - “sorcery” (UDB)
- **sold themselves to do that which was evil in the sight of Yahweh** - To “sell themselves” is a metaphor for committing completely to do that which was evil. AT: “committed themselves to do things that Yahweh said were evil” (See: [Metaphor](#))
- **removed them out of his sight** - “Sight” is metonymy for being within the attention of Yahweh so he no longer cared for them. AT: “removed them from his attention” (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:19-20**UDB:**

¹⁹ But even the people of Judah did not obey the commands of Yahweh their God. They imitated the evil customs that the Israelites had introduced. ²⁰ So Yahweh rejected all the people of Israel and of Judah. He punished them by allowing the armies of other nations to defeat them and take them away. He got rid of all of them.

ULB:

¹⁹ Even Judah did not keep the commandments of Yahweh their God, but instead followed in the same pagan practices that Israel was following. ²⁰ So Yahweh rejected all the descendants of Israel; he afflicted them and gave them into the hand of those who would take the possession as spoil, until he had cast them out of his sight.

translationWords:

- command, to command, commandment
- Yahweh
- pagan
- kingdom of Israel
- descendant, descended from
- afflict, affliction
- hand, right hand, to hand over
- possess, possession

translationNotes:

- **General Information:** - The summary of Yahweh's judgment on Israel includes how Judah also fell into idolatry.
- **Judah** - The location "Judah" is metonymy for the people that live there. AT: "the people of Judah" (See: [Metonymy](#))
- **he afflicted them** - "Yahweh punished the Israelites"
- **gave them into the hand of those who would take the possession as spoil** - "Hand" is metonymy for control, power or authority. AT: "handed them over to those who robbed them of their property" (See: [Metonymy](#))
- **until he had cast them out of his sight** - "his sight" is metaphor for attention and caring. AT: "He got rid of them all" (UDB) or "until they were no longer in his presence" (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:21-23

UDB:

²¹ Earlier, when Yahweh had forced the ten tribes of Israel away from the rule of David's descendants, those tribes had chosen Jeroboam son of Nebat, to be their king. Then Jeroboam enticed the people of Israel to stop worshiping Yahweh and to worship idols instead. He induced them to commit great sins. ²² And the Israelite people continued to do the evil things that Jeroboam introduced. They did not turn away from those sins, ²³ so finally Yahweh got rid of them. That was just what his prophets had warned would happen. The Israelite people were taken away to the land of Assyria, and they are still there.

ULB:

²¹ He tore Israel from the royal line of David, and they made Jeroboam son of Nebat king. Jeroboam drove Israel away from following Yahweh and made them commit a great sin. ²² The people of Israel followed all the sins of Jeroboam and they did not depart from them, ²³ so Yahweh removed Israel from his sight, as he had said through all his servants the prophets that he would. So Israel was carried away out of their own land to Assyria, and it is this way to this present day.

translationWords:

- royal
- David
- Jeroboam
- king
- sin, sinful, sinner, sinning
- servant, slave, slavery
- prophet, prophecy, prophesy, seer, prophetess
- Assyria, Assyrian, Assyrian Empire

translationNotes:

- **General Information:** - The reason for Yahweh's judgment on Israel continues by relating the history behind it.
- **He tore Israel** - "He tore" is a metaphor for violent removal. AT: "Yahweh removed the people of Israel" (See: [Metaphor](#))
- **from the royal line of David** - "from the rule of David's descendants" (UDB)
- **drove Israel away from following Yahweh** - "turned the people of Israel away from following Yahweh"
- **they did not depart from them** - "The Israelites did not stop committing these sins" or "They did not turn away from those sins" (UDB)

- **so Yahweh removed Israel from his sight** - “Sight” is a metaphor for attention and care. AT: “So Yahweh removed the people of Israel from his attention and care” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:24-26**UDB:**

²⁴ The king of Assyria ordered his soldiers to take groups of people from the cities of Babylon, Cuthah, Avva, Hamath, and Sepharvaim to the region of Samaria, and to resettle them in the cities there, to take the place of the Israelites who lived there previously. Those people took control over Samaria and lived in the cities of Samaria. ²⁵ But those people who came from other countries did not worship Yahweh when they first arrived in Samaria. So Yahweh sent lions to kill some of them. ²⁶ Then those people sent a message to the king of Assyria. They wrote, “We people who have resettled in the towns of Samaria do not know how to worship the God that the Israelites worshiped in this land. So he has sent lions among us to kill us, because we have not worshiped him correctly.”

ULB:

²⁴ The king of Assyria brought people from Babylon and from Cuthah, and from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria in place of the people of Israel. They took over Samaria and lived in its cities. ²⁵ It happened at the beginning of their residence there that they did not honor Yahweh. So Yahweh sent lions among them which killed some of them. ²⁶ So they spoke to the king of Assyria, saying, “The nations that you have carried away and placed in the cities of Samaria do not know the practices required by the god of the land. So he has sent lions among them, and, see, the lions are killing people there because they do not know the practices required by the god of the land.”

translationWords:

- **Babylon, Babylonian**
- **Hamath, Lebo Hamath, Hamathites**
- **Samaria, Samaritan**
- **kingdom of Israel**
- **honor, to honor**
- **lion**
- **nation**
- **false god, foreign god, god, goddess**

translationNotes:

- **General Information:** - Yahweh’s judgment continues against the new Assyrian inhabitants who practice their pagan religions.
- **Cuthah ... Avva ... Hamath ... Sepharvaim** - These are places in the Assyrian empire. (See: [How to Translate Names](#))

- **It happened at the beginning of their residence there** - “When those people first lived there”
- **The nations that you have carried away and placed in the cities of Samaria** - “The people you have moved from other lands and sent to live in the cities of Samaria”
- **do not know the practices required by the god of the land** - “do not know how to worship the God that the Israelites worshiped in this land” (UDB)

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:27-28

UDB:

²⁷ When the king of Assyria read this letter, he commanded his officers, “Send one of the priests whom you brought here from Samaria to go back there. Tell him to teach the people who are now living there how to worship correctly the God whom the Israelites worshiped in that land.” ²⁸ So the officers did that. They sent one of the Israelite priests back to Samaria. That priest went to live in the city of Bethel, and he taught the people there how to worship Yahweh.

ULB:

²⁷ Then the king of Assyria commanded, saying, “Take one of the priests there whom you brought from there, and let him go and live there, and let him teach them the practices required by the god of the land.” ²⁸ So one of the priests whom they had carried away from Samaria came and lived in Bethel; he taught them how they should honor Yahweh.

translationWords:

- [priest, priesthood](#)
- [Bethel](#)

translationNotes:

- **Take one of the priests there whom you brought from there** - “Take a priest who came from Samaria back there,”
- **and let him teach them** - “and let the Samaritan priest teach the people who are living there now”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:29-31

UDB:

²⁹ But all those people continued to make their own idols. They took their idols and placed them in the houses that the Samaritan people had built upon the hills all around. Each group of people made their own gods that they worshiped, and each of the gods had a name. ³⁰ The people from Babylon made idols to represent their god Succoth Benoth. The people from Cuthah made idols to represent their god Nergal. The people from Hamath made idols to represent their god Ashima. ³¹ The people from Avva made idols to represent their gods Nibhaz and Tartak. The people from Sepharvaim sacrificed their own children. They completely burned them on altars to be offerings to their gods Adrammelech and Anammelech.

ULB:

²⁹ Every ethnic group made gods of their own, and put them in the high places that the Samaritans had made—every ethnic group in the cities where they lived. ³⁰ The people of Babylon made Succoth Benoth; the people of Cuthah made Nergal; the people of Hamath made Ashima; ³¹ the Avvites made Nibhaz and Tartak. The Sepharvites burned their children in the fire to Adrammelech and Anammelech, the gods of the Sepharvites.

translationWords:

- [high places](#)
- [people group, peoples, the people, a people](#)
- [Babylon, Babylonian](#)
- [Hamath, Lebo Hamath, Hamathites](#)

translationNotes:

- **Succoth Benoth ... Nergal ... Ashima ... Nibhaz ... Tartak ... Adrammelech ... Anammelech** - These are the names of gods, both male and female. (See: [How to Translate Names](#))
- **Cuthah ... Hamath** - These are the names of places. (See: [How to Translate Names](#))
- **Avvites ... Sepharvites** - These are the names of people groups. (See: [How to Translate Names](#))
- **burned their children in the fire** - “sacrificed their own children” (UDB) or “burned their children in fire as an offering”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)

- 2 Kings 17 Translation Questions

2 Kings 17:32-33

UDB:

³² But those people also worshiped Yahweh, but they also appointed from among their own groups many people to be priests at the places where idols were worshiped on the hills, and these priests could would offer sacrifices for them upon the high places.

³³ So they revered Yahweh, but they also worshiped their own gods, just as their people living in their home countries did.

ULB:

³² They also honored Yahweh, and appointed from among themselves priests of the high places, who sacrificed for them in the temples at the high places. ³³ They honored Yahweh and also worshiped their own gods, in the customs of the nations from among whom they had been taken away.

translationWords:

- honor, to honor
- Yahweh
- appoint, appointed
- high places
- sacrifice, offering
- temple
- nation

translationNotes:

- **They** - This refers to the pagan people that the king of Assyria moved into the cities of Samaria.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:34-35

UDB:

³⁴ These people in Samaria still keep their old customs. They really do not worship Yahweh, and they do not obey all the laws and decrees that Yahweh gave to the descendants of Jacob, to whom he gave the new name Israel. ³⁵ Yahweh had previously made an covenant with the ancestors of Israel, commanding them not to worship other gods or bow down to honor them or do other things to please them or offer sacrifices to them.

ULB:

³⁴ To this day they persist in their old customs. They neither honor Yahweh, nor do they follow the statutes, decrees, the law, or the commandments that Yahweh gave to the people of Jacob—whom he named Israel—³⁵ and with whom Yahweh had made a covenant and commanded them, "You will not fear other gods, nor bow yourselves to them, nor worship them, nor sacrifice to them.

translationWords:

- [statute, statutes](#)
- [decree](#)
- [law, law of Moses, God's law, law of Yahweh](#)
- [Jacob, Israel](#)
- [Israel, Israelites, nation of Israel](#)
- [covenant](#)
- [fear, afraid, fear of Yahweh](#)
- [bow, bow down](#)
- [worship](#)
- [sacrifice, offering](#)

translationNotes:

- **they persist in their old customs** - "they continue in the same habits as before."
- **They neither honor Yahweh** - The people were only interested in appeasing Yahweh. They were either not interested or not aware Yahweh was interested in a relationship with them.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:36-38

UDB:

³⁶ He had said to them, "You must have a sincere respect for me, Yahweh, the one who brought you out of Egypt with my very great power. I am the one whom you must bow down to honor, and I am the one to whom you must offer sacrifices. ³⁷ You must always obey the laws and decrees that I told Moses to write for you. You must not worship other gods. ³⁸ And you must not forget the covenant that I made with your ancestors. You must not fear or respect other gods.

ULB:

³⁶ But Yahweh, who brought you up from the land of Egypt with great power and a raised arm, is the one you must honor; it is to him that you will prostrate yourselves, and it is to him that will you sacrifice. ³⁷ The statutes and the decrees, the law and the commandments that he wrote for you, you will keep them forever. So you must not fear other gods, ³⁸ and the covenant that I have made with you, you will not forget; neither will you honor other gods.

translationWords:

- [Egypt, Egyptian](#)
- [power, powers](#)
- [raise, rise, risen, arise, arose](#)
- [prostrate](#)
- [forever](#)

translationNotes:

- **General Information:** - The summary comes toward the end with an appeal to worship only Yahweh.
- **with great power and a raised arm** - The phrase "raised arm" is metonymy for displaying power and means basically the same thing as "great power." AT: "with very great power" (UDB) (See: [Metonymy](#) and [Doublet](#))
- **keep them** - "obey them"

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 17 General Notes](#)
- [2 Kings 17 Translation Questions](#)

2 Kings 17:39-41**UDB:**

³⁹ Instead, you must have a sincere respect for me, Yahweh, your God. If you do that, I will rescue you from the power of all your enemies.”

⁴⁰ But, the Israelites refused to pay attention to what Yahweh said. Instead, they continued to adhere to their old customs. ⁴¹ So, those people worshiped Yahweh, but they also worshiped their idols. And their descendants still do the same thing.

ULB:

³⁹ But Yahweh your God is who you will honor. He will rescue you from the might of your enemies.”

⁴⁰ They would not listen, because they continued to do what they had done in the past. ⁴¹ So these nations feared Yahweh and they also worshiped their carved figures, and their children did the same—as did their children’s children. They continue to do what their ancestors did, up to this day.

translationWords:

- [Yahweh](#)
- [God](#)
- [honor, to honor](#)
- [nation](#)
- [image, carved image, carved figure, cast metal figure](#)
- [children, child](#)

translationNotes:

- **General Information:** - The summary now ends with an appeal to worship only Yahweh and a description of the sins of the people.
- **They would not listen** - “Listen” is a metaphor for paying attention and act on the command. AT: “They did not obey” (See: [Metaphor](#))
- **these nations feared Yahweh** - These nations feared Yahweh only to the point of appeasing him the same way they treated their own gods.
- **up to this day** - “This day” is metonymy for the time period in which the writer lived. (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 17 General Notes
- 2 Kings 17 Translation Questions

2 Kings 18 General Notes

Structure and formatting

This chapter begins the story of Hezekiah, one of the great kings of Judah (2 Kings 18 – 20). Because he was so important, there is more space dedicated to the history of his reign.

Special concepts in this chapter

Trust in Yahweh

Hezekiah trusted and obeyed God. He stopped paying tribute to Assyria so the Assyrians invaded Judah. The Assyrian king told the people of Judah that resistance was useless. Despite this, Hezekiah trusted in the power of Yahweh. (See: [trust](#), [trustworthy](#), [trustworthiness](#))

Links:

- [2 Kings 18:01 Notes](#)

2 Kings 18:1-3

UDB:

¹ After King Hoshea had been ruling Israel for almost three years, Hezekiah son of Ahaz, began to rule Judah. ² He was twenty-five years old when he became the king of Judah and he ruled from Jerusalem for twenty-nine years. His mother was Abijah, the daughter of a man whose name was Zechariah. ³ Hezekiah did things that Yahweh said are right, like his ancestor King David had done.

ULB:

18 ¹ Now in the third year of Hoshea son of Elah, king of Israel, Hezekiah son of Ahaz, king of Judah began to reign. ² He was twenty-five years old when he began to reign; he reigned twenty-nine years in Jerusalem. His mother's name was Abijah; she was the daughter of Zechariah. ³ He did what was right in the eyes of Yahweh, following the example of all that David, his ancestor, had done.

translationWords:

- Hoshea
- king
- kingdom of Israel
- Hezekiah
- Ahaz
- Judah, kingdom of Judah
- reign
- Jerusalem
- name
- Yahweh
- David

translationNotes:

- **General Information:** - Hezekiah becomes king over Judah in place of his father King Ahaz.
- **Hoshea ... Elah ... Zechariah** - These are the names of men. (See: [How to Translate Names](#))
- **Abijah** - This is the name of a woman. (See: [How to Translate Names](#))
- **He did what was right in the eyes of Yahweh** - "In the eyes" is a metaphor for Yahweh's attention and care. AT: "King Hezekiah did what was right to Yahweh" or "Hezekiah did things that Yahweh said are right" (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 18 General Notes](#)
- [2 Kings 18 Translation Questions](#)

2 Kings 18:4-5**UDB:**

⁴ He destroyed the places where people worshiped Yahweh, and he broke into pieces the poles for worshiping the goddess Asherah. He also broke into pieces the bronze replica of a snake that Moses had made. He did that because the people had named it Nehushtan, and they were burning incense in front of it to honor it.

⁵ Hezekiah trusted in Yahweh, the God whom the Israelites worshiped. There was no king who ruled Judah before him or after him who was as devoted to Yahweh as he was.

ULB:

⁴ He removed the high places, destroyed the stone pillars, and cut down the Asherah poles. He broke to pieces the bronze serpent that Moses had made, because in those days the people of Israel were burning incense to it; it was called "Nehushtan." ⁵ Hezekiah trusted in Yahweh, the God of Israel, so that after him there was no one like him among all the kings of Judah, nor among the kings who were before him.

translationWords:

- high places
- pillar, column
- Asherah, Asherah poles, Ashtoreth
- bronze
- serpent, snake, viper
- Moses
- incense
- trust, trustworthy, trustworthiness
- God
- Israel, Israelites, nation of Israel

translationNotes:

- **General Information:** - The story of King Hezekiah's reign continues.
- **He removed the high places, destroyed the stone pillars, and cut down the Asherah poles** - "Hezekiah removed the high places of worship, smashed into pieces the memorial stones, and cut down the wooden poles of Asherah"
- **Nehushtan** - "Bronze Serpent Idol" (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 18 General Notes](#)
- [2 Kings 18 Translation Questions](#)

2 Kings 18:6-8

UDB:

⁶ He remained loyal to Yahweh and never disobeyed him. He carefully obeyed all the commandments that Yahweh had given to Moses. ⁷ Yahweh always helped Hezekiah. He was successful in everything he did. He rebelled against the king of Assyria and refused to do what the king of Assyria wanted him to do ⁸ His army defeated the soldiers of Philistia as far south as the city of Gaza and the nearby villages. They conquered the entire area, from the smallest village with only a watchtower to the largest cities surrounded by walls.

ULB:

⁶ For he held on to Yahweh. He did not stop following him but kept his commandments, which Yahweh commanded Moses. ⁷ So Yahweh was with Hezekiah, and wherever he went he prospered. He rebelled against the king of Assyria and did not serve him. ⁸ He attacked the Philistines to Gaza and the borders around, from the tower of the watchmen to the fortified city.

translationWords:

- [command, to command, commandment](#)
- [rebel, rebellious, rebellion](#)
- [Assyria, Assyrian, Assyrian Empire](#)
- [serve, service](#)
- [Philistines](#)
- [Gaza](#)

translationNotes:

- **General Information:** - The story of King Hezekiah's reign continues.
- **he held on to Yahweh** - To "hold on" is metaphor for staying loyal and attached. AT: "Hezekiah stayed loyal to Yahweh" or "Hezekiah remained faithful to Yahweh" (See: [Metaphor](#))
- **and wherever he went he prospered** - "and wherever Hezekiah went he was successful."
- **fortified city** - city with a wall all around it

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 18 General Notes](#)
- [2 Kings 18 Translation Questions](#)

2 Kings 18:9-10

UDB:

⁹ After King Hezekiah had been ruling Judah for almost four years, and when King Hoshea had been ruling Israel for almost seven years, the army of King Shalmaneser of Assyria invaded Israel and surrounded the city of Samaria. ¹⁰ In the third year they captured the city. That was when Hezekiah had been ruling Judah for almost six years, and when Hoshea had been ruling Israel for almost nine years.

ULB:

⁹ In the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of Assyria came up against Samaria and besieged it. ¹⁰ At the end of three years they took it, in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel; in this way Samaria was captured.

translationWords:

- [Hezekiah](#)
- [Hoshea](#)
- [kingdom of Israel](#)
- [Samaria, Samaritan](#)
- [siege, besiege](#)

translationNotes:

- **Hoshea ... Elah ... Shalmaneser** - These are the names of men. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 18 General Notes](#)
- [2 Kings 18 Translation Questions](#)

2 Kings 18:11-12

UDB:

¹¹ The king of Assyria commanded that the people of Israel be taken to Assyria. Some of them were taken to the city of Halah, some were taken to a place near the Habor River in the region of Gozan, and some were taken to cities where the Mede people group live. ¹² That happened because the Israelites did not obey Yahweh their God. They had disobeyed the covenant that Yahweh had made with their ancestors, and all the laws that Moses, the man who served Yahweh very well, had told them to obey. They would not obey those laws. They would not even listen to them.

ULB:

¹¹ So the king of Assyria carried Israel away to Assyria and put them in Halah, and at the Habor River in Gozan, and in the cities of the Medes. ¹² He did this because they did not obey the voice of Yahweh their God, but they violated the terms of his covenant, all that Moses the servant of Yahweh commanded. They refused to listen to it or do it.

translationWords:

- Medes, Media
- obey, obedient, obedience
- voice
- Yahweh
- transgress, transgression
- covenant
- Moses
- servant, slave, slavery
- command, to command, commandment

translationNotes:

- **Halah ... Habor River ... Gozan** - These are the names of places. (See: [How to Translate Names](#))
- **Medes** - This is the name of a people group. (See: [How to Translate Names](#))
- **So the king of Assyria carried Israel away to Assyria** - “So the king of Assyria commanded his army to take the Israelites away from their homes, and he made them live in Assyria”
- **the voice of Yahweh** - “Voice” is metonymy for the message about the command of Yahweh. AT: “the command of Yahweh” (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 18:13-15

UDB:

¹³ After King Hezekiah had been ruling Judah for almost fourteen years, the army of King Sennacherib of Assyria attacked all the cities in Judah that had walls around them. They did not capture Jerusalem, but they captured all the other cities. ¹⁴ King Hezekiah sent a message to Sennacherib, while Sennacherib was in the city of Lachish, saying, “What I have done was wrong. Please tell your soldiers to stop attacking us. If you do that, I will pay you whatever you tell me to.” So the king of Assyria said that Hezekiah must pay to him 10,206 kilograms (about ten metric tons) of silver and 1,021 kilograms (about one metric ton) of gold.

¹⁵ So Hezekiah gave to him all the silver that was in the temple and that was stored in his palace.

ULB:

¹³ Then in the fourteenth year of King Hezekiah, Sennacherib king of Assyria attacked all the fortified cities of Judah and captured them. ¹⁴ So Hezekiah king of Judah sent word to the king of Assyria, who was at Lachish, saying, “I have offended you. Withdraw from me. Whatever you put on me I will bear.” The king of Assyria required Hezekiah king of Judah to pay three hundred talents of silver and thirty talents of gold. ¹⁵ So Hezekiah gave him all the silver that was found in the house of Yahweh and in the treasuries of the king’s palace.

translationWords:

- king
- Hezekiah
- Sennacherib
- Assyria, Assyrian, Assyrian Empire
- Judah, kingdom of Judah
- send, send out, sent
- word
- silver
- gold
- house of God, Yahweh’s house
- palace

translationNotes:

- **Sennacherib** - This is the name of a man. (See: [How to Translate Names](#))
- **Lachish** - This is the name of a city. (See: [How to Translate Names](#))
- **fortified cities** - Cities with walls around them for protection. See how you translated “fortified city” in [18:8](#).

- **Withdraw from me** - This expression assumes that “me” represents the kingdom of Hezekiah. AT: “Take your army out of my territory” (See: [Assumed Knowledge and Implicit Information](#))
- **Whatever you put on me I will bear** - “I will pay you whatever you demand of me”
- **talents** - This is the name of type of weight that was used for money. (See: [Biblical Money](#))
- **treasuries** - This was the place in the palace where money and valuable things were stored.

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2 Kings 18:16-18

UDB:

¹⁶ Hezekiah's men also stripped the gold from the doors of the temple and the gold that he himself had put on the doorposts, and he sent all that gold to the king of Assyria. ¹⁷ But the king of Assyria sent a large army with some of his important officials from the city of Lachish to persuade King Hezekiah to surrender. When they arrived at Jerusalem, they stood alongside the aqueduct in which water flows from the upper pool into Jerusalem, near the road to the field where the women wash clothes. ¹⁸ They sent a message requesting King Hezekiah to come to them, but the king sent three of his officials to talk to them. He sent Hilkiyah's son Eliakim, who supervised the palace, Shebna, the official secretary, and Asaph's son Joah, who communicated the king's messages to the people.

ULB:

¹⁶ Then Hezekiah cut off the gold from the doors of the temple of Yahweh and from the pillars that he had overlaid; he gave the gold to the king of Assyria. ¹⁷ But the king of Assyria mobilized his great army, sending Tartan and Rabsaris and the chief commander from Lachish to King Hezekiah at Jerusalem. They traveled up the roads and arrived outside Jerusalem. They approached the conduit of the upper pool, on the highway of the launderers' field, and stood by it. ¹⁸ When they had called to King Hezekiah, Eliakim son of Hilkiyah, who was over the household, and Shebna the scribe, and Joah son of Asaph, the recorder, went out to meet them.

translationWords:

- temple
- Yahweh
- pillar, column
- Assyria, Assyrian, Assyrian Empire
- Jerusalem
- call, calling, called, call out
- Eliakim
- Hilkiyah
- household
- scribe, expert in the Jewish law

translationNotes:

- **the king of Assyria mobilized his great army, sending Tartan and Rabsaris and the chief commander** - Sennacherib sent a group of men from his army to Jerusalem to meet with King Hezekiah, including officials named Tartan and Rabsaris.

- **Tartan ... Rabsaris** - Some Bibles translate these as proper names. Other versions of the Bible translate them as titles. AT: “the Tartan ... the Rabsaris” or “the leader of the soldier ... a court official” (See: [How to Translate Names](#))
- **Lachish** - This is the name of a city. (See: [How to Translate Names](#))
- **the conduit of the upper pool** - the channel where the water stored in the “upper pool” flows into the city of Jerusalem
- **stood by it** - “and waited there for King Hezekiah to meet with them”
- **Eliakim ... Hilkiyah ... Shebna ... Joah ... Asaph** - These are the names of men. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 18:19-21

UDB:

¹⁹ One of Sennacherib's important officials told them to take this message to Hezekiah:

"This is what the king of Assyria, the great king, says: 'What are you trusting in to rescue you? ²⁰ You say that you have weapons to fight us and that some country has promised to help you, but that is only talk. Who do you think will help you to rebel against my soldiers from Assyria? ²¹ Listen to me! You are relying on the army of Egypt. But that is like using a broken reed for a walking stick on which you could lean. It would pierce the hand of anyone who would lean on it! That is what the king of Egypt would be like for anyone who relied on him for help.

ULB:

¹⁹ So the chief commander said to them to tell Hezekiah what the great king, the king of Assyria, said: "What is the source of your confidence? ²⁰ You speak only useless words, saying there are allies and strength for war. Now in whom are you trusting? Who has given you courage to rebel against me? ²¹ Look, you trust in the walking stick of this bruised reed of Egypt, but if a man leans on it, it will stick into his hand and pierce it. That is what Pharaoh king of Egypt is to anyone who trusts in him.

translationWords:

- confidence, confident
- strength, strengthen
- trust, trustworthy, trustworthiness
- courage, courageous
- rebel, rebellious, rebellion
- Pharaoh, king of Egypt
- Egypt, Egyptian

translationNotes:

- **General Information:** - Rabshakeh continues telling the message from the king of Assyria to King Hezekiah's men.
- **What is the source of your confidence? ... Now in whom are you trusting? Who has given you courage to rebel against me?** - The King of Assyria (through his messenger Rabshakeh) does not ask these questions looking for an answer, but wants to make King Hezekiah doubt himself and Egypt's support. AT: "Do not trust in anybody. You were foolish to rebel against me." (See: [Rhetorical Question](#))

- **walking stick of this bruised reed of Egypt** - The King of Assyria compares Egypt to a weak walking stick; you expect that it will support you when you lean on it, but instead it breaks and cuts you. AT: “the weak support from Egypt” (See: [Metaphor](#))
- **but if a man leans ... and pierce it** - The speaker is extending the metaphor by describing what happens when a reed is used as a support. AT: “but if someone uses this for support, he will be injured” (See: [Metaphor](#))

Links:

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2 Kings 18:22-23

UDB:

²² But perhaps you will say to me, “No, we are relying on Yahweh our God to help us.” I would reply, “Is he not the one whom you insulted by tearing down his houses on the hills where the idols were worshiped and the altars on which you offered sacrifices, forcing everyone in Jerusalem and other places in Judah to worship only in front of the altar in Jerusalem?”

²³ So I suggest that you make a deal between you and my master, the king of Assyria. I will give you two thousand horses, but I do not think that you are able to find two thousand of your men who can ride on them!

ULB:

²² But if you say to me, ‘We are trusting in Yahweh our God,’ is not he the one whose high places and altars Hezekiah has taken away, and has said to Judah and to Jerusalem, ‘You must worship before this altar in Jerusalem?’ ²³ Now therefore, I want to make you a good offer from my master the king of Assyria. I will give you two thousand horses, if you are able to find riders for them.

translationWords:

- Yahweh
- God
- high places
- altar
- Hezekiah
- Judah, kingdom of Judah
- worship
- lord, master, sir
- horse

translationNotes:

- **General Information:** - Rabshakeh continues telling the message from the king of Assyria to King Hezekiah’s men.
- **is not he the one whose high places ... Jerusalem’?** - This question assumes the listeners know the answer and is used for emphasis. AT: “You need to remember that he is the one whose high places ... Jerusalem’!” (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 18:24-25

UDB:

²⁴ You are hoping that the king of Egypt will send chariots and men riding horses to assist you. But they certainly would not be able to defeat even the most unimportant official in my army! ²⁵ Furthermore, do you think that we have come to destroy Jerusalem without Yahweh's help? It is Yahweh himself who told us to come here and destroy this land!"

ULB:

²⁴ How could you resist even one captain of the least of my master's servants? You have put your trust in Egypt for chariots and horsemen! ²⁵ Have I traveled up here without Yahweh to fight against this place and destroy it? Yahweh said to me, 'Attack this land and destroy it.'"

translationWords:

- [servant, slave, slavery](#)
- [chariot](#)
- [horsemen](#)

translationNotes:

- **General Information:** - Rabshakeh continues telling the message from the king of Assyria to King Hezekiah's men.
- **How could you resist even one captain of the least of my master's servants?** - He asks this question to emphasize that the army of Hezekiah does not have the resources to fight. AT: Possible meanings are 1) "You could not defeat even one of the least of the king's soldiers." or 2) "You could not defeat a group of the king's soldiers commanded by his least important officer." (See: [Hyperbole](#) and [Rhetorical Question](#))
- **Have I traveled up here without Yahweh to fight against this place and destroy it?** - He asks this question to emphasize that Yahweh is behind his success to obey the command to destroy Israel. AT: "Yahweh himself told us to come here and destroy this land!" (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 18 General Notes](#)
- [2 Kings 18 Translation Questions](#)

2 Kings 18:26-27**UDB:**

²⁶ Then Eliakim, Shebna and Joah said to the official from Assyria, “Sir, please speak to us in your Aramaic language, because we understand it. Do not speak to us in our Hebrew language, because the people who are standing on the wall will understand it and be frightened.”

²⁷ But the official replied, “Do you think that my master sent me to say these things only to you and not to the people who are standing on the wall? If you reject this message, the people in this city will soon need to eat their own dung and drink their own urine, just like you will, because there will be nothing more for you to eat or drink.”

ULB:

²⁶ Then Eliakim son of Hilkiah, and Shebna, and Joah said to the chief commander, “Please speak to your servants in the Aramaic language, for we understand it. Do not speak with us in the language of Judah in the ears of the people who are on the wall.” ²⁷ But the chief commander said to them, “Has my master sent me to your master and to you to speak these words? Has he not sent me to the men who sit on the wall, who will have to eat their own dung and drink their own urine with you?”

translationWords:

- [Eliakim](#)
- [Aram, Aramean, Aramaic](#)
- [dung, manure](#)

translationNotes:

- **Eliakim ... Hilkiah ... Shebna ... Joah** - Translate the names of these men as in [18:18](#). (See: [How to Translate Names](#))
- **in the ears of the people who are on the wall** - “In the ears” is metonymy for being able to listen. AT: “because the people standing on the city wall will hear it and be afraid” (See: [Metonymy](#))
- **Has my master sent me to your master and to you to speak these words? Has he not sent me to the men who sit on the wall, who will have to eat their own dung and drink their own urine with you?** - He asks these questions assuming the listeners know the answers to emphasize their intention to destroy and humiliate the leaders and people of Jerusalem. AT: “My master sent me not only to you and your master, but also to speak to the people in this city, who will suffer with you when they have to eat their own dung and drink their own urine to survive.” (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 18:28-30

UDB:

²⁸ Then the official stood up and shouted in the Hebrew language to the people sitting on the wall. He said, "Listen this message from the great king, the king of Assyria. He says this: ²⁹ 'Do not allow Hezekiah to deceive you. He will not be able to rescue you from my power. ³⁰ Do not allow him to persuade you to rely on Yahweh, saying that Yahweh will rescue you, and that the army of Assyria will never capture this city!'

ULB:

²⁸ Then the chief commander stood and shouted in a loud voice in the Jews' language, saying, "Listen to the word of the great king, the king of Assyria. ²⁹ The king says, 'Do not let Hezekiah deceive you, for he will not be able to rescue you from my power. ³⁰ Do not let Hezekiah make you trust in Yahweh, saying, "Yahweh will surely rescue us, and this city will not be given into the hand of the king of Assyria.'"

translationWords:

- [Jew, Jewish, Jews](#)
- [word](#)
- [deceive, deceit, deception, deceptive](#)
- [power, powers](#)
- [trust, trustworthy, trustworthiness](#)
- [Yahweh](#)

translationNotes:

- **from my power** - "my power" is metonymy for the ability of the king himself. AT: "from me" or "from the power of my army" (See: [Metonymy](#))
- **this city will not be given into the hand of the king of Assyria** - This can be expressed in an active form. AT: "Yahweh will never allow the king of Assyria's army to take this city" (See: [Active or Passive](#))
- **the hand** - "Hand" is metonymy for control, authority and power. (See: [Metonymy](#))

Links:

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2 Kings 18:31-32**UDB:**

³¹ Do not pay attention to what Hezekiah says! This is what the king of Assyria says: 'Come out of the city and surrender to me. If you do that, I will arrange for each of you to drink the juice from your own grapevines, and to eat figs from your own trees, and to drink water from your own wells.

³² You will be able to do that until we come and take you to a land that is like your land—a land where there is grain to make bread and vineyards to produce grapes for making wine. It will be a land that has plenty of olive trees and honey.' If you do what the king of Assyria commands, you will not die. You will continue to live.

Do not allow Hezekiah to persuade you to trust in Yahweh, saying that he will rescue you!

ULB:

³¹ Do not listen to Hezekiah, for this is what the king of Assyria says: 'Make peace with me and come out to me. Then every one of you will eat from his own vine and from his own fig tree, and drink from the water in his own cistern. ³² You will do this until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey, so that you may live and not die.' Do not listen to Hezekiah when he tries to persuade you, saying, 'Yahweh will rescue us.'

translationWords:

- Hezekiah
- peace, peaceful
- vine
- fig
- grain
- wine, wineskin, new wine
- bread
- vineyard
- olive
- honey, honeycomb
- life, live, living, alive
- death, die, dead

translationNotes:

- **Make peace with me and come out to me** - "Come out of the city and surrender to me" (UDB) or "Make an agreement with me to surrender, and come out of the city to me"

- **his own vine ... his own fig tree ... his own cistern** - These sources of food and water are metaphors for security and plenty. This also was a common way of expressing this idea. (See: [Metaphor](#) and [Idiom](#))
- **a land of grain and new wine ... bread and vineyards ... olive trees and honey** - These are metaphors for having good things and plenty in daily life. (See: [Metaphor](#))

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2 Kings 18:33-35

UDB:

³³ The gods that people of other nations worship have never rescued them from the power of the king of Assyria! ³⁴ Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Did any of their gods delivered Samaria out of my hand? ³⁵ None of these gods kept their people from being destroyed by the king of Assyria. Do you think your God Yahweh, can do any better?

ULB:

³³ Has any of the gods of the peoples rescued them out of the hand of the king of Assyria? ³⁴ Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they rescued Samaria out of my hand? ³⁵ Among all the gods of the lands, is there any god who has rescued his land from my power? How could Yahweh save Jerusalem from my might?"

translationWords:

- false god, foreign god, god, goddess
- king
- Assyria, Assyrian, Assyrian Empire
- Samaria, Samaritan
- hand, right hand, to hand over
- save, safe
- Jerusalem
- mighty, might

translationNotes:

- **General Information:** - Rabshakeh continues telling the message from the king of Assyria to King Hezekiah's men.
- **Has any of the gods ... Assyria?** He asks this question for emphasis because they know the answer. AT: "None the gods of the peoples have rescued them ... Assyria." (See: [Rhetorical Question](#))
- **Where are the gods of ... Arpad?** - He asks this question for emphasis because they know the answer. AT: "I have destroyed the gods of ... Arpad!" (See: [Rhetorical Question](#))
- **Hamath ... Arpad ... Sepharvaim ... Hena ... Ivvah ... Samaria** - These are the names of places that represent the people living there. (See: [How to Translate Names](#))
- **out of my hand** - "Hand" is metonymy for control, power, or authority. AT: "out from my control" [Metonymy](#))

- **is there any god who has rescued his land from my power?** - He asks this question for emphasis because they know the answer. AT: “No god has rescued his land from my power.” (See: [Rhetorical Question](#))
- **from my power** - “My power” is metonymy for the person holding it. AT: “from me” (See: [Metonymy](#))
- **How could Yahweh save Jerusalem from my might?** - He asks this question for emphasis because they know the answer. AT: “There is no way Yahweh can save Jerusalem from my might!” (See: [Rhetorical Question](#))

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2 Kings 18:36-37

UDB:

³⁶ But the people who were listening were silent. No one said anything, because King Hezekiah had told them, “When the official from Assyria talks to you, do not answer him.”

³⁷ Then Eliakim and Shebna and Joah went back to Hezekiah with their clothes torn because they were extremely distressed, and they told him what the official from Assyria had said.

ULB:

³⁶ But the people remained silent and did not respond, for the king had commanded, “Do not answer him.” ³⁷ Then Eliakim son of Hilkiah, who was over the household; Shebna the scribe; and Joah son of Asaph, the recorder, came to Hezekiah with their clothes torn, and reported to him the words of the chief commander.

translationWords:

- [command, to command, commandment](#)
- [Eliakim](#)
- [household](#)
- [scribe, expert in the Jewish law](#)
- [report](#)
- [word](#)

translationNotes:

- **Eliakim ... Shebna ... Joah ... Asaph** - These are the names of men. (See: [How to Translate Names](#))
- **who was over the household** - “who managed the king’s palace”
- **the recorder** - “the history keeper”
- **chief commander** - and is the translation of the Hebrew; some see this as a personal name, “Rabshakeh”

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2 Kings 19 General Notes

Structure and formatting

The story of Hezekiah continues in this chapter.

Special concepts in this chapter

God's power

God is in control of everything. God caused the Assyrian king to fail in conquering Jerusalem because he mocked God.

Important figures of speech in this chapter

Idiom

“The virgin daughter of Zion” is an idiom meaning the people of Jerusalem. “The virgin daughter of Zion despises you and laughs you to scorn” means that “the people of Jerusalem know that Assyria will fail because they have mocked God.” (See: [Idiom](#))

Links:

- [2 Kings 19:01 Notes](#)

2 Kings 19:1-2**UDB:**

¹ When King Hezekiah heard what they reported, he tore his clothes and put on clothes made of rough cloth because he was very distressed. Then he went to the temple to ask God what to do.

² Then he summoned Eliakim and Shebna and the older priests, who were also wearing clothes made of rough sackcloth, and told them to talk to Isaiah the prophet, son of Amoz.

ULB:

19 ¹ It came about that when King Hezekiah heard their report, he tore his clothes, covered himself with sackcloth, and went into the house of Yahweh. ² He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, all covered with sackcloth, to Isaiah son of Amoz, the prophet.

translationWords:

- king
- Hezekiah
- report
- sackcloth
- house of God, Yahweh's house
- Eliakim
- household
- scribe, expert in the Jewish law
- elder
- priest, priesthood
- Isaiah
- Amoz
- prophet, prophecy, prophesy, seer, prophetess

translationNotes:

- **house of Yahweh** - This is another way of saying "temple of Yahweh."
- **Eliakim ... Shebna ... Isaiah ... Amoz** - These are all names of men. (See: [How to Translate Names](#))
- **He sent Eliakim** - "Hezekiah sent Eliakim"
- **all covered with sackcloth** - "all wearing sackcloth"

Links:

- [Introduction to 2 Kings](#)
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2 Kings 19:3-4

UDB:

³ He said to them to say these things to Isaiah: "King Hezekiah says that this is a day when we have great distress. Other nations are causing us to be insulted and disgraced like a woman who is about to give birth to a child, but she is not strong enough to do it. ⁴ Perhaps Yahweh our God has heard everything that the official from Assyria said. Perhaps he knows that his master, the king of Assyria, sent him to insult the all-powerful God and that Yahweh will punish him for what he said. And Hezekiah requests that you pray for the few of us who are still alive here in Jerusalem."

ULB:

³ They said to him, "Hezekiah says, 'This day is a day of distress, rebuke, and disgrace, for the children have come to the time of birth, but there is no strength for them to be born. ⁴ It may be that Yahweh your God will hear all the words of the chief commander, whom the king of Assyria his master has sent to defy the living God, and will rebuke the words which Yahweh your God has heard. Now lift up your prayer for the remnant that is still here.'"

translationWords:

- rebuke
- Yahweh
- God
- word
- Assyria, Assyrian, Assyrian Empire
- lord, master, sir
- life, live, living, alive
- pray, prayer
- remnant

translationNotes:

- **This day is a day of distress** - Here "day" is synecdoche for a period of time. AT: "This is a time of distress" (See: [Synecdoche](#))
- **the children have come to the time of birth, but there is no strength for them to be born** - This is a metaphor to describe how the people and their leaders have become so weak and unable to fight the enemy. (See: [Metaphor](#))
- **all the words** - "Words" is synecdoche for the message of the words. AT: "the whole message" (See: [Synecdoche](#))
- **lift up your prayer** - This a common way (an idiom) to use the action of lifting to metaphorically represent praying earnestly to Yahweh who is above us. AT: "pray earnestly" (See: [Metaphor](#) and [Idiom](#))

Links:

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2 Kings 19:5-7

UDB:

⁵ When the messengers from Hezekiah came to Isaiah, and ⁶ Isaiah instructed them to go back to their master and tell him what Yahweh says: "Those messengers from the king of Assyria have said evil things about me. But you should not be disturbed because of what they said. ⁷ Listen to this: I will cause Sennacherib to hear a rumor that will worry him, that other armies are about to attack his country. So he will return to his own country, and there I will cause him to be assassinated by some men."

ULB:

⁵ So the servants of King Hezekiah came to Isaiah, ⁶ and Isaiah said to them, "Say to your master: 'Yahweh says, "Do not be afraid of the words that you have heard, with which the servants of the king of Assyria have insulted me. ⁷ Look, I will put a spirit in him, and he will hear a certain report and go back to his own land. I will cause him to fall by the sword in his own land.'"

translationWords:

- [servant, slave, slavery](#)
- [fear, afraid, fear of Yahweh](#)
- [spirit, spiritual](#)
- [report](#)
- [sword](#)

translationNotes:

- **I will put a spirit in him, and he will hear a certain report and go back to his own land** - "I will control the attitude of the king of Assyria, so when he hears a report, he will want to return to his own country"
- **I will put a spirit in him** - Here "spirit" probably refers to his attitude and thoughts, rather than to a spirit being. AT: "I will influence his thinking" or "I will cause him to think differently"
- **I will cause him to fall by the sword** - "Fall by the sword" is metonymy for being killed. AT: "I will cause him to die by the sword" or "I will cause some men to kill him with a sword" (See: [Metonymy](#))

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2 Kings 19:8-9

UDB:

⁸ The official from Assyria found out that the King of Assyria and his army had left the city of Lachish, and that they were attacking Libnah, which was a nearby city. So the official went there to report to him what had happened in Jerusalem.

⁹ Soon after that, King Sennacherib received a report that King Tirhakah of Ethiopia was leading his army to attack them. But before King Sennacherib left Libnah to fight against the army from Ethiopia, he sent other messengers to King Hezekiah with a letter.

ULB:

⁸ Then the chief commander returned and found the king of Assyria fighting against Libnah, for he had heard that the king had gone away from Lachish. ⁹ Then Sennacherib heard that Tirhakah king of Ethiopia and Egypt had mobilized to fight against him, so he sent messengers again to Hezekiah with a message:

translationWords:

- king
- Ethiopia, Ethiopian
- Egypt, Egyptian
- send, send out, sent
- messenger

translationNotes:

- **the chief commander** - “the official from Assyria in charge under the king”
- **found the king of Assyria fighting** - “discovered that the Assyrian army was fighting”
- **Libnah ... Lachish** - The names of cities in the kingdom of Judah. (See: [How to Translate Names](#))
- **Sennacherib ... Tirhakah** - These are the names of men. (See: [How to Translate Names](#))
- **had mobilized to fight against** - “had prepared his army to fight against Assyria”
- **so he sent** - “so Sennacherib sent”
- **a message** - This message was written in a letter.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 19 General Notes](#)
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2 Kings 19:10-11

UDB:

¹⁰ In the letter he wrote this to Hezekiah: "Do not allow your god on whom you are relying to deceive you by promising that my army will never capture Jerusalem. ¹¹ You have certainly heard what the armies of the kings of Assyria have done to all the other countries. Our armies have completely destroyed them. So do you think that you will escape?"

ULB:

¹⁰ "Say to Hezekiah king of Judah, 'Do not let your God in whom you trust deceive you, saying, "Jerusalem will not be given over into the hand of the king of Assyria.'" ¹¹ See, you have heard what the kings of Assyria have done to all lands by destroying them completely. So will you be rescued?"

translationWords:

- [Hezekiah](#)
- [Judah, kingdom of Judah](#)
- [trust, trustworthy, trustworthiness](#)
- [deceive, deceit, deception, deceptive](#)
- [Jerusalem](#)
- [hand, right hand, to hand over](#)
- [Assyria, Assyrian, Assyrian Empire](#)

translationNotes:

- **General Information:** - This is the message that King Sennacharib of Assyria sent to King Hezekiah.
- **Do not let your God in whom you trust deceive you, saying** - "Do not believe your God in whom you trust. He is lying when he says"
- **the hand of the king of Assyria** - "Hand" is metonymy for control, authority or power. AT: "the control of the government of Assyria" (See: [Metonymy](#))
- **See, you have heard** - "Notice, you have heard" or "You have certainly heard" (UDB). Here "see" was used to draw attention to what he was about to say next.
- **So will you be rescued?** - Sennacharib used this question to emphasize that God will not be able to rescue them. AT: "Your God will not rescue you" or "You will not be able to escape either" (See: [Rhetorical Question](#))

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 19 General Notes
- 2 Kings 19 Translation Questions

2 Kings 19:12-13

UDB:

¹² Did the gods of the nations that were about to be destroyed by the armies of the previous kings of Assyria rescue them? Did those gods rescue the people in the region of Gozan or in the cities of Haran and Rezepth in northern Aram? Did they rescue the people of Eden who had been deported to the city of Tel Assar? None of the gods of those cities was able to rescue them. ¹³ What happened to the kings of the cities of Hamath, Arpad, Sepharvaim, and Ivvah? They are all dead.”

ULB:

¹² Have the gods of the nations rescued them, the nations that my fathers destroyed: Gozan, Haran, Rezepth, and the people of Eden in Telassar? ¹³ Where are the king of Hamath, the king of Arpad, the king of the cities of Sepharvaim, of Hena, and Ivvah?”

translationWords:

- false god, foreign god, god, goddess
- nation
- ancestor, father, forefather
- Haran
- Hamath, Lebo Hamath, Hamathites

translationNotes:

- **General Information:** - King Sennacharib’s message to King Hezekiah continues.
- **Have the gods of the nations rescued them** - This question assumes Hezekiah knows the answer and provides emphasis. AT: “The gods of the nations certainly did not rescue them” (See: [Rhetorical Question](#))
- **my fathers** - “the previous kings of Assyria” or “the armies of the previous kings of Assyria” (UDB)
- **Gozan ... Haran ... Rezepth ... Eden ... Telassar ... Hamath ... Arpad ... Sepharvaim ... Hena ... Ivvah** - These are all place names. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 19 General Notes](#)
- [2 Kings 19 Translation Questions](#)

2 Kings 19:14-15

UDB:

¹⁴ Hezekiah received the letter that the messengers gave him, and he read it. Then he went up to the temple and spread out the letter in front of Yahweh. ¹⁵ Then Hezekiah prayed this: "Yahweh, the God to whom we Israelites belong, you are seated on your throne above the statues of creatures with wings, above the sacred chest. Only you are truly God. You rule all the kingdoms on this earth. You are the one who created everything on the earth and in the sky.

ULB:

¹⁴ Hezekiah received this letter from the messengers and read it. Then he went up to the house of Yahweh and spread it before him. ¹⁵ Then Hezekiah prayed before Yahweh and said, "Yahweh of hosts, God of Israel, you who sit above the cherubim, you are God alone over all the kingdoms of the earth. You made the heavens and the earth.

translationWords:

- [receive](#)
- [messenger](#)
- [house of God, Yahweh's house](#)
- [pray, prayer](#)
- [Yahweh of hosts, God of hosts, host](#)
- [God](#)
- [Israel, Israelites, nation of Israel](#)
- [cherubim, cherub](#)
- [kingdom](#)
- [heaven, sky, heavens, heavenly](#)

translationNotes:

- **this letter** - This refers to the letter that King Sennacherib of Assyria sent to Hezekiah. (See: [2 Kings 19:8-9](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 19 General Notes](#)
- [2 Kings 19 Translation Questions](#)

2 Kings 19:16-18**UDB:**

¹⁶ So, Yahweh, please listen to what I am saying, and look at what is happening. And listen to what King Sennacherib has said to insult you, the all-powerful God.

¹⁷ Yahweh, it is true that the armies of the kings of Assyria have completely destroyed many nations and ruined their lands. ¹⁸ And they have thrown the idols of those nations into fires and burned them. But that was not difficult to do, because they were not gods. They were only statues made of wood and stone, idols that were shaped by humans, and that is why they were destroyed easily.

ULB:

¹⁶ Turn your ear, Yahweh, and listen. Open your eyes, Yahweh, and see, and hear the words of Sennacherib, which he has sent to mock the living God. ¹⁷ Truly, Yahweh, the kings of Assyria have destroyed the nations and their lands. ¹⁸ They have put their gods into the fire, for they were not gods but the work of men's hands, just wood and stone. So the Assyrians have destroyed them.

translationWords:

- Yahweh
- send, send out, sent
- mock, ridicule, scoff at
- life, live, living, alive
- God
- fire
- works, deeds, work, acts

translationNotes:

- **General Information:** - King Hezekiah continues praying to Yahweh after receiving the letter from King Sennacherib of Assyria.
- **Turn your ear, Yahweh, and listen. Open your eyes, Yahweh, and see** - Both of these sentences urge Yahweh to pay attention to the things that Sennacherib is saying. (See: **Parallelism**)
- **Turn your ear, Yahweh, and listen** - The words "Turn your ear" and "listen" mean the same thing and add emphasis to the plea. AT: "Yahweh, please listen to what he is saying." (See: **Doublet**)
- **Open your eyes, Yahweh, and see** - The words "Open your eyes" and "see" mean the same thing and add emphasis to the plea. AT: "Yahweh, please pay attention to what is happening." (See: **Doublet**)

- **They have put their gods into the fire** - The Assyrian kings have burned up the gods of the other nations.
- **Assyrians have destroyed them** - The Assyrians destroyed both the nations and the nation's gods.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 19 General Notes](#)
- [2 Kings 19 Translation Questions](#)

2 Kings 19:19

UDB:

¹⁹ So now, Yahweh our God, please rescue us from the power of the king of Assyria, in order that the people in all the kingdoms of the world may know that you, Yahweh, are the only one who is truly God.”

ULB:

¹⁹ Now then, Yahweh our God, save us, I implore you, from his power, so that all the kingdoms of the earth may know that you, Yahweh, are God alone.”

translationWords:

- [save, safe](#)
- [power, powers](#)
- [kingdom](#)
- [know, knowledge, make known](#)

translationNotes:

- **General Information:** - King Hezekiah continues praying to Yahweh after receiving the letter from King Sennacherib of Assyria.
- **I implore you** - “I beg of you,”
- **from his power** - “from the power of the King of Assyria” (UDB) or “from the armies of the King of Assyria.”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 19 General Notes](#)
- [2 Kings 19 Translation Questions](#)

2 Kings 19:20-22**UDB:**

²⁰ Then Isaiah sent this message to Hezekiah to tell him what Yahweh, the God to whom the Israelites belonged, said in response: "I have heard what you prayed to me about Sennacherib, the king of Assyria. ²¹ This is what I say to that king:

The people of Jerusalem

despise you and make fun of you.

They wag their heads

to mock you.

²² Who do you think that you were despising and ridiculing?

Who do you think you were shouting at?

Who do you think you were looking at very proudly?

It was I, the holy God whom the Israelites worship.

ULB:

²⁰ Then Isaiah son of Amoz sent a message to Hezekiah, saying, "Yahweh, the God of Israel says, 'Because you have prayed to me concerning Sennacherib king of Assyria, I have heard you. ²¹ This is the word that Yahweh has spoken about him:

"The virgin daughter of Zion

despises you and laughs you to scorn.

The daughter of Jerusalem

shakes her head at you.

²² Whom have you defied and insulted?

Against whom have you exalted your voice
and lifted up your eyes in pride?

Against the Holy One of Israel!

translationWords:

- **Isaiah**
- **Amoz**
- **Hezekiah**
- **pray, prayer**

- [word](#)
- [virgin](#)
- [Zion, Mount Zion](#)
- [Jerusalem](#)
- [exalt, exaltation](#)
- [voice](#)
- [proud, pride, prideful](#)
- [Holy One](#)

translationNotes:

- **The virgin daughter of Zion** - “Virgin daughter is metaphor for the people of Jerusalem as if they are young, vibrant and beautiful. AT: ”The beautiful people of Jerusalem” The term “daughter” was used to give personal characteristics to cities by some biblical writers. (See: [Metaphor](#) and [Personification](#))
- **The virgin daughter of Zion despises you and laughs you to scorn. The daughter of Jerusalem shakes her head at you.** - Both of these sentences intend to give the same meaning. (See: [Parallelism](#))
- **The daughter of Jerusalem** - “Daughter” is metaphor for the people of Jerusalem. AT: “The people of the city of Jerusalem” (See: [Metaphor](#))
- **shakes her head at you** - This action is a metaphor to represents disdain at the pride of the Assyrians. AT: “scorns you.” (See: [Metaphor](#))
- **lifted up your eyes in pride** - “Lift up your eyes in pride” is metonymy for a haughty or arrogant facial expression. AT: “looked at very proudly” (UDB) (See: [Metonymy](#))
- **the Holy One of Israel** - An expression for the God of Israel, Yahweh.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 19 General Notes](#)
- [2 Kings 19 Translation Questions](#)

2 Kings 19:23-24**UDB:**

²³ The messengers whom you sent

made fun of me.

You said, 'With my many chariots

I have gone to the highest mountains,

to the highest mountains in Lebanon.

We have cut down its tallest cedar trees

and its best cedar trees.

We have been to the most distant peaks

and to its densest forests.

²⁴ We have dug wells in other countries

and drunk water from them.

And by marching through the streams of Egypt,

we dried them all up!

ULB:

²³ By your messengers

you have defied the Lord,

and have said,

'With the multitude of my chariots

I have gone up to the heights of the mountains,

to the highest elevations of Lebanon.

I will cut down the tall cedars

and the choice cypress trees there.

I will enter into its farthest parts,

its most fruitful forest.

²⁴ I have dug wells

and have drunk foreign waters.

I dried up all the rivers of Egypt

under the soles of my feet.'

translationWords:

- messenger
- Lord
- chariot
- Lebanon
- cedar
- fir
- Egypt, Egyptian

translationNotes:

- **General Information:** - This continues the message from Yahweh given by Isaiah, the prophet, to King Hezekiah concerning King Sennacherib. It uses parallelism throughout. (See: [Parallelism](#))
- **you have defied the Lord** - To “defy” is to openly resist or mock.
- **I have gone up ... I will cut down ... I will enter** - These boasts made by Sennacherib could only be fulfilled by his army. The pronoun “I” represents by synecdoche all the forces under his control. (See: [Synecdoche](#))
- **I dried up all the rivers of Egypt under the soles of my feet** - This is a hyperbolic metaphor to say that he could cross any river. “And by marching through the streams of Egypt, we dried them all up!” (UDB) (See: [Hyperbole](#) and [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 19 General Notes](#)
- [2 Kings 19 Translation Questions](#)

2 Kings 19:25-26**UDB:**

²⁵ But I reply, 'Have you never heard that long ago

I planned that those things would happen?

I planned it long ago,

and now I have been causing it to occur.

I planned that your army

would have the power to capture many cities

that were surrounded by high walls,

and cause them to become piles of rubble.

²⁶ The people who lived in those cities have no power,

and as a result they became dismayed and discouraged.

They are as frail as plants and grass in the fields,

as frail as grass that grows on the roofs of houses

and is scorched before it can grow tall.

ULB:

²⁵ Have you not heard how I

determined it long ago,

and worked it out in ancient times?

Now I am bringing it to pass.

You are here to reduce impregnable cities

into heaps of ruins.

²⁶ Their inhabitants, of little strength,

are shattered and ashamed.

They are plants in the field,

green grass,

the grass on the roof or in the field,

burned before it has grown up.

translationWords:

- [ruin, ruins](#)
- [strength, strengthen](#)
- [shame, shameful, ashamed](#)

translationNotes:

- **General Information:** - This continues the message from Yahweh, given by Isaiah, the prophet, for King Hezekiah concerning King Sennecherib. It uses parallelism throughout. (See: [Parallelism](#))
- **Have you not heard how ... times?** - To make the point strongly this question assumes the listener knows the answer. AT: “Surely you know how ... times.” (See: [Rhetorical Question](#))
- **impregnable cities** - “cities that cannot be captured” or “cities surrounded by high walls” (UDB)
- **plants in the field, green grass** - This metaphor compares the weak victims of the Assyrian advance to fragile plants. AT: 1) “as frail as plants and grass in the fields” (UDB) or 2) “as weak as shallow rooted plants” (See: [Metaphor](#))
- **the grass on the roof or in the field, burned before it has grown up** - This continues the metaphor comparing the weak victims of the Assyrian advance to fragile plants in difficult conditions for growing fully. AT: 1) “like grass before it has matured.” or 2) “like grass before it has grown tall.” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 19 General Notes](#)
- [2 Kings 19 Translation Questions](#)

2 Kings 19:27-28**UDB:**

²⁷ But I know everything about you.

I know when you are in your house
and when you go outside;

I also know that you are raging against me.

²⁸ So, because you have raged against me,
and because I have heard you do this,
it will be as though I will put a hook in your nose,
and I will put an iron bit in your mouth,
in order that I can take you where I want you to go.

I will force you to return to your own country
on the same road on which you came here,
without conquering Jerusalem.’

ULB:

²⁷ But I know your sitting down,
your going out, your coming in,
and your raging against me.

²⁸ Because of your raging against me,
and because your arrogance has reached my ears,
I will put my hook in your nose,
and my bit in your mouth;
I will turn you back
the way you came.”

translationWords:

- rage
- arrogant
- turn, turn away, turn back

translationNotes:

- **General Information:** - This continues the message from Yahweh, given by Isaiah, the prophet, for King Hezekiah concerning King Sennecherib. It uses parallelism throughout. (See: [Parallelism](#))
- **raging against me** - “your angry shouting about me,”
- **because your arrogance has reached my ears** - “Ears” are metonymy for listening or hearing. AT: “because I have heard your proud words,” (See: [Metonymy](#))
- **I will put my hook in your nose, and my bit in your mouth** - A “hook” and a “bit” (to control a horse) are metaphors for Yahweh’s control of Sennacherib. AT: “I will lead you like an animal.” (See: [Metaphor](#))
- **I will turn you back the way you came** - That Sennacherib will return home before he can conquer Jerusalem can be stated clearly. AT: “I will make you return to your own country the same way you came, without conquering Jerusalem.” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 19 General Notes](#)
- [2 Kings 19 Translation Questions](#)

2 Kings 19:29-31**UDB:**

²⁹ Now I say this to Hezekiah:

’This is what will happen to prove that I am telling the truth:

This year and next year you and your people

will be able to harvest only wild grain.

But the following year, you Israelites will be able

to plant grain and harvest it,

and to plant vineyards and eat the grapes.

³⁰ The people in Judah who remain alive will prosper

and have many children;

they will be like plants whose roots go deep down

into the ground and which produce much .

³¹ There will be many people in Jerusalem

who will remain alive,

because I, Yahweh, commander of the armies,

have planned it to happen.

ULB:

²⁹ This will be the sign for you:

This year you will eat what grows wild,

and in the second year what grows from that.

But in the third year you must plant and harvest,

plant vineyards and eat their fruit.

³⁰ The remnant of the house of Judah that survives

will again take root and bear fruit.

³¹ For from Jerusalem a remnant will come out,

from Mount Zion survivors will come. The zeal of Yahweh of hosts

will do this.

translationWords:

- sign, proof, reminder
- harvest
- vineyard
- fruit, fruitful
- remnant
- house
- Judah, kingdom of Judah
- Zion, Mount Zion
- zeal, zealous
- Yahweh of hosts, God of hosts, host

translationNotes:

- **General Information:** - Here Isaiah is talking to King Hezekiah. He continues using parallelism throughout. (See: [Parallelism](#))
- **grows wild** - “grows without having been planted,”
- **The remnant of the house of Judah that survives will again take root and bear fruit** - This metaphor compares restoration of the remnant to plantings that take hold and produce results. AT: 1) “The people of Judah who remain alive will restore their lives and prosperity.” or 2) “The people who remain in Judah will prosper and have many children.” (UDB) (See: [Metaphor](#))
- **The zeal of Yahweh of hosts will do this** - “The strong action of Yahweh will make this happen.”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 19 General Notes](#)
- [2 Kings 19 Translation Questions](#)

2 Kings 19:32-34**UDB:**

³² So this is what I, Yahweh, say

about the king of Assyria:

”His armies will not enter this city;

they will not even shoot any arrows into it.

His soldiers will not march outside the city gates carrying shields,

and they will not even build high mounds of earth

against the city walls

to enable them to attack the city.

³³ Their king will return to his own country

on the same road on which he came here.

He will not enter this city.

That will happen because I, Yahweh, have said it!

³⁴ I will defend this city and prevent it from being destroyed.

I will do this for the sake of my own reputation

and because of what I promised to King David,

who served me well.”

ULB:

³² Therefore Yahweh says this about the king of Assyria:

”He will not come into this city

nor shoot an arrow here.

Neither will he come before it with shield

or build up a siege ramp against it.

³³ The way by which he came

will be the same way he will leave;

he will not enter this city.

This is the declaration of Yahweh.”

³⁴ For I will defend this city and rescue it,

for my own sake and for my servant David’s sake.”

translationWords:

- [Yahweh](#)
- [king](#)
- [Assyria, Assyrian, Assyrian Empire](#)
- [bow and arrow](#)
- [declare, declaration](#)
- [servant, slave, slavery](#)
- [David](#)

translationNotes:

- **General Information:** - This is the end of the message from Yahweh, spoken through the prophet Isaiah to King Hezekiah. It uses parallelism throughout. (See: [Parallelism](#))
- **nor shoot an arrow here** - “Arrow” is metonymy representing all tools of warfare and destruction. AT: “nor do any fighting here.” (See: [Metonymy](#))
- **or build up a siege ramp against it** - “and they will not even build up high mounds of earth against the city wall to enable them to attack the city.” (UDB)
- **This is the declaration of Yahweh** - For Yahweh to “declare” is for Yahweh to promise or commit to what He said He will do.
- **for my own sake and for my servant David’s sake** - “for the sake of my own reputation and because of what I promised to King David, who served me well.” (UDB)

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 19 General Notes](#)
- [2 Kings 19 Translation Questions](#)

2 Kings 19:35-37

UDB:

³⁵ That night, an angel from Yahweh went out to where the army of Assyria had put up their tents, and killed 185,000 of their soldiers. When the rest of the soldiers woke up the next morning, they saw that there were corpses everywhere. ³⁶ Then King Sennacherib left and went home to Nineveh, the capital of Assyria.

³⁷ One day, when he was worshiping in the temple of his god Nisroch, his two sons, Adrammelech and Sharezer, killed him with their swords. Then they escaped and went to the region of Ararat, northwest of Nineveh. And another of Sennacherib's sons, Esarhaddon, became the king of Assyria.

ULB:

³⁵ It came about that night that the angel of Yahweh went out and attacked the camp of the Assyrians, putting to death 185,000 soldiers. When the men arose early in the morning, dead bodies lay everywhere. ³⁶ So Sennacherib king of Assyria left Israel and went home and stayed in Nineveh. ³⁷ Later, as he was worshiping in the house of Nisroch his god, his sons Adrammelech and Sharezer killed him with the sword. Then they escaped into the land of Ararat. Then Esarhaddon his son became king in his place.

translationWords:

- [angel, archangel](#)
- [death, die, dead](#)
- [body](#)
- [Nineveh, Ninevite](#)
- [worship](#)
- [false god, foreign god, god, goddess](#)
- [sword](#)
- [Ararat](#)

translationNotes:

- **It came about** - "It happened"
- **When the men arose** - "when the men who were left alive got up the next morning"
- **Nisroch ... Adrammelech ... Sharezer ... Esarhaddon** - These are the names of men. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 19 General Notes
- 2 Kings 19 Translation Questions

2 Kings 20 General Notes

Structure and formatting

This chapter finishes the story of Hezekiah.

Special concepts in this chapter

Hezekiah's additional time

God hears the distressed call of his faithful believers. Hezekiah was dying but when he prayed, God gave him 15 more years of life. (See: [faithful](#), [faithfulness](#) and [believe](#), [believe in](#), [belief](#))

Links:

- [2 Kings 20:01 Notes](#)

2 Kings 20:1-3

UDB:

¹ About that time, Hezekiah became very ill. He thought that he was about to die. Isaiah the prophet came to him and said, “This is what Yahweh says: ‘You should tell the people in your palace what you want them to do after you die, because you are not going to recover from this illness. You are going to die.’”

² Hezekiah turned his face toward the wall and prayed this: ³ “Yahweh, do not forget that I have always served you faithfully with all my inner being, and I have done things that pleased you.” Then Hezekiah started to cry loudly.

ULB:

20 ¹ In those days Hezekiah was sick to the point of dying. So Isaiah son of Amoz, the prophet came to him, and said to him, “Yahweh says, ‘Set your house in order; for you will die, and not live.’” ² Then Hezekiah turned his face to the wall and prayed to Yahweh, saying, ³ “Please, Yahweh, call to mind how I have faithfully walked before you with my whole heart, and how I have done what was good in your sight.” Then Hezekiah wept loudly.

translationWords:

- Hezekiah
- Isaiah
- Amoz
- prophet, prophecy, prophesy, seer, prophetess
- Yahweh
- house
- death, die, dead
- life, live, living, alive
- pray, prayer
- call, calling, called, call out
- mind
- faithful, faithfulness
- walk
- heart

translationNotes:

- **Set your house in order** - “House” is metonymy for what was under Hezekiah’s control. AT: “Give final instructions to your household and government” (See: [Metonymy](#))

- **call to mind** - This is a common way of speaking, an idiom, urging Yahweh to remember. AT: “remember” (See: [Idiom](#))
- **walked** - To “walk” is metonymy for the conduct of life. AT: “lived my life” (See: [Metonymy](#))
- **good in your sight** - Here sight represents judgment or evaluation. AT: “in your judgment” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 20 General Notes](#)
- [2 Kings 20 Translation Questions](#)

2 Kings 20:4-5

UDB:

⁴ Isaiah left the king, but before he had crossed the middle courtyard of the palace, Yahweh gave him a message. ⁵ He said, "Go back to Hezekiah, the ruler of my people, and say to him, 'I, Yahweh, the God whom your ancestor King David worshiped, have heard what you prayed. And I have seen your tears. So, listen, I am going to heal you. Two days from now you will be able to go up to my temple.

ULB:

⁴ Before Isaiah had gone out into the middle courtyard, the word of Yahweh came to him, saying, ⁵ "Turn back, and say to Hezekiah, the leader of my people, 'This is what Yahweh, the God of David your ancestor, says: "I have heard your prayer, and I have seen your tears. I am about to heal you on the third day, and you will go up to the house of Yahweh.

translationWords:

- courtyard, court
- word of God, word of Yahweh, word of the Lord, scripture
- turn, turn away, turn back
- people of God, my people
- God
- David
- heal, cure
- house of God, Yahweh's house

translationNotes:

- **the word of Yahweh came** - "Word" is metonymy for the message Yahweh revealed to Isaiah. This is common way of speaking, an idiom. AT: "Yahweh spoke his word" (See: [Metonymy](#) and [Idiom](#))
- **I have heard your prayer, and I have seen your tears** - The second part reinforces the first part to make one message by using parallelism. AT: "I have heard your prayers and seen your tears." (See: [Parallelism](#))
- **on the third day** - "two days from now" (UDB) The day Isaiah said this was the first day, so "the third day" would be the same as "two days from now."

Links:

- [Introduction to 2 Kings](#)

- 2 Kings 20 General Notes
- 2 Kings 20 Translation Questions

2 Kings 20:6-7

UDB:

⁶ I will enable you to live for fifteen more years. And I will rescue you and this city again from the power of the king of Assyria. I will defend this city for the sake of my own reputation and because of what I promised King David, who served me well.”

⁷ Isaiah returned to the palace and told Hezekiah what Yahweh had said. Then he said to Hezekiah’s servants, “Bring a paste made of boiled figs. Put some of it on his boils, and he will get well.” The servants did that, and the king recovered.

ULB:

⁶ I will add fifteen years to your life, and I will rescue you and this city from the hand of the king of Assyria, and I will defend this city for my own sake and for my servant David’s sake.”⁷ So Isaiah said, “Take a lump of figs.” They did so and put it on his boil, and he recovered.

translationWords:

- [power, powers](#)
- [king](#)
- [Assyria, Assyrian, Assyrian Empire](#)
- [servant, slave, slavery](#)
- [fig](#)

translationNotes:

- **General Information:** - The message from Yahweh to King Hezekiah through the prophet Isaiah continues.
- **fifteen years** - 15 years (See: [Numbers](#))
- **from the hand of the king of Assyria** - “Hand” is metonymy for power, authority and control. AT: “from the control of the king of Assyria” (See: [Metonymy](#))
- **lump of figs** - “paste made of boiled figs” (UDB)
- **They did so and put it on his boil** - “Hezekiah’s servants did this and put the paste on Hezekiah’s sore”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 20 General Notes](#)
- [2 Kings 20 Translation Questions](#)

2 Kings 20:8-9

UDB:

⁸ Then Hezekiah replied to Isaiah, “What will Yahweh do to prove that he will heal me and that two days from now I will be able to go up to the temple?”

⁹ Isaiah replied, “Yahweh will do something that will prove to you that he will do what he promised. Do you want him to cause the shadow on the stairway to go back ten steps or to go forward ten steps?”

ULB:

⁸ Hezekiah said to Isaiah, “What will be the sign that Yahweh will heal me, and that I should go up to the temple of Yahweh on the third day?” ⁹ Isaiah replied, “This will be the sign for you from Yahweh, that Yahweh will do the thing that he has spoken. Shall the shadow go forward ten steps, or go back ten steps?”

translationWords:

- [Hezekiah](#)
- [Isaiah](#)
- [sign, proof, reminder](#)
- [Yahweh](#)
- [temple](#)
- [shadow](#)

translationNotes:

- **Shall the shadow go forward ten steps, or go back ten steps?** - The source of “the shadow” can be stated clearly. AT: “Do you want Yahweh to make the shadow caused by the sunlight on the stairway to go forward ten steps or to go back ten steps?” (See: [Assumed Knowledge and Implicit Information](#)).
- **ten steps** - This expression refers to the “stairway of Ahaz” in [20:11](#). This was probably a special stairway built for King Ahaz in such a way that its steps marked the hours of daylight as the sun’s rays advanced along them. In this way, the staircase served to tell the time during the day.

Links:

- [Introduction to 2 Kings](#)
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2 Kings 20:10-11

UDB:

¹⁰ Hezekiah replied, “It is easy for the shadow to move forward, because that is what it always does. Ask Yahweh to make it move backward ten steps on the stairway that King Ahaz ordered his servants to build.”

¹¹ So Isaiah prayed earnestly to Yahweh, and Yahweh caused the shadow to go backward ten steps.

ULB:

¹⁰ Hezekiah answered, “It is an easy thing for the shadow to go forward ten steps. No, let the shadow go backward ten steps.” ¹¹ So Isaiah the prophet cried out to Yahweh, and he brought the shadow ten steps backward, from where it had moved on the stairway of Ahaz.

translationWords:

- [Ahaz](#)

translationNotes:

- **It is an easy thing for the shadow to go forward ten steps** - Why “it is an easy thing” can be stated clearly. “It is easy to cause the shadow to move forward ten steps, because that is the normal thing for it to do” (See: [Assumed Knowledge and Implicit Information](#))
- **the stairway of Ahaz** - This was probably a special stairway built for King Ahaz in such a way that its steps marked the hours of daylight as the sun’s rays advanced along them. In this way, the staircase served to tell the time during the day. AT: “the steps that had been built for King Ahaz”

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2 Kings 20:12-13

UDB:

¹² At that time, King Merodach Baladan son of Baladan, the previous king of Babylonia, heard a report that King Hezekiah had been very sick. So he wrote some letters and gave them to some messengers to take to Hezekiah, along with a gift. ¹³ When the messengers arrived, Hezekiah welcomed them gladly. Then he showed them all the treasure that was in his palace and treasuries—the silver and gold, the spices, the nice-smelling olive oil, and all the weapons for his soldiers. There were no valuable things in his storerooms or anywhere else in his kingdom that he did not show them.

ULB:

¹² At that time Merodach Baladan son of Baladan king of Babylon sent letters and a gift to Hezekiah, for he had heard that Hezekiah had been sick. ¹³ Hezekiah listened to those letters, and then showed the messengers all the palace and his valuable things, the silver, the gold, the spices and precious oil, and the storehouse of his weapons, and all that was found in his storehouses. There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them.

translationWords:

- king
- Babylon, Babylonian
- send, send out, sent
- gift
- messenger
- palace
- silver
- gold
- oil
- kingdom

translationNotes:

- **Merodach Baladan ... Baladan** - These are the names of the king of Babylon and his son. (See: [How to Translate Names](#))
- **listened to those letters** - 1) “carefully considered those letters” or 2) “heard the message from the king of Babylon”
- **There was nothing ... that Hezekiah did not show them** - “Nothing” and “not” cancel each other out to make the idea positive. This exaggeration is used for emphasis. AT: “Hezekiah showed him absolutely everything in his house and in all his kingdom.” (See: [Double Negatives](#) and [Hyperbole](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 20 General Notes](#)
- [2 Kings 20 Translation Questions](#)

2 Kings 20:14-15

UDB:

¹⁴ Then the prophet Isaiah went to Hezekiah and asked him, “Where did those men come from, and what did they say to you?”

Hezekiah replied, “They came from a country very far from here. They came from Babylonia.”

¹⁵ Isaiah asked, “What did they see in your palace?”

Hezekiah replied, “They saw everything. I showed them absolutely everything that I own—all my valuable things.”

ULB:

¹⁴ Then Isaiah the prophet came to King Hezekiah and asked him, “What did these men say to you? Where did they come from?” Hezekiah said, “They came from the distant country of Babylon.” ¹⁵ Isaiah asked, “What have they seen in your house?” Hezekiah answered, “They have seen everything in my house. There is nothing among my valuable things that I have not shown them.”

translationWords:

- [Isaiah](#)
- [prophet, prophecy, prophesy, seer, prophetess](#)
- [king](#)
- [Hezekiah](#)

translationNotes:

- **these men** - This refers to the men sent to King Hezekiah with a message and gifts from Berodach Baladan.
- **They have seen everything in my house. There is nothing among my valuable things that I have not shown them** - Hezekiah repeats the same idea in two ways to emphasize his point. (See: [Hyperbole](#) and [Parallelism](#))
- **There is nothing among my valuable things that I have not shown them** - “Nothing” and “not” cancel each other out to make the idea positive. This exaggeration is used for emphasis. AT: “I showed them absolutely every one of my valuable things” (See: [Double Negatives](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 20 General Notes](#)
- [2 Kings 20 Translation Questions](#)

2 Kings 20:16-18

UDB:

¹⁶ Isaiah knew that Hezekiah had done a very foolish thing. So Isaiah said to him, "Listen to what Yahweh says to you. ¹⁷ There will be a time when everything that is still in your palace, all the valuable things that were put there by you and your ancestors, will be carried away to Babylon. There will be nothing left here! That is what Yahweh says to you! ¹⁸ Furthermore, some of your own descendants will be forced to go there, and they will be castrated in order that they may become servants in the palace of the king of Babylon."

ULB:

¹⁶ So Isaiah said to Hezekiah, "Listen to the word of Yahweh: ¹⁷ 'Look, the days are about to come when everything in your palace, the things that your ancestors stored away until this present day, will be carried to Babylon. Nothing will be left, says Yahweh. ¹⁸ The sons born from you, whom you yourself have fathered—they will take them away, and they will become eunuchs in the palace of the king of Babylon.'"

translationWords:

- [son, son of](#)
- [eunuch](#)

translationNotes:

- **So Isaiah said to Hezekiah** - Why Isaiah spoke can be stated clearly. AT: "So, because Isaiah knew Hezekiah had been foolish to show the men all his valuable things, Isaiah said to him" (See: [Assumed Knowledge and Implicit Information](#))
- **the word of Yahweh** - "Word" is synecdoche for the message that has the word in it. AT: "the message of Yahweh" (See: [Synecdoche](#))
- **Look, the days are about to come when** - "Listen to me, someday there will come a time when"; "Look" is used to draw attention to what Isaiah is about to tell Hezekiah.
- **the days** - "Days" is synecdoche to refer to an undefined span of time. (See: [Synecdoche](#))

Links:

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- [2 Kings 20 General Notes](#)
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2 Kings 20:19-21

UDB:

¹⁹ Then Hezekiah replied to Isaiah, “The message from Yahweh that you have given to me is good.” He said that because he was thinking, “Even if that happens, there will be peace and security in Israel all during the remaining time that I remain alive.”

²⁰ If you want to know more about all the other things that Hezekiah did, about his brave deeds in battle, about how he commanded his people to build a reservoir in the city and a tunnel to be dug to bring water into the reservoir, they are all written in the Book of the Events of the Kings of Judah. ²¹ Later Hezekiah died, and his son Manasseh became the king.

ULB:

¹⁹ Then Hezekiah said to Isaiah, “The word of Yahweh that you have spoken is good.” For he thought, “Will there not be peace and stability in my days?” ²⁰ As for the other matters concerning Hezekiah, and all his power, and how he constructed the pool and the conduit, and how he brought water into the city—are they not written in The Book of the Events of the Kings of Judah? ²¹ Hezekiah slept with his ancestors, and Manasseh his son became king in his place.

translationWords:

- word of God, word of Yahweh, word of the Lord, scripture
- peace, peaceful
- power, powers
- written
- Judah, kingdom of Judah
- sleep, asleep, fall asleep
- Manasseh

translationNotes:

- **For he thought** - “Because Hezekiah thought”
- **Will there not be peace and stability in my days?** - Hezekiah asks this question for emphasis knowing the answer already. AT: “I can be sure that there will be peace and stability in my days.” (See: [Rhetorical Question](#))
- **pool** - A small area of still water for storage
- **conduit** - A tunnel for carrying the water
- **are they not written in The Book of the Events of the Kings of Judah?** - This question is used to remind the reader that these things are recorded. See how this phrase is translated in [8:23](#). AT: “they are written in the book of the History of the Kings of Judah.” (See: [Rhetorical Question](#))

Links:

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2 Kings 21 General Notes

Special concepts in this chapter

God's judgment

God judges sin. When Manasseh worshiped idols and did many evil things, God said he would cause Judah to be destroyed by its enemies. (See: [judge](#), [judgment](#), [sin](#), [sinful](#), [sinner](#), [sinning](#) and [evil](#), [wicked](#), [wickedness](#))

Important figures of speech in this chapter

Simile

“I will wipe Jerusalem clean, as a man wipes a dish, wiping it and turning it upside down” meaning “God would completely destroy Jerusalem.” (See: [Simile](#))

Links:

- [2 Kings 21:01 Notes](#)

2 Kings 21:1-3

UDB:

¹ Manasseh was twelve years old when he began to rule. He ruled Judah for fifty-five years in Jerusalem. His mother was Hephzibah. ² He did many things that Yahweh said were evil. He imitated the disgusting things that were formerly done by the people of the nations that Yahweh had driven out from the land of Israel as his people advanced through the land. ³ He commanded his workers to rebuild the places of idol worship built on the hills. Those were the very high places that his father Hezekiah had destroyed. He directed his workers to build altars to offer sacrifices of living creatures to Baal. Manasseh made a statue of the goddess Asherah, as Ahab the king of Israel had done previously. And Manasseh worshiped the stars and he served them.

ULB:

21 ¹ Manasseh was twelve years old when he began to reign; he reigned fifty-five years in Jerusalem. His mother's name was Hephzibah. ² He did what was evil in the sight of Yahweh, like the disgusting things of the nations whom Yahweh had driven out before the people of Israel. ³ For he rebuilt the high places that Hezekiah his father had destroyed, and he built altars for Baal, made an Asherah pole, as Ahab king of Israel had done, and he bowed down to all the stars of heaven and worshiped them.

translationWords:

- Manasseh
- reign
- Jerusalem
- evil, wicked, wickedness
- Yahweh
- nation
- cast out, drive out, throw out
- Israel, Israelites, nation of Israel
- high places
- Hezekiah
- altar
- Baal
- Asherah, Asherah poles, Ashtoreth
- Ahab
- kingdom of Israel
- bow, bow down
- heaven, sky, heavens, heavenly
- worship

translationNotes:

- **Hepzibah** - The mother of King Manasseh (See: [How to Translate Names](#))
- **what was evil in the sight of Yahweh** - The nominal adjective “evil” can be translated as a relative clause “things that ... evil.” Here Yahweh’s “sight” refers to how he judges or decides on the value of something. Translate this as you did in [3:2](#). AT: “things that Yahweh said were evil” or “the things that Yahweh considers evil” (See: [Nominal Adjectives](#) and [Metaphor](#))
- **like the disgusting things** - Another possible meaning is “including the disgusting things.”
- **he rebuilt** - “Manasseh rebuilt”

Links:

- [Introduction to 2 Kings](#)
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2 Kings 21:4-6

UDB:

⁴ He directed his workers to build altars for worshiping foreign gods in the temple of Yahweh, even though Yahweh had said, “It is here in Jerusalem where I want people to worship me, forever.” ⁵ He directed that altars for worshiping the stars be built in both of the courtyards in the temple grounds. ⁶ He even sacrificed his own son and burned him in the fire. He performed rituals to practice sorcery and spells. He also went to people who consulted the spirits of dead people to find out what would happen in the future. He did many things that Yahweh said are extremely evil, things that caused Yahweh to become very angry.

ULB:

⁴ Manasseh built pagan altars in the house of Yahweh, although Yahweh had commanded, “It is in Jerusalem that my name will be forever.” ⁵ He built altars for all the stars of heaven in the two courtyards of the house of Yahweh. ⁶ He put his son into the fire; he performed soothsaying and sorcery and consulted with those who talked with the dead and with those who talked with spirits. He practiced much evil in the sight of Yahweh and he provoked God to anger.

translationWords:

- pagan
- house of God, Yahweh’s house
- command, to command, commandment
- name
- forever
- courtyard, court
- burnt offering, offering by fire
- sorcery, sorcerer, witchcraft
- death, die, dead
- spirit, spiritual
- God
- angry, anger

translationNotes:

- **General Information:** - The story of King Manasseh’s reign continues.
- **It is in Jerusalem that my name will be forever.** - The name is a metonym for the person. AT: “Jerusalem is where I will forever make known who I am.” (See: [Metonymy](#))

- **He built altars for all the stars of heaven in the two courtyards of the house of Yahweh** - It is implied that he built these altars so people could make sacrifices and worship the stars. AT: “He built altars in the two courtyards of the house of Yahweh so that the people could worship the stars and offer them sacrifices” (See: [Assumed Knowledge and Implicit Information](#))
- **He put his son into the fire** - You may need to make explicit why he put his son in the fire and what happened after he did so. AT: “He burned his son to death as an offering to his gods.” (See: [Assumed Knowledge and Implicit Information](#))
- **consulted** - “asked for information from”
- **evil in the sight of Yahweh** - The nominal adjective “evil” can be translated as a relative clause “things that ... evil.” Here Yahweh’s “sight” refers to how he judges or decides on the value of something. Translate this as you did in [3:2](#). AT: “He did things that Yahweh said were evil” or “He did the things that Yahweh considers evil” (See: [Nominal Adjectives and Metaphor](#))

Links:

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2 Kings 21:7-9**UDB:**

⁷ He placed the statue of the goddess Asherah in the temple, the place about which Yahweh had said to David and his son Solomon, "My temple will be here in Jerusalem. This is the city that I have chosen from all the territory of the twelve tribes of Israel, where I want people to worship me forever. ⁸ And if the Israelite people obey all my commands and all the laws that I gave to Moses, the man who served me very well, I will not again force them to leave this land that I gave to their ancestors." ⁹ But the people did not pay attention to Yahweh. Manasseh persuaded them to commit sins that were more evil than the sins that were committed by the people of the nations that Yahweh had driven from the land as the Israelite people advanced.

ULB:

⁷ The carved figure of Asherah that he had made, he placed it in the house of Yahweh. It was about this house that Yahweh had spoken to David and Solomon his son; he had said: "It is in this house and in Jerusalem, which I have chosen from all the tribes of Israel, that I will put my name forever. ⁸ I will not cause the feet of Israel to wander any more out of the land that I gave to their ancestors, if they will only be careful to obey all that I have commanded them, and to follow all the law that my servant Moses commanded them." ⁹ But the people did not listen, and Manasseh led them to do evil even more than the nations that Yahweh had destroyed before the people of Israel.

translationWords:

- image, carved image, carved figure, cast metal figure
- David
- Solomon
- tribe
- Israel, Israelites, nation of Israel
- obey, obedient, obedience
- command, to command, commandment
- law, law of Moses, God's law, law of Yahweh
- servant, slave, slavery
- Moses

translationNotes:

- **General Information:** - The story of King Manasseh's reign continues.
- **that he had made** - Manasseh probably did not do the work. His servants would have done the work. AT: "that Manasseh had ordered his servants to make" (See: **Metonymy**)

- **that I will put my name forever** - “where I want people to worship me forever” (UDB) (See: [Metonymy](#))
- **the feet of Israel** - The feet are a synecdoche for the person, and the name of the people group is a synecdoche for the people themselves. AT: “the Israelites” (See: [Synecdoche](#) and [Metonymy](#))
- **even more than the nations that Yahweh had destroyed before the people of Israel** - Here “nations” refers to the people who had lived in the land of Canaan before the Israelites had arrived. AT: “even more than the people whom Yahweh had destroyed as the people of Israel advanced through the land” (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 21:10-12

UDB:

¹⁰ These are some of the things that the prophets said many times, messages that Yahweh had given them: ¹¹ "Manasseh, the king of Judah, has done these abominable things, things that are much worse than the things that the Amor people group did in this land long ago. He has persuaded the people of Judah to sin by worshiping idols. ¹² Therefore, this is what I, Yahweh, the God whom you Israelite people worship, say: 'I will cause disaster to come to Jerusalem and the rest of Judah. It will be terrible, with the result that everyone who hears about it will be stunned.

ULB:

¹⁰ So Yahweh spoke by his servants the prophets, saying, ¹¹ "Because Manasseh king of Judah has done these disgusting things, and has acted wickedly more than all that the Amorites who were before him did, and has also made Judah sin with his idols," ¹² therefore Yahweh, the God of Israel, says, "Look, I am about to bring such evil on Jerusalem and Judah that whoever hears of it, both his ears will tingle.

translationWords:

- Yahweh
- prophet, prophecy, prophesy, seer, prophetess
- Manasseh
- king
- Judah, kingdom of Judah
- evil, wicked, wickedness
- Amorite
- sin, sinful, sinner, sinning
- idol, idolatrous
- Jerusalem

translationNotes:

- **idols," therefore Yahweh, the God of Israel, says, "Look** - This translation understands the words "therefore ... says" to be those of the prophet. Another possible meaning is that Yahweh refers to himself as if he were another person: "idols. Therefore Yahweh, the God of Israel, says, 'Look ... tingle."
- **whoever hears of it, both his ears will tingle** - The physical feeling is a metonym for the emotional feeling that causes it. AT: "those who hear what Yahweh does, will be shocked." (See: [Metonymy](#))

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2 Kings 21:13-15

UDB:

¹³ I will judge and punish the people of Jerusalem as I punished the family of King Ahab of Israel. I will remove the people of Jerusalem as people wipe a plate clean and then turn it upside down to show that they are now satisfied. ¹⁴ And I will abandon the people who remain alive, and I will allow their enemies to conquer them and steal everything valuable from their land. ¹⁵ I will do this because my people have done things that I say are very evil, things which have caused me to become very angry. They have caused me to become angry continually, ever since the time that their ancestors left Egypt.”

ULB:

¹³ I will stretch over Jerusalem the measuring line used against Samaria, and the plumb line used against the house of Ahab; I will wipe Jerusalem clean, as a man wipes a dish, wiping it and turning it upside down. ¹⁴ I will throw off the remnant of my inheritance and give them into the hand of their enemies. They will become victims and plunder for all their enemies, ¹⁵ because they have done what is evil in my sight, and have provoked me to anger, since the day their ancestors came out of Egypt, to this day.”

translationWords:

- Samaria, Samaritan
- house
- Ahab
- remnant
- inherit, inheritance, heritage, heir
- hand, right hand, to hand over
- angry, anger
- Egypt, Egyptian

translationNotes:

- **stretch over Jerusalem the measuring line used against Samaria, and the plumb line used against the house of Ahab** - The words “measuring line” and “plumb line” are metaphors for the standards Yahweh uses to judge people. AT: “judge Jerusalem using the same measure I used when I judged Samaria and the house of Ahab” (See: [Metaphor](#))
- **against Samaria** - Samaria is the capital city and it represents all the people of the kingdom of Israel. AT: “against the people of Israel” (See: [Metonymy](#))
- **plumb line** - a tool made of a heavy weight and a thin rope used to show if a wall is straight

- **the house of Ahab** - Here “house” represents family. AT: “the family of Ahab” (See: [Metonymy](#))
- **I will throw off** - “I will abandon” (UDB) or “I will reject”
- **give them into the hand of their enemies** - “let their enemies defeat them and take over their land” (See: [Synecdoche](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 21:16-18

UDB:

¹⁶ Manasseh commanded his officials to kill many innocent people in Jerusalem, with the result that their blood flowed in the streets. He did this in addition to persuading the people of Judah to do many things that Yahweh said were evil.

¹⁷ If you want to know more about all the things that Manasseh did, they are written in the Book of the Events of the Kings of Judah. ¹⁸ Manasseh died and was buried in the garden outside his palace, the garden that Uzza had made. Then his son Amon became the king.

ULB:

¹⁶ Moreover, Manasseh shed much innocent blood, until he had filled Jerusalem from one end to another with death. This was in addition to the sin by which he made Judah to sin, when they did what was evil in the sight of Yahweh. ¹⁷ As for the other matters concerning Manasseh, all that he did, and the sin that he committed, are they not written in The Book of the Events of the Kings of Judah? ¹⁸ Manasseh slept with his ancestors and was buried in the garden of his own house, in the garden of Uzza. Amon his son became king in his place.

translationWords:

- innocent
- blood
- death, die, dead
- sleep, asleep, fall asleep
- bury, buried, burial

translationNotes:

- **Moreover** - “Also” or “In addition”
- **Manasseh shed much innocent blood** - The words “shed much innocent blood” are a metonym for killing people violently. It might be best to translate this so the reader understands that other people helped Manasseh do this. AT: “Manasseh ordered his soldiers to kill many innocent people” (See: [Metonymy](#))
- **he had filled Jerusalem from one end to another with death** - This hyperbole emphasizes the great number of people Manasseh had killed throughout Jerusalem. The abstract noun “death” can be stated as “dead people.” AT: “there were very many dead people throughout Jerusalem” (See: [Hyperbole](#) and [Abstract Nouns](#))
- **what was evil in the sight of Yahweh** - The nominal adjective “evil” can be translated as a relative clause “things that ... evil.” Here Yahweh’s “sight” refers to how he judges or decides

on the value of something. Translate this as you did in 3:2. AT: “things that Yahweh said were evil” or “the things that Yahweh considers evil” (See: [Nominal Adjectives](#) and [Metaphor](#))

- **are they not written ... Judah?** - This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how this phrase is translated in 8:23. AT: “they are written ... Judah.” or “you can find them ... Judah.” (See: [Active or Passive](#) and [Rhetorical Question](#))
- **slept with his ancestors and** - This is a polite way of saying he “died, as his ancestors had, and” (See: [Euphemism](#))
- **the garden of Uzza** - Possible meanings are 1) “the garden that had once belonged to a man named Uzza” or 2) “Uzza Garden.” (See: [How to Translate Names](#))
- **Amon** - This is a man’s name (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 21:19-20

UDB:

¹⁹ Amon was twenty-two years old when he became king. He ruled Judah from Jerusalem for only two years. His mother's name was Meshullemeth. She was from the city of Jotbah, and was the daughter of Haruz. ²⁰ He did many things that Yahweh said were evil, as his father Manasseh had done.

ULB:

¹⁹ Amon was twenty-two years old when he began to reign; he reigned two years in Jerusalem. His mother's name was Meshullemeth; she was the daughter of Haruz of Jotbah. ²⁰ He did what was evil in the sight of Yahweh, as Manasseh his father had done.

translationWords:

- [reign](#)
- [name](#)
- [Manasseh](#)

translationNotes:

- **Amon ... Haruz** - These are names of men. (See: [How to Translate Names](#))
- **Meshullemeth** - This is the name of a woman. (See: [How to Translate Names](#))
- **Jotbah** - This is the name of a city. (See: [How to Translate Names](#))
- **what was evil in the sight of Yahweh** - The nominal adjective “evil” can be translated as a relative clause “things that ... evil.” Here Yahweh’s “sight” refers to how he judges or decides on the value of something. Translate this as you did in [3:2](#). AT: “things that Yahweh said were evil” or “the things that Yahweh considers evil” (See: [Nominal Adjectives](#) and [Metaphor](#))

Links:

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2 Kings 21:21-23

UDB:

²¹ He imitated the behavior of his father, and he worshiped the same idols that his father had worshiped. ²² He abandoned Yahweh, the God whom his ancestors had worshiped, and did not behave as Yahweh wanted him to behave. ²³ Then one day some of his officials made plans to kill him. They assassinated him in the palace.

ULB:

²¹ Amon followed in all the way that his father had walked in and worshiped the idols that his father worshiped, and bowed down to them. ²² He abandoned Yahweh, the God of his fathers, and did not walk in the way of Yahweh. ²³ The servants of Amon conspired against him and put the king to death in his own house.

translationWords:

- walk
- worship
- idol, idolatrous
- bow, bow down
- Yahweh
- God
- ancestor, father, forefather
- servant, slave, slavery

translationNotes:

- **followed in all the way that his father had walked in** - “walked in all the ways that his father walked in.” The way a person lives is spoken of as if that person were walking on a path. AT: “lived completely the way his father had lived” (See: [Metaphor](#))
- **He abandoned Yahweh** - “He went away from Yahweh” or “He paid no more attention to Yahweh”
- **conspired against him** - “made plans and worked together to harm him”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 21 General Notes](#)
- [2 Kings 21 Translation Questions](#)

2 Kings 21:24-26

UDB:

²⁴ But then the people of Judah killed all those who had assassinated King Amon, and they appointed his son Josiah to be their king.

²⁵ If you want to read about the other things that Amon did, they are written in the Book of the Events of the Kings of Judah. ²⁶ Amon was also buried in the tomb in the garden that Uzza had made. Then his son Josiah became the king.

ULB:

²⁴ But the people of the land killed all those who had conspired against King Amon, and they made Josiah his son king in his place. ²⁵ As for the other matters concerning Amon that he did, are they not written in The Book of the Events of the Kings of Judah? ²⁶ The people buried him in his tomb in the garden of Uzza, and Josiah his son became king in his place.

translationWords:

- [Josiah](#)
- [tomb, grave, burial place](#)
- [Judah, kingdom of Judah](#)

translationNotes:

- **the people of the land** - This is a generalization. AT: “some of the people in Judah” (See: [Hyperbole](#))
- **conspired against** - “made plans and worked together to harm.” Translate this as you did in [21:23](#).
- **are they not written ... Judah?** - This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. Translate this as you did in [8:23](#). AT: “they are written ... Judah.” or “you can find them ... Judah.” (See: [Active or Passive](#) and [Rhetorical Question](#))
- **the garden of Uzza** - Possible meanings are 1) “the garden that had once belonged to a man named Uzza” or 2) “Uzza Garden.” Translate this as you did in [21:18](#). (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 21 General Notes](#)
- [2 Kings 21 Translation Questions](#)

2 Kings 22 General Notes

Structure and formatting

The next two chapters (2 Kings 22-23) tell about the spiritual revival under King Josiah. A revival occurs when the people begin to worship Yahweh properly again. (See: [spirit](#), [spiritual](#))

Special concepts in this chapter

The law

The priests found a copy of the law in the temple and took it to the king. He was upset because the people had disobeyed the law so badly. Josiah asked God about it. God said that he would destroy Judah for these sins but not in Josiah's lifetime, since he humbled himself and wanted to do better. Many scholars believe this was a copy of the book of Deuteronomy. (See: [priest](#), [priesthood](#), [law](#), [law of Moses](#), [God's law](#), [law of Yahweh](#), [temple](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [2 Kings 22:01 Notes](#)

2 Kings 22:1-2

UDB:

¹ Josiah was eight years old when he became the king of Judah. He ruled from Jerusalem for thirty-one years. His mother was Jedidah and his grandfather was Adaiah from the city of Bozkath. ² Josiah did things that were pleasing to Yahweh and conducted his life as his ancestor King David had done. He fully obeyed all the laws of God.

ULB:

22 ¹ Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. His mother's name was Jedidah (she was the daughter of Adaiah of Bozkath). ² He did what was right in the eyes of Yahweh. He walked in all the way of David his ancestor, and he did not turn away either to the right or to the left.

translationWords:

- Josiah
- reign
- Jerusalem
- Yahweh
- walk
- David
- turn, turn away, turn back

translationNotes:

- **thirty-one years** - “31 years” (See: [Numbers](#))
- **Jedidah** - This is the name of a woman. (See: [How to Translate Names](#))
- **Adaiah** - This is the name of a man. (See: [How to Translate Names](#))
- **Bozkath** - This is the name of a town in Judah. (See: [How to Translate Names](#))
- **He did what was right in the eyes of Yahweh** - Here “eyes” represents Yahweh’s thoughts or what he considered about something. AT: “He did what Yahweh considered to be right” or “He did what was right according to Yahweh” (See: [Metonymy](#))
- **He walked in all the way of David his ancestor** - “He walked in all the ways of David his ancestor” Josiah behaving as David did is spoken of as if he walked on the same road or way as David. AT: “He lived the way David his ancestor had lived” or “He followed the example of David his ancestor” (See: [Metaphor](#))
- **he did not turn away either to the right or to the left** - To fully obey Yahweh is spoken of as if a person were on the correct road and never turned from it. AT: “he did not do anything that would displease Yahweh” or “he fully obeyed all the laws of Yahweh” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 22 General Notes](#)
- [2 Kings 22 Translation Questions](#)

2 Kings 22:3-5

UDB:

³ After Josiah had been ruling for almost eighteen years, he sent his secretary Shaphan son of Azaliah and grandson of Meshullam, to the temple with these instructions: ⁴ "Go to Hilkiyah, the high priest, and tell him to give me a report, telling me how much money the men who guard the doors of the temple have collected from the people as offerings. ⁵ Then tell him to give all that money to the men who are supervising the work of repairing the temple.

ULB:

³ It came about that in the eighteenth year of King Josiah, he sent Shaphan son of Azaliah son of Meshullam, the scribe, to the house of Yahweh, saying, ⁴ "Go up to Hilkiyah the high priest and tell him to count the money that has been brought into the house of Yahweh, which the temple guards have gathered from the people. ⁵ Let it be given into the hand of the workmen who are in charge of the house of Yahweh, and let them give it to the workmen who are in the house of Yahweh, for them to make repairs to damage in the temple.

translationWords:

- king
- scribe, expert in the Jewish law
- house of God, Yahweh's house
- high priest
- temple

translationNotes:

- **It came about that** - If your language has a way to mark the beginning of a new part of the story, consider using it here.
- **the eighteenth year** - "Eighteenth" is the ordinal form of 18. AT: "the 18th year" (See: [Ordinal Numbers](#))
- **Shaphan ... Azaliah ... Meshullam ... Hilkiyah** - These are men's names. (See: [How to Translate Names](#))
- **house of Yahweh ... in the temple** - Here "house of Yahweh" and "temple" mean the same thing.
- **Go up to Hilkiyah** - The phrase "Go up" is used because Yahweh's temple was higher in elevation than where King Josiah was located. AT: "Go to Hilkiyah"
- **that has been brought into the house of Yahweh, which the temple guards have gathered from the people** - This can be stated in active form. AT: "that the temple guards who gathered the money from the people brought into the temple of Yahweh" (See: [Active or Passive](#))

- **Let it be given into the hand of the workmen** - Here “hand” represents the workmen as a whole. This can be stated in active form. AT: “Tell Hilkiah to give the money to the workmen” (See: [Synecdoche](#) and [Active or Passive](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 22 General Notes](#)
- [2 Kings 22 Translation Questions](#)

2 Kings 22:6-7

UDB:

⁶ They must give that money to the carpenters, the builders, and the masons, and they should also buy the timber and the stones that they will use to repair the temple.” ⁷ But the men who supervise the work will not be required to make a report on the money that is given to them, saying what they spent it for, because those men are completely honest.

ULB:

⁶ Let them give money to the carpenters, the builders, and the masons, and also to buy timber and cut stone to repair the temple.” ⁷ But no accounting was required for the money that was given to them, because they handled it faithfully.

translationWords:

- [faithful, faithfulness](#)

translationNotes:

- **General Information:** - The message from King Josiah to Hilkiah, the high priest, continues.
- **Let them give money ... was given to them ... because they handled** - Here “them” and “they” refer to the workmen who are in charge of the house of Yahweh in [22:5](#).
- **the carpenters, the builders, and the masons** - These are the same as the workmen who are in the house of Yahweh in [22:5](#). Here the workers are described in more detail.
- **carpenters** - workers who build with wood
- **masons** - workers who build with stone
- **no accounting was required for the money that was given to them** - This can be stated in active form. AT: “the workmen who were in charge did not have to report how they used the money that the temple guards gave them” (See: [Active or Passive](#))
- **because they handled it faithfully** - “because they used the money honestly”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 22 General Notes](#)
- [2 Kings 22 Translation Questions](#)

2 Kings 22:8-10

UDB:

⁸ After Shaphan the king's secretary said that to Hilkiah, Hilkiah said to Shaphan, "I have found in the temple a scroll on which is written the laws that God gave to Moses!" Hilkiah gave the scroll to Shaphan, and he started to read it. ⁹ Then Shaphan took the scroll to the king and said to him, "Your temple guards have taken the money that was in the temple, and they have given it to the men who will supervise the work of repairing the temple." ¹⁰ Then Shaphan said to the king, "I have brought to you a scroll that Hilkiah gave to me." And Shaphan started to read it to the king.

ULB:

⁸ Hilkiah the high priest said to Shaphan the scribe, "I have found The Book of the Law in the house of Yahweh." So Hilkiah gave the book to Shaphan, and he read it. ⁹ Shaphan went and took the book to the king, and also reported to him, saying, "Your servants have spent the money that was found in the temple and they have given it into the hand of the workmen who supervise the care for the house of Yahweh." ¹⁰ Then Shaphan the scribe said to the king, "Hilkiah the priest has given me a book." Then Shaphan read it to the king.

translationWords:

- law, law of Moses, God's law, law of Yahweh
- report
- servant, slave, slavery

translationNotes:

- **Hilkiah** - This is the name of a man. See how you translated this in [18:18](#).
- **The Book of the Law** - Most likely these laws were written on a scroll rather than in a book.
- **given it into the hand of the workmen** - Here "hand" represents the workmen as a whole. AT: "given it to the workmen" (See: [Synecdoche](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 22 General Notes](#)
- [2 Kings 22 Translation Questions](#)

2 Kings 22:11-13

UDB:

¹¹ When the king heard the laws that were written in the scroll that Shaphan was reading to him, he tore his clothes because he was very upset. ¹² Then he gave these instructions to Hilkiah, to Shaphan's son Ahikam, to Micaiah's son Achbor, and to Asaiah, the king's special advisor: ¹³ "Go and ask Yahweh for me and for all the people of Judah, about what is written in this scroll that has been found. Because it is clear that Yahweh is very angry with us because our ancestors disobeyed the things that are written on this scroll, things that we should have done."

ULB:

¹¹ It came about that when the king had heard the words of the law, he tore his clothes. ¹² The king commanded Hilkiah the priest, Ahikam son of Shaphan, Achbor son of Micaiah, Shaphan the scribe, and Asaiah, his own servant, saying, ¹³ "Go and consult with Yahweh for me, and for the people and for all Judah, because of the words of this book that has been found. For great is the anger of Yahweh that has been kindled against us because our ancestors have not listened to the words of this book so as to obey all that was written concerning us."

translationWords:

- word
- command, to command, commandment
- priest, priesthood
- Judah, kingdom of Judah
- angry, anger
- obey, obedient, obedience
- written

translationNotes:

- **It came about that** - If your language has a way to mark the beginning of a new part of the story, consider using it here.
- **had heard the words of the law** - Here "words" represents the message of the law. AT: "had heard the laws that were written in the book" or "had heard the laws that were written in the scroll" (See: [Metonymy](#))
- **he tore his clothes** - This is a symbolic action that indicates intense grief or sadness. (See: [Symbolic Action](#))
- **Ahikam ... Shaphan ... Achbor ... Micaiah ... Asaiah** - These are names of men. (See: [How to Translate Names](#))

- **consult with Yahweh** - It is made clear in 22:14 that the men would consult Yahweh by going to the prophetess of Yahweh to determine his will.
- **consult** - to go to someone to ask for advice
- **the words of this book that has been found** - Here “words” represents the laws. This can be stated in active form. AT: “the laws in this book that Hilkiyah has found” (See: [Metonymy](#) and [Active or Passive](#))
- **For great is the anger of Yahweh that has been kindled against us** - Yahweh’s anger is spoken of as if it was a fire that was lit. AT: “For Yahweh is very angry with us” (See: [Metaphor](#))
- **all that was written concerning us** - This refers to the law that was given to Israel. This can be stated in active form. AT: “all that Moses wrote in the law that we should do” or “all the laws that God gave through Moses to the people of Israel” (See: [Active or Passive](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 22 General Notes](#)
- [2 Kings 22 Translation Questions](#)

2 Kings 22:14-16

UDB:

¹⁴ So Hilkiah, Ahikam, Achbor, Shaphan, and Asaiah went to consult a woman whose name was Huldah, who was a prophetess who lived in the newer part of Jerusalem. Her husband Shallum son of Tikvah and grandson of Harhas, took care of the robes that were worn in the temple. Those five men told her about the scroll.

¹⁵ She then told them what Yahweh the God whom the Israelites worship says, "Yahweh has a message for the king who sent you to me, and this is what Yahweh says: ¹⁶ 'Listen to this carefully. I am going to bring a disaster on Jerusalem and all the people who live here, which is what was written in the scroll that the king has read.

ULB:

¹⁴ So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum son of Tikvah son of Harhas, keeper of the wardrobe (she lived in Jerusalem in the second quarter), and they spoke with her. ¹⁵ She said to them, "This is what Yahweh, the God of Israel, says: 'Tell the man who sent you to me, ¹⁶ "This is what Yahweh says: 'See, I will bring disaster to this place and to its inhabitants, according to everything written in the book that the king of Judah has read.

translationWords:

- prophet, prophecy, prophesy, seer, prophetess
- Jerusalem
- Yahweh
- God
- Israel, Israelites, nation of Israel
- send, send out, sent

translationNotes:

- **Huldah** - This is a woman's name. (See: [How to Translate Names](#))
- **Shallum ... Tikvah ... Harhas** - These are men's names. (See: [How to Translate Names](#))
- **keeper of the wardrobe** - Possible meanings are 1) the person who took care of the clothing that priests wore in the temple or 2) the person who took care of the king's clothing.
- **she lived in Jerusalem in the second quarter** - Here "second quarter" refers to the new part of the city that was built on the north side of Jerusalem. Also, "second" is the ordinal form of 2. AT: "she lived in Jerusalem in the new part of the city" or "she lived in the new part of Jerusalem" (See: [Assumed Knowledge and Implicit Information](#) and [Ordinal Numbers](#))
- **the man who sent you to me** - Here "the man" refers to King Josiah.

- **I will bring disaster to this place and to its inhabitants** - Yahweh causing terrible things to happen is spoken of as if “disaster” were an object that he could bring to a place. AT: “I will cause terrible things to happen to this place and to those who live there” (See: [Metaphor](#))
- **to this place** - This refers to the city of Jerusalem which represents the whole land of Judah. AT: “to Jerusalem” or “to Judah” (See: [Synecdoche](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 22 General Notes](#)
- [2 Kings 22 Translation Questions](#)

2 Kings 22:17-19**UDB:**

¹⁷ I will do that because they have abandoned me, and they burn incense to honor other gods. They have caused me to become very angry by all the idols that they have made, and my anger is like a fire that will not be put out. ¹⁸ The king of Judah sent you to inquire what I, Yahweh, want him to do. This is what you should say to him, "You have paid attention to what was written in the scroll. ¹⁹ Also, you have repented and humbled yourself when you heard what I threatened to do to punish this city and the people who live here, I have heard what you prayed. I said that I would cause this city to be abandoned. It will be a city whose name people will use when they curse someone. But because you tore your robes and wept in my presence, I have heard you.

ULB:

¹⁷ Because they have forsaken me and have burned incense to other gods, so that they might provoke me to anger with all the deeds they have committed—therefore my anger has been kindled against this place, and it will not be extinguished.” ¹⁸ But to the king of Judah, who sent you to ask Yahweh’s will, this is what you will say to him: "Yahweh, the God of Israel says this: 'About the words that you heard, ¹⁹ because your heart was tender, and because you have humbled yourself before Yahweh, when you heard what I said against this place and its inhabitants, that they would become a desolation and a curse, and because you have torn your clothes and wept before me, I also have listened to you—this is the declaration of Yahweh.

translationWords:

- forsake, forsaken, forsook
- incense
- false god, foreign god, god, goddess
- angry, anger
- works, deeds, work, acts
- will of God
- heart
- humble, humility
- desolate, desolation
- curse, cursed

translationNotes:

- **General Information:** - The message Yahweh sent to King Josiah through Huldah, the prophetess, continues.

- **my anger has been kindled against this place, and it will not be extinguished** - Yahweh becoming very angry is spoken of as if his anger were a fire that was lit and could not be put out. AT: “my anger against this place is like a fire that cannot be put out” (See: [Metaphor](#))
- **this place** - Here “place” represents the people who live in Jerusalem and Judah. AT: “these people” (See: [Metonymy](#))
- **About the words that you heard** - Here “words” represents the message that Huldah just spoke. AT: “About the message that you heard” (See: [Metonymy](#))
- **because your heart was tender** - Here “heart” represents a person’s inner being. To feel sorry is spoken of as if the heart were tender. AT: “because you felt sorry” or “because you repented” (See: [Metonymy](#) and [Metaphor](#))
- **that they would become a desolation and a curse** - The abstract nouns “desolation” and “curse” can be stated as an adjective and a verb. AT: “that I would curse them and cause the land to be desolate” (See: [Abstract Nouns](#))
- **torn your clothes** - This is a symbolic action that indicates intense grief or sadness. (See: [Symbolic Action](#))
- **this is the declaration of Yahweh** - Here Yahweh speaks about himself in the third person. It can be stated in first person. AT: “this is what I declare” (See: [First, Second or Third Person](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 22 General Notes](#)
- [2 Kings 22 Translation Questions](#)

2 Kings 22:20

UDB:

²⁰ So I will allow you to die and be buried peacefully. I will cause a great disaster to come to this place, but you will not be alive to see it.’”

After the men heard that, they returned to King Josiah and gave him that message.

ULB:

²⁰ See, I will gather you to your ancestors, and you will be gathered to your grave in peace. Your eyes will not see all the disaster that I will bring upon this place.’” So the men took this message back to the king.

translationWords:

- [tomb, grave, burial place](#)
- [peace, peaceful](#)
- [king](#)

translationNotes:

- **General Information:** - This is the end of the message from Yahweh to King Josiah through the prophetess Huldah.
- **See, I will gather you to your ancestors; you will be gathered to your grave in peace** - Both statements mean basically the same thing. They are polite ways of saying he will die. AT: “Listen, I will allow you to die peacefully” (See: [Parallelism](#) and [Euphemism](#))
- **Your eyes will not see** - Here “eyes” represents the whole person. And, “will not see” represents not experiencing something. AT: “and you will not experience” (See: [Synecdoche](#) and [Metonymy](#))
- **the disaster that I will bring upon this place** - Yahweh causing terrible things to happen is spoken of as if “disaster” were an object that Yahweh would bring to a place. AT: “the terrible things I will cause to happen in this place” (See: [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 22 General Notes](#)
- [2 Kings 22 Translation Questions](#)

2 Kings 23 General Notes

Structure and formatting

The story of Josiah ends in this chapter.

Special concepts in this chapter

Ending idolatry

Josiah destroyed idolatry in Judah and in the deserted areas of Israel. But he fought against Egypt and was killed in battle. After his death, Egypt set up a government of Judah under it.

Links:

- [2 Kings 23:01 Notes](#)

2 Kings 23:1-2

UDB:

¹ Then the king summoned all the elders of Jerusalem and of the other places in Judah. ² They went together to the temple, along with the priests and the prophets, and many other people, from the most important people to the least important people. And while they listened, the king read to them all of the laws that Moses had written. He read from the scroll that had been found in the temple.

ULB:

23 ¹ So the king sent messengers who gathered to him all the elders of Judah and of Jerusalem. ² Then the king went up to the house of Yahweh, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, prophets, and all the people, from small to great. He then read in their hearing all the words of the Book of the Covenant that had been found in the house of Yahweh.

translationWords:

- king
- send, send out, sent
- messenger
- elder
- Judah, kingdom of Judah
- Jerusalem
- house of God, Yahweh's house
- priest, priesthood
- prophet, prophecy, prophesy, seer, prophetess
- word
- covenant

translationNotes:

- **all the men of Judah and all the inhabitants of Jerusalem** - This is a generalization. AT: “many other people” (UDB) (See: [Hyperbole](#))
- **from small to great** - This merism includes everyone in between. AT: “from the least important to the most important” (See: [Merism](#))
- **He then read in their hearing** - “Then the king read aloud so that they could hear”
- **that had been found** - In [22:8](#) it states that Hilkiah found the book. This can be translated in active form. AT: “that Hilkiah had found” or “that they had found” (See: [Active or Passive](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:3

UDB:

³ Then the king stood next to the pillar where the kings stood when they made important announcements, and, while Yahweh was listening, he repeated his promise to sincerely obey with his inner being the covenant. And all the people also promised to obey the covenant.

ULB:

³ The king stood by the pillar and made a covenant before Yahweh, to walk after Yahweh and to keep his commandments, his regulations, and his statutes, with all his heart and all his soul, to confirm the words of this covenant that were written in this book. So all the people agreed to stand by the covenant.

translationWords:

- pillar, column
- Yahweh
- walk
- command, to command, commandment
- decree
- statute, statutes
- heart
- confirm, confirmation

translationNotes:

- **walk after Yahweh** - The way a person lives is spoken of as if that person were walking on a path, and “to walk after” someone is a metonym for doing what that other person does or wants others to do. AT: “live obeying Yahweh” (See: [Metaphor](#) and [Metonymy](#))
- **his commandments, his regulations, and his statutes** - These words all share similar meanings. Together they emphasize everything that Yahweh had commanded in the law. (See: [Doublet](#))
- **with all his heart and all his soul** - The idiom “with all his heart” means “completely” and “with all his soul” means “with all his being.” These two phrases have similar meanings. AT: “with all his being” or “with all his energy” (See: [Idiom](#) and [Doublet](#))
- **that were written in this book** - This can be translated in active form. AT: “that they had written in this book” or “that this book contained” (See: [Active or Passive](#))
- **stand by the covenant** - This idiom means to “obey the terms of the covenant.” (See: [Idiom](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:4-5

UDB:

⁴ Then the king gave a command to Hilkiyah, the high priest, to all the other priests who assisted him, and to the men who guarded the entrance to the temple. He told them to bring out from the temple all the items that people had been using to worship Baal, the goddess Asherah, and the stars. After they carried them out, they burned all those things outside the city in the Kidron Valley. Then they took all the ashes to Bethel. ⁵ There were many pagan priests whom the previous kings of Judah had appointed to burn incense on the altars scattered throughout the region of Judah and to worship on the high places that were build on the hills. They had been offering sacrifices to Baal, to the sun, to the moon, the planets, and the stars. The king stopped them from doing those things.

ULB:

⁴ The king commanded Hilkiyah the high priest, the priests under him, and the gatekeepers to bring out of the temple of Yahweh all the vessels that were made for Baal and Asherah, and for all the stars of heaven. He burned them outside Jerusalem in the fields in the Kidron Valley and carried their ashes to Bethel. ⁵ He got rid of the idolatrous priests whom the kings of Judah had chosen to burn incense at the high places in the cities of Judah and in the places around Jerusalem—those who burned incense to Baal, to the sun and the moon, to the planets, and to all the stars of heaven.

translationWords:

- high priest
- temple
- Baal
- Asherah, Asherah poles, Ashtoreth
- heaven, sky, heavens, heavenly
- Bethel
- idol, idolatrous
- incense
- high places

translationNotes:

- **the priests under him** - “the other priests who served him”
- **gatekeepers** - men who guarded the gates to the temple
- **for Baal ... for all the stars** - “so people could use them to worship Baal ... so people could use them to worship all the stars”
- **He burned ... and carried ... He got rid** - The two instances of “He” refer to Josiah, but It might be best to translate so that the reader understands that other people, perhaps Hilkiyah

and “the priests under him” (23:4), might have helped Josiah do this. (See: [Assumed Knowledge and Implicit Information](#))

- **Kidron Valley ... Bethel** - names of places (See: [How to Translate Names](#))
- **to Baal, to the sun and the moon, to the planets, and to all the stars** - “as a way to worship Baal, the sun and the moon, the planets, and all the stars”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:6-7

UDB:

⁶ He commanded that the statue of the goddess Asherah be taken out of the temple. Then they took it outside Jerusalem, down to the Kidron Valley, and burned it. Then they pounded the ashes to powder and scattered that over the graves of ordinary people. ⁷ He also took everything out of the rooms in the temple where the temple male prostitutes lived. That was where women wove robes that were used to worship the goddess Asherah.

ULB:

⁶ He brought out the Asherah pole from the temple of Yahweh, outside Jerusalem to the Kidron Valley and burned it there. He beat it to dust and threw that dust onto the graves of the common people. ⁷ He cleared out the rooms of the cultic prostitutes who were in the temple of Yahweh, where the women wove garments for Asherah.

translationWords:

- [temple](#)
- [Yahweh](#)
- [tomb, grave, burial place](#)
- [prostitute, harlot, whore](#)

translationNotes:

- **General Information:** - This continues to tell what King Josiah did in response to the message from Yahweh.
- **He brought out ... and burned it ... He beat it ... and threw ... He cleared** - All instances of “He” refer to Josiah, but it might be best to translate so that the reader understands that other people, perhaps Hilkiah and “the priests under him” (23:4), might have helped Josiah do these things. (See: [Assumed Knowledge and Implicit Information](#))
- **wove garments** - “made clothes”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:8-9

UDB:

8-9 Josiah also brought to Jerusalem all the priests who were offering sacrifices in the other cities of Judah. He also desecrated the places on the hills where the priests had burned incense to honor idols, from Geba in the north to Beersheba in the south. Those priests were not allowed to offer sacrifices in the temple, but they were allowed to eat the unleavened bread that the priests who worked in the temple ate. He also commanded that the altars that were near the gate built by Joshua, the mayor of Jerusalem, be destroyed. Those altars were at the left of the main gate into the city.

ULB:

⁸ Josiah brought all the priests out of the cities of Judah and defiled the high places where the priests had burned incense, from Geba to Beersheba. He destroyed the high places at the gates that were at the entrance to the gate of Joshua (the city governor), on the left side of the city gate. ⁹ Although the priests of those high places were not allowed to serve at the altar of Yahweh in Jerusalem, they ate unleavened bread among their brothers.

translationWords:

- Josiah
- priest, priesthood
- Judah, kingdom of Judah
- defile, be defiled
- Beersheba
- gate, gate bar
- serve, service
- altar
- unleavened bread, Festival of Unleavened Bread

translationNotes:

- **Josiah brought ... and defiled ... He destroyed** - It might be best to translate so that the reader understands that other people, perhaps Hilkiyah and “the priests under him” (23:4), might have helped Josiah do this. (See: [Assumed Knowledge and Implicit Information](#))
- **Geba ... Beersheba** - names of places (See: [How to Translate Names](#))
- **Joshua (the city governor)** - “the city ruler named Joshua” or “the city leader named Joshua.” This is a different Joshua from the Joshua in the Old Testament Book of Joshua.
- **their brothers** - Here “brothers” refers to their fellow priests who served at the temple.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:10-11

UDB:

¹⁰ Josiah also desecrated the place named Topheth, in the Ben Hinnom Valley, in order that no one could offer his son or daughter there to be completely burned on the altar as a sacrifice to the god Molech. ¹¹ He also removed the horses that the previous kings of Judah had dedicated to worshiping the sun, and he burned the chariots that were used in that worship. Those horses and chariots were kept in the courtyard outside the temple, near the entrance to the temple, and near the room where one of Josiah's officials lived, whose name was Nathan Melech.

ULB:

¹⁰ Josiah defiled Topheth, which is in the Valley of Ben Hinnom, so that no one might put his son or his daughter into the fire as a sacrifice to Molech. ¹¹ He took away the horses that the kings of Judah had given to the sun. They had been in an area at the entrance to the temple of Yahweh, near the room of Nathan Melech, the chamberlain. Josiah burned the chariots of the sun.

translationWords:

- [burnt offering, offering by fire](#)
- [fire](#)
- [Molech, Moloch](#)
- [horse](#)
- [chariot](#)

translationNotes:

- **Topheth ... Ben Hinnom** - place names (See: [How to Translate Names](#))
- **put his son or his daughter into the fire as a sacrifice to Molech** - “put his son or his daughter in the fire and burn them as an offering to Molech”
- **He took away** - It might be best to translate so that the reader understands that other people, perhaps Hilkiah and “the priests under him” (23:4), might have helped Josiah do this. (See: [Assumed Knowledge and Implicit Information](#))
- **the horses** - Possible meanings are 1) real horses or 2) statues of horses.
- **had given to the sun** - This metonym means “had used to worship the sun.” (See: [Metonymy](#))
- **Nathan Melech** - a man's name (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)

- 2 Kings 23 Translation Questions

2 Kings 23:12-14**UDB:**

¹² Josiah also commanded his servants to tear down the altars that the previous kings of Judah had built on the palace roof, above the room where King Ahaz had stayed. They also tore down the altars that had been built by King Manasseh in the two courtyards outside the temple. He commanded that they be smashed to pieces and thrown down into the Kidron Valley. ¹³ He also commanded that the altars that King Solomon had built east of Jerusalem, south of the Mount of Olives—the so-called Mount of Corruption—be desecrated. Solomon had built them for the worship of the disgusting idols—the statue of the goddess Ashtoreth worshiped by the people in the city of Sidon, Chemosh the god of the Moab people group, and Milcom the god of the Ammon people group. ¹⁴ They also broke into pieces the stone pillars that the Israelite people worshiped, and cut down the poles that honored the goddess Asherah, and they scattered the ground there with human bones to desecrate it.

ULB:

¹² Josiah the king destroyed the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars that Manasseh had made in the two courts of the temple of Yahweh. Josiah smashed them into pieces and threw them into the Kidron Valley. ¹³ The king ruined the high places east of Jerusalem, south of the mount of corruption that Solomon the king of Israel had built for Ashtoreth, the detestable idol of the Sidonians; for Chemosh, the detestable idol of Moab; and for Milcom, the detestable idol of the people of Ammon. ¹⁴ He broke the stone pillars into pieces and cut down the Asherah poles and he filled those places with the bones of human beings.

translationWords:

- king
- Ahaz
- Manasseh
- courtyard, court
- temple
- Yahweh
- high places
- corrupt, corruption
- Solomon
- Israel, Israelites, nation of Israel
- idol, idolatrous
- Sidon, Sidonians
- Moab, Moabite, Moabites
- Ammon, Ammonites, Ammonites

- [Asherah, Asherah poles, Ashtoreth](#)

translationNotes:

- **Josiah the king destroyed ... smashed ... threw ... ruined ... broke ... cut down ... filled** - It might be best to translate so that the reader understands that other people, perhaps Hilkiah and “the priests under him” (23:4), helped Josiah do these things. (See: [Metonymy](#))
- **Kidron Valley** - place name. See how you translated this in 23:4. (See: [How to Translate Names](#))
- **filled those places with the bones of human beings** - “covered the ground with human bones so people could not use it as a shrine anymore”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:15-16

UDB:

¹⁵ Furthermore, he commanded them to tear down the place of worship that was near the city of Bethel, the very same place of worship that had been built by King Jeroboam (whose father was Nebat, the same man who made Israel to sin against Yahweh). Josiah led the people of Israel to tear down that altar that was on the high hill, and they also burned the wooden pole used in the worship of the idol that had the name “Asherah.” ¹⁶ Then Josiah looked around and saw some tombs on the hill. He commanded his men to take the bones out of those tombs and burn them on the altar. By doing that, he desecrated the altar. These events were predicted many years before when Yahweh gave his word to Israel by his prophet.

ULB:

¹⁵ Josiah also completely destroyed the altar that was at Bethel and the high place that Jeroboam son of Nebat (the one who made Israel to sin) had constructed. He also burned that altar and the high place and beat it to dust. He also burned the Asherah pole. ¹⁶ As Josiah looked over the area, he noticed the graves that were on the hillside. He sent men to take the bones from the graves; then he burned them on the altar, which defiled it. This was according to the word of Yahweh which the man of God had spoken, the man who spoke of these things beforehand.

translationWords:

- altar
- Bethel
- Jeroboam
- kingdom of Israel
- sin, sinful, sinner, sinning
- tomb, grave, burial place
- defile, be defiled
- word of God, word of Yahweh, word of the Lord, scripture
- God

translationNotes:

- **Josiah also completely destroyed ... He also burned ... and beat ... He also burned** - It might be best to translate so that the reader understands that other people, perhaps Hilkiah and “the priests under him” (23:4), might have helped Josiah do these things. (See: [Assumed Knowledge and Implicit Information](#))
- **spoke of these things beforehand** - “had said that these things would happen”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:17-18

UDB:

¹⁷ Josiah asked, “Whose tomb is that?” The people of Bethel replied, “It is the tomb of the prophet who came from Judah and predicted that these things that you have just now done to this altar would happen.”

¹⁸ Josiah replied, “Allow his tomb to remain as it is. Do not remove the prophet’s bones from the tomb.”

So the people did not remove those bones, or the bones of the other prophet, the one who had come from Samaria.

ULB:

¹⁷ Then he said, “What monument is that I see?” The men of the city told him, “That is the grave of the man of God who came from Judah and spoke about these things that you have just done against the altar of Bethel.” ¹⁸ So Josiah said, “Let it alone. No one should move his bones.” So they let his bones alone, along with the bones of the prophet who had come from Samaria.

translationWords:

- [prophet, prophecy, prophesy, seer, prophetess](#)
- [Samaria, Samaritan](#)

translationNotes:

- **monument** - marker or statue that honors a person. A tomb (UDB) is one kind of monument.
- **So they let his bones alone, along with the bones of** - “So they did not touch his bones or the bones of”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:19-20

UDB:

¹⁹ In every city in Israel, at Josiah's command, they tore down the houses build on hills to worship idols. The ones that had been built by the previous kings of Israel, which had caused Yahweh to become very angry. He did to all those places of idols worship the same thing that he had done to the altars at Bethel. ²⁰ He ordered that all the priests who offered sacrifices on the places built on the hills where they worshiped idols, and they were to be killed on those altars. Then he burned human bones on every one of those altars to desecrate them. Then he returned to Jerusalem.

ULB:

¹⁹ Then Josiah removed all the houses on the high places that were in the cities of Samaria, which the kings of Israel had made, and that provoked Yahweh to anger. He did to them exactly what had been done at Bethel. ²⁰ He slaughtered all the priests of the high places on the altars and he burned human bones on them. Then he returned to Jerusalem.

translationWords:

- [high places](#)
- [Yahweh](#)
- [angry, anger](#)
- [priest, priesthood](#)
- [Jerusalem](#)

translationNotes:

- **Josiah removed ... He did ... He slaughtered ... he burned** - It might be best to translate so that the reader understands that other people, perhaps Hilkiah and “the priests under him” (23:4), might have helped Josiah do these things. (See: [Assumed Knowledge and Implicit Information](#))
- **what had been done** - “what he had done”
- **he burned human bones on them** - “he burned human bones on them so no one would use them again” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:21-23

UDB:

²¹ Then the king commanded all the people to celebrate the Passover festival to honor Yahweh their God, which was written in the law of Moses that they should do every year. ²² During all the years that leaders ruled Israel and during all the years that kings of Israel and the kings of Judah, they had not celebrated that festival. ²³ But now, after Josiah had been ruling for almost eighteen years, to honor Yahweh they celebrated the Passover festival in Jerusalem.

ULB:

²¹ Then the king commanded all the people, saying, “Keep the Passover to Yahweh your God, as it is written in this Book of the Covenant.” ²² Such a Passover celebration had never been held from the days of the judges who ruled Israel, nor in all the days of the kings of Israel or Judah. ²³ But in the eighteenth year of King Josiah this Passover of Yahweh was celebrated in Jerusalem.

translationWords:

- king
- command, to command, commandment
- Passover
- God
- written
- covenant
- judge
- Israel, Israelites, nation of Israel
- kingdom of Israel
- Judah, kingdom of Judah

translationNotes:

- **Keep the Passover** - “You must celebrate the Passover”
- **Such a Passover celebration had never been held from the days of** - “The descendants of Israel had not celebrated the Passover festival in such a great way in the time of” (See: [Active or Passive](#))
- **ruled Israel** - The name “Israel” is a metonym for “the descendants of Israel.” (See: [Metonymy](#))
- **the days of the kings of Israel or Judah** - “the time when the people of Israel had their own king and the people of Judah had their own king” (See: [Metonymy](#))
- **this Passover of Yahweh was celebrated** - This can be translated in active form. AT: “the people of Judah celebrated this Passover of Yahweh” (See: [Active or Passive](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:24-25

UDB:

²⁴ Furthermore, Josiah removed from Jerusalem and other places in Judah all the people who practiced sorcery and those who asked the spirits of dead people to tell them what they should do. He also removed from Jerusalem and from the other places in Judah all the household idols and all the other idols and abominable things. He did those things in order to obey what had been written in the scroll that Hilkiyah had found in the temple. ²⁵ Josiah was devoted to Yahweh with all that he felt and thought and with all his strength. There had never been in Judah or Israel a king like him. He obeyed all the laws of Moses. And there has never since then been a king like Josiah.

ULB:

²⁴ Josiah also banished those who talked with the dead or with spirits. He also banished the fetishes, the idols, and all the disgusting things that were seen in the land of Judah and in Jerusalem, so as to confirm the words of the law which were written in the book that Hilkiyah the priest had found in the house of Yahweh. ²⁵ Before Josiah, there had been no king like him, who turned to Yahweh with all his heart, all his soul, and all his might, who followed all the law of Moses. Nor did any king like Josiah arise after him.

translationWords:

- Josiah
- death, die, dead
- spirit, spiritual
- idol, idolatrous
- confirm, confirmation
- word
- law, law of Moses, God's law, law of Yahweh
- priest, priesthood
- house of God, Yahweh's house
- turn, turn away, turn back
- heart
- soul
- mighty, might

translationNotes:

- **banished ... spirits** - "forced those ... spirits to leave" or "made a law that those ... spirits had to leave"

- **those who talked with the dead or with spirits** - Similar words, “those who talked with the dead and ... those who talked with spirits,” appear in [21:6](#).
- **fetishes** - things that people wrongly believe have special power
- **who turned to Yahweh** - “who gave himself completely to Yahweh”
- **Nor did any king like Josiah arise after him** - “And since then there has never been a king who was like Josiah”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:26-27

UDB:

²⁶ But Yahweh had become extremely angry with the people of Judah because of all the things that King Manasseh had done to provoke him, and he continued to be very angry. ²⁷ He said, “I will do to Judah what I have done to Israel. I will drive away the people of Judah, with the result that they will never enter my presence again. And I will reject Jerusalem, the city that I chose to belong to me, and I will reject the temple, the place where I said that I should be worshiped.”

ULB:

²⁶ However, Yahweh did not turn from the fierceness of his great wrath, which had been kindled against Judah for all the pagan worship with which Manasseh had provoked him. ²⁷ So Yahweh said, “I will also remove Judah out of my sight, as I have removed Israel, and I will throw away this city that I have chosen, Jerusalem, and the house of which I said, ‘My name will be there.’”

translationWords:

- Yahweh
- wrath, fury
- pagan
- worship
- Manasseh
- chosen one, choose, chosen people, Chosen One, the elect
- name

translationNotes:

- **However** - The writer uses this word to show that even though all of these things that Josiah did were good, Yahweh was still angry with Judah.
- **Yahweh did not turn from the fierceness of his great wrath, which had been kindled against** - Fire is a metaphor for anger, and starting a fire is a metaphor for becoming angry. The abstract nouns “fierceness” and “wrath” can be translated as adjectives. This can be translated in active form. AT: “Yahweh did not turn from the fierceness of his great wrath, which he had kindled against” or “Yahweh did not stop being fierce because he was angry with” (See: [Metaphor](#) and [Abstract Nouns](#))
- **had provoked him** - “had caused him to be angry”
- **out of my sight** - “from where I am” or “from being near me”
- **My name will be there** - The name is a metonym for the honor that people should give to the person. AT: “People should worship me there” (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:28-30

UDB:

²⁸ If you want to know more about all the other things that Josiah did, they are written in the Book of the Events of the Kings of Judah.

²⁹ While he was the king of Judah, King Neco of Egypt led his army north to the Euphrates River to help the king of Assyria. King Josiah tried to stop the army of Egypt at the city of Megiddo, but he was killed in a battle there. ³⁰ His officials placed his corpse in a chariot and took it back to Jerusalem, where it was buried in his own tomb.

Then the people of Judah poured olive oil on Josiah's son Joahaz, to appoint him to be the new king.

ULB:

²⁸ As for the other matters concerning Josiah, everything that he did, are they not written in The Book of the Events of the Kings of Judah? ²⁹ In his days, Pharaoh Neco, king of Egypt, went to fight against the king of Assyria at the Euphrates River. King Josiah went to meet Neco in battle, and Neco killed him at Megiddo. ³⁰ Josiah's servants carried him dead in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own grave. Then the people of the land took Jehoahaz son of Josiah, anointed him, and made him king in his father's place.

translationWords:

- king
- Judah, kingdom of Judah
- Pharaoh, king of Egypt
- Egypt, Egyptian
- Assyria, Assyrian, Assyrian Empire
- Euphrates River
- servant, slave, slavery
- chariot
- bury, buried, burial
- tomb, grave, burial place
- anoint, anointed

translationNotes:

- **are they not written ... Judah?** - This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how you translated this in 8:23. AT: "you can find them ... Judah." (See: [Active or Passive](#) and [Rhetorical Question](#))

- **In his days, Pharaoh Neco, king of Egypt** - “During the time of Josiah, Pharaoh Neco, king of Egypt”
- **Neco ... Megiddo** - Neco is the name of a man. Megiddo is the name of a city. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:31-33

UDB:

³¹ Joahaz was twenty-three years old when he became the king of Judah, but he ruled from Jerusalem for only three months. His mother was Hamutal, the daughter of Jeremiah from the city of Libnah. ³² Joahaz did many things that Yahweh said were evil, just like many of his ancestors had done. ³³ King Neco's army captured him and tied him up with chains and took him as a prisoner to the city of Riblah in the district of Hamath, to prevent him from continuing to rule in Jerusalem. Neco forced the people of Judah to pay to him about 3.75 metric tons of silver and 34 kilograms of gold.

ULB:

³¹ Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. His mother's name was Hamutal; she was the daughter of Jeremiah of Libnah. ³² Jehoahaz did what was evil in the sight of Yahweh, like everything that his ancestors had done. ³³ Pharaoh Neco put him in chains at Riblah in the land of Hamath, so that he might not reign in Jerusalem. Then Neco fined Judah one hundred talents of silver and one talent of gold.

translationWords:

- biblical time: year
- reign
- biblical time: month
- Jerusalem
- evil, wicked, wickedness
- Hamath, Lebo Hamath, Hamathites
- silver
- gold

translationNotes:

- **twenty-three years old** - "23 years old" (See: [Numbers](#))
- **Hamutal** - This is a woman's name. (See: [How to Translate Names](#))
- **Libnah ... Riblah ... Hamath** - These are names of places. (See: [How to Translate Names](#))
- **Jehoahaz did what was evil in the sight of Yahweh** - The nominal adjective "evil" can be translated as a relative clause "things that ... evil." Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated this in [3:2](#). AT: "He did things that Yahweh said were evil" or "He did the things that Yahweh considers evil" (See: [Nominal Adjectives](#) and [Metaphor](#))

- **put him in chains** - After binding him with chains, he probably put him in prison. AT: “put him in prison” (See: [Synecdoche](#))
- **fined Judah** - “forced the people of Judah to give him” (UDB)
- **one hundred talents ... one talent** - A talent was about 33 kilograms. AT: “3,300 kilograms ... 33 kilograms” (See: [Biblical Money](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:34-35

UDB:

³⁴ King Neco appointed another son of Josiah, Eliakim, to be the new king, and he changed Eliakim's name to Jehoiakim. Then he took Joahaz to Egypt, and later Joahaz died there in Egypt.

³⁵ King Jehoiakim collected a tax from the people of Judah. He collected more from the rich people and less from the poor people. He collected silver and gold from them, in order to pay to the king of Egypt what he commanded them to give.

ULB:

³⁴ Pharaoh Neco made Eliakim son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim. But he took Jehoahaz away to Egypt, and Jehoahaz died there. ³⁵ Jehoiakim paid the silver and gold to Pharaoh. In order to meet the demand of Pharaoh, Jehoikim taxed the land and he forced each man among the people of the land to pay him the silver and gold according to their assessments.

translationWords:

- [Eliakim](#)
- [Josiah](#)
- [king](#)
- [Jehoiakim](#)
- [obey, obedient, obedience](#)

translationNotes:

- **Jehoikim taxed the land** - "Jehoikim collected taxes from the people who owned land"
- **people of the land** - "people of the land of Judah." Possible meanings are 1) "the people who lived in the land of Judah" or 2) "the richest and most powerful of those who lived in Judah."

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 23:36-37**UDB:**

³⁶ Jehoiakim was twenty-five years old when he became the king of Judah, and he ruled from Jerusalem for eleven years. His mother was Zebidah, the daughter of Pedaiah from the city of Rumah. ³⁷ He did many things that Yahweh said were evil, as his ancestors had done.

ULB:

³⁶ Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Zebidah; she was the daughter of Pedaiah of Rumah. ³⁷ Jehoiakim did what was evil in the sight of Yahweh, just as his ancestors had done.

translationWords:

- [reign](#)
- [Jerusalem](#)

translationNotes:

- **Zebidah** - woman's name (See: [How to Translate Names](#))
- **Pedaiah** - man's name (See: [How to Translate Names](#))
- **Rumah** - place name (See: [How to Translate Names](#))
- **Jehoiakim did what was evil in the sight of Yahweh** - The nominal adjective "evil" can be translated as a relative clause "things that ... evil." Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated this in [3:2](#). AT: "He did things that Yahweh said were evil" or "He did the things that Yahweh considers evil" (See: [Nominal Adjectives](#) and [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 23 General Notes](#)
- [2 Kings 23 Translation Questions](#)

2 Kings 24 General Notes

Structure and formatting

These last two chapters are the final defeat of Judah and the beginning of their exile to Babylon.

Special concepts in this chapter

God's punishment

God punished Judah because of their sin. The Babylonians conquer Jerusalem and carry away all the craftsmen, soldiers and wealthy. They make Zedekiah the king. He was not truly a king because he lacked absolute authority. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [2 Kings 24:01 Notes](#)

2 Kings 24:1-2

UDB:

¹ While Jehoiakim was ruling Judah, the army of King Nebuchadnezzar of Babylon invaded Judah. They defeated the Judean army, and as a result, Jehoiakim was required to pay much tribute to King Nebuchadnezzar. But after three years, Jehoiakim rebelled. ² Then Yahweh sent raiders from Babylonia and Aram, and from the Moab and Ammon people groups, to attack the people of Judah and kill them, just as Yahweh had told his prophets to warn the people would happen.

ULB:

24 ¹ In Jehoiakim's days, Nebuchadnezzar king of Babylon attacked Judah; Jehoiakim became his servant for three years. Then Jehoiakim turned back and rebelled against Nebuchadnezzar. ² Yahweh sent against Jehoiakim bands of Chaldeans, Arameans, Moabites, and Ammonites; he sent them against Judah to destroy it. This was in conformity with the word of Yahweh that had been spoken through his servants the prophets.

translationWords:

- Jehoiakim
- Nebuchadnezzar
- king
- Babylon, Babylonian
- Judah, kingdom of Judah
- servant, slave, slavery
- turn, turn away, turn back
- rebel, rebellious, rebellion
- Yahweh
- send, send out, sent
- Chaldea, Chaldean
- Aram, Aramean, Aramaic
- Moab, Moabite, Moabites
- Ammon, Ammonites, Ammonites
- word of God, word of Yahweh, word of the Lord, scripture
- prophet, prophecy, prophesy, seer, prophetess

translationNotes:

- **In Jehoiakim's days** - "During the time that Jehoiakim ruled Judah"
- **attacked Judah** - You may need to make explicit what happened after Nebuchadnezzar attacked Judah. AT: "attacked and defeated Judah" (See: [Assumed Knowledge and Implicit Information](#))

- **This was in conformity with the word of Yahweh that had been spoken through his servants the prophets** - This can be translated in active form. AT: “This was according to the word of Yahweh that his servants the prophets had spoken” or “This was exactly what Yahweh had told his servants the prophets to say would happen” (See: [Active or Passive](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 24 General Notes](#)
- [2 Kings 24 Translation Questions](#)

2 Kings 24:3-4

UDB:

³ These things happened to the people of Judah just as Yahweh had commanded. He decided to destroy the people of Judah because of the many sins that King Manasseh had committed. ⁴ Manasseh had even caused many innocent people in Jerusalem to be killed, and Yahweh would not forgive that.

ULB:

³ It was certainly at the mouth of Yahweh that this came on Judah, to remove them out of his sight, because of the sins of Manasseh, all that he did,[1]Some versions read, *It was certainly because of the wrath of Yahweh.* ⁴ and also because of the innocent blood that he shed, for he filled Jerusalem with innocent blood. Yahweh was not willing to pardon that.

translationWords:

- sin, sinful, sinner, sinning
- Manasseh
- innocent
- blood
- Jerusalem
- pardon

translationNotes:

- **It was certainly at the mouth of Yahweh** - Some versions have, “It was certainly because of the wrath of Yahweh,” which is just as good a reading of the original text. If translators have access to versions in major languages in their region, they should probably follow their choice.
- **at the mouth of Yahweh** - Here “mouth” represents Yahweh’s command. AT: “as Yahweh had commanded” (See: [Metonymy](#))
- **remove them out of his sight** - “get rid of them” or “destroy them”
- **innocent blood that he shed** - Blood is a metonym for innocent life, and shedding blood is a metonym for killing innocent people. AT: “innocent people whom he killed” (See: [Metonymy](#))
- **he filled Jerusalem with innocent blood** - Blood is a metonym for innocent life, and shedding blood is a metonym for killing innocent people. AT: “he killed many innocent people in Jerusalem” (See: [Metonymy](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 24 General Notes](#)
- [2 Kings 24 Translation Questions](#)

2 Kings 24:5-6

UDB:

⁵ The other things that happened while Jehoiakim was king, and all the things that he did, are written in the Book of the Events of the Kings of Judah. ⁶ When Jehoiakim died, his son Jehoiachin became the king.

ULB:

⁵ As for the other matters concerning Jehoiakim, and all that he did, are they not written in The Book of the Events of the Kings of Judah? ⁶ Jehoiakim slept with his ancestors, and Jehoiachin his son became king in his place.

translationWords:

- [written](#)
- [sleep, asleep, fall asleep](#)

translationNotes:

- **are they not written ... Judah?** - This is written as a rhetorical question because at the time this was written people were already aware of this information. This can be written as a statement. It can be translated in active form. See how you translated this in [8:23](#). AT: “they are indeed written ... Judah.” or “you can find them ... Judah” (See: [Active or Passive](#) and [Rhetorical Question](#))
- **slept with his ancestors** - “died and was buried along with his ancestors” (See: [Euphemism](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 24 General Notes](#)
- [2 Kings 24 Translation Questions](#)

2 Kings 24:7

UDB:

⁷ The army of the king of Babylon defeated the army of Egypt. The king of Babylon took control of all the area that the Egyptians formerly controlled, from the brook at the border of Egypt in the south to the Euphrates River in the north. So the army of the king of Egypt did not return to attack Judah again.

ULB:

⁷ The king of Egypt did not attack any more out of his land, because the king of Babylon had conquered all the lands that had been controlled by the king of Egypt, from the brook of Egypt to the Euphrates River.

translationWords:

- [king](#)
- [Egypt, Egyptian](#)
- [Babylon, Babylonian](#)
- [Egypt, Egyptian](#)
- [Euphrates River](#)

translationNotes:

- **The king of Egypt did not attack any more out of his land** - “The king of Egypt did not come out of his land any more to attack other people groups”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 24 General Notes](#)
- [2 Kings 24 Translation Questions](#)

2 Kings 24:8-9

UDB:

⁸ Jehoiachin was eighteen years old when he became the king of Judah. His mother's name was Nehushta. She was the daughter of a man from Jerusalem named Elnathan. Jehoiachin ruled in Jerusalem for only three months. ⁹ Jehoiachin did many things that Yahweh said were evil, all the evil things that his father had done.

ULB:

⁸ Jehoiachin was eighteen years old when he began to reign; he reigned in Jerusalem three months. His mother's name was Nehushta; she was the daughter of Elnathan of Jerusalem. ⁹ He did what was evil in the sight of Yahweh; he did all that his father had done.

translationWords:

- [reign](#)
- [Jerusalem](#)
- [evil, wicked, wickedness](#)
- [Yahweh](#)

translationNotes:

- **Nehushta ... Elnathan** - Nehushta is the name of a woman. Elnathan is the name of a man. (See: [How to Translate Names](#))
- **He did what was evil in the sight of Yahweh** - The nominal adjective “evil” can be translated as a relative clause “things that ... evil.” Here Yahweh’s “sight” refers to how he judges or decides on the value of something. See how you translated this in [3:2](#). AT: “He did things that Yahweh said were evil” or “He did the things that Yahweh considers evil” (See: [Nominal Adjectives](#) and [Metaphor](#))
- **he did all that his father had done** - This is a generalization. AT: “he committed the same kinds of sins his father had committed” (See: [Hyperbole](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 24 General Notes](#)
- [2 Kings 24 Translation Questions](#)

2 Kings 24:10-12

UDB:

¹⁰ While Jehoiachin was king, some officers of King Nebuchadnezzar of Babylon came along with the whole Babylonian army to Jerusalem, and they surrounded the city. ¹¹ While they were doing that, Nebuchadnezzar himself came to the city. ¹² Then King Jehoiachin, his mother, his advisors, important officers, palace officials all surrendered to the Babylonian army.

When Nebuchadnezzar had been king for eight years, he captured Jehoiachin and took him to Babylon.

ULB:

¹⁰ At that time the army of Nebuchadnezzar king of Babylon attacked Jerusalem and besieged the city. ¹¹ Nebuchadnezzar king of Babylon came to the city while his soldiers were besieging it, ¹² and Jehoiachin the king of Judah went out to the king of Babylon, he, his mother, his servants, his princes, and his officers. The king of Babylon captured him in the eighth year of his own reign.

translationWords:

- [Nebuchadnezzar](#)
- [Babylon, Babylonian](#)
- [siege, besiege](#)
- [servant, slave, slavery](#)
- [prince, princess](#)

translationNotes:

- **Jehoiachin the king of Judah went out to the king of Babylon, he, his mother, his servants, his princes, and his officers** - You may need to make explicit why Jehoiachin went out to meet Nebuchadnezzar. AT: “Jehoiachin the king of Judah, with his mother, his servants, his princes, and his officers, went out to where the king of Babylon was, to surrender to him” (See: [Assumed Knowledge and Implicit Information](#))
- **The king of Babylon captured him in the eighth year of his own reign** - “After the king of Babylon had been king for seven years, he captured Jehoiachin”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 24 General Notes](#)
- [2 Kings 24 Translation Questions](#)

2 Kings 24:13-14

UDB:

¹³ Just as Yahweh had said would happen, Nebuchadnezzar's soldiers took to Babylon all the valuable things from Yahweh's temple and from the king's palace. They cut up all the gold items that King Solomon had put in the temple. ¹⁴ They took from Jerusalem to Babylon ten thousand people, including the important officials and the best soldiers and the people who made and repaired things that were made of metal. Only the very poor people were left in Judah.

ULB:

¹³ Nebuchadnezzar took out from there all the valuable things in the house of Yahweh, and those in the king's palace. He cut into pieces all the golden objects that Solomon king of Israel had made in the temple of Yahweh, as Yahweh had said would happen. ¹⁴ He took into exile all Jerusalem, all the leaders, and all the fighting men, ten thousand captives, and all the craftsmen and the smiths. No one was left except the poorest people in the land.

translationWords:

- house of God, Yahweh's house
- king
- palace
- gold
- Solomon
- Israel, Israelites, nation of Israel
- temple
- exile, the Exile
- captive, captivity

translationNotes:

- **Solomon king of Israel had made** - You might want to translate this so the reader understands that Solomon might have had others help him do this. (See: [Assumed Knowledge and Implicit Information](#))
- **He took into exile all Jerusalem** - This is an exaggeration, and the word "Jerusalem" is a metonym for the people who lived there. AT: "Nebuchadnezzar took all the important people away from Jerusalem" (See: [Hyperbole](#) and [Metonymy](#))
- **the craftsmen and the smiths** - "the men who knew how to make and repair things that are made from metal"
- **No one was left except the poorest people in the land** - This can be translated as a positive statement. AT: "Only the poorest people in the land still lived there" (See: [Double Negatives](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 24 General Notes](#)
- [2 Kings 24 Translation Questions](#)

2 Kings 24:15-17

UDB:

¹⁵ Nebuchadnezzar's soldiers seized King Jehoiachin and took him to Babylon, along with his wives and officials, his mother, and all the important people. ¹⁶ They also took to Babylon all seven thousand soldiers and one thousand men who knew how to make and repair things that are made from metal. All of these people whom they took were able to fight in battle. ¹⁷ Then the king of Babylon appointed Jehoiachin's uncle, Mattaniah, to be the king of Judah, and he changed Mattaniah's name to Zedekiah.

ULB:

¹⁵ Nebuchadnezzar took Jehoiachin into exile at Babylon, as well as the king's mother, wives, officers, and the chief men of the land. He took them into exile from Jerusalem to Babylon. ¹⁶ All the fighting men, seven thousand in number, and one thousand craftsmen and blacksmiths, all of them fit for fighting—the king of Babylon brought these men into exile at Babylon. ¹⁷ The king of Babylon made Mattaniah, Jehoiachin's father's brother, king in his place, and changed his name to Zedekiah.

translationWords:

- [Jehoiachin](#)
- [exile, the Exile](#)
- [Zedekiah](#)

translationNotes:

- **seven thousand ... one thousand** - "7,000 ... 1,000" (See: [Numbers](#))
- **Mattaniah** - This is a man's name. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 24 General Notes](#)
- [2 Kings 24 Translation Questions](#)

2 Kings 24:18-20

UDB:

¹⁸ When Zedekiah was twenty-one years old, he became king, and he ruled in Jerusalem for eleven years. His mother's name was Hamutal. She was the daughter of a man named Jeremiah from the city of Libnah. ¹⁹ But Zedekiah did many things that Yahweh said were evil, just as Jehoiakim had done. ²⁰ Because Yahweh was very angry, he finally drove the people out of Jerusalem and the other places in Judah and sent them to Babylon.

This is what happened when Zedekiah rebelled against the king of Babylon.

ULB:

¹⁸ Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. His mother's name was Hamutal; she was the daughter of Jeremiah from Libnah. ¹⁹ He did what was evil in the sight of Yahweh; he did all that Jehoiakim had done. ²⁰ Through Yahweh's anger, all these events happened in Jerusalem and Judah, until he drove them out of his presence. Then Zedekiah rebelled against the king of Babylon.

translationWords:

- Zedekiah
- reign
- Jerusalem
- evil, wicked, wickedness
- Yahweh
- Jehoiakim
- angry, anger
- Judah, kingdom of Judah
- rebel, rebellious, rebellion

translationNotes:

- **twenty-one ... eleven** - “21 ... 11” (See: [Numbers](#))
- **Hamutal** - This is a woman's name. (See: [How to Translate Names](#))
- **Jeremiah** - This is a man's name. (See: [How to Translate Names](#))
- **Libnah** - This is the name of a place. (See: [How to Translate Names](#))
- **He did what was evil in the sight of Yahweh** - The nominal adjective “evil” can be translated as a relative clause “things that ... evil.” Here Yahweh's “sight” refers to how he judges or decides on the value of something. See how you translated this in [3:2](#). AT: “He did things that Yahweh said were evil” or “He did the things that Yahweh considers evil” (See: [Nominal Adjectives](#) and [Metaphor](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 25 General Notes

Structure and formatting

This chapter is the final defeat of Judah and the beginning of their exile to Babylon.

Special concepts in this chapter

Zedekiah's revolt

Zedekiah revolted against the Babylonians, so they came and completely destroyed Jerusalem. They tore down the city walls and took the rest of the people to Babylon as slaves, except the very poorest people remained.

Links:

- [2 Kings 25:01 Notes](#)

2 Kings 25:1-3

UDB:

¹ After Zedekiah had been ruling for nine years, on the tenth day of the tenth month of that year, King Nebuchadnezzar arrived with his whole army. They surrounded Jerusalem. Against the walls of the city, they built ramps made of earth, so that they could climb up and attack the city. ² It took them two years to do that. ³ After Zedekiah had been ruling for eleven years, by the ninth day of the fourth month of that year, the famine had become very bad. All the people's food was gone.

ULB:

25

¹ It happened that in the ninth year of the reign of King Zedekiah, in the tenth month, and on the tenth day of the month, Nebuchadnezzar king of Babylon came with all his army against Jerusalem. He camped opposite it, and they built a siege wall around it. ² So the city was besieged until the eleventh year of King Zedekiah's reign. ³ On the ninth day of the fourth month of that year, the famine was so severe in the city that there was no food for the people of the land.

translationWords:

- biblical time: year
- reign
- king
- Zedekiah
- biblical time: day
- Nebuchadnezzar
- Babylon, Babylonian
- Jerusalem
- siege, besiege
- famine

translationNotes:

- **in the ninth year** - (See: [Ordinal Numbers](#))
- **in the tenth month, and on the tenth day of the month** - This is the tenth month of the Hebrew calendar. The tenth day is near the end of December on Western calendars. This is during the cold season when there may be rain and snow. (See: [Ordinal Numbers](#) and [Hebrew Months](#))
- **came with all his army against Jerusalem** - The name "Jerusalem" is a metonym for the people who lived in it. AT: "came with his whole army to fight against the people of Jerusalem" or "came with his whole army to conquer Jerusalem" (See: [Metonymy](#))

- **the ninth day of the fourth month** - This is the fourth month of the Hebrew calendar. The ninth day is near the end of June on Western calendars. This is during the dry season when there is very little or no rain. (See: [Ordinal Numbers](#) and [Hebrew Months](#))
- **the people of the land** - These are the inhabitants of Jerusalem, including refugees from the surrounding villages that fled to Jerusalem when the war started.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 25 General Notes](#)
- [2 Kings 25 Translation Questions](#)

2 Kings 25:4-5

UDB:

⁴ Then the Babylonian soldiers broke through part of the city wall, and that enabled them to enter the city. All the soldiers of Judah tried to escape. But the Babylonian soldiers surrounded the city, so the king and the soldiers of Judah waited until it was nighttime. Then they fled through the gate that was between the two walls near the king's park. They ran across the fields and started to go down to the plain along the Jordan River. ⁵ But the Babylonian soldiers chased after them. They caught the king when he was by himself in the plains of Jericho. He was by himself because all his soldiers had abandoned him.

ULB:

⁴ Then the city was broken into, and all the fighting men fled at night by the way of the gate between the two walls, by the king's garden, although the Chaldeans were all around the city. The king went in the direction of the Arabah. ⁵ But the army of Chaldeans pursued King Zedekiah and overtook him in the plains of the Jordan River valley near Jericho. All his army was scattered away from him.

translationWords:

- gate, gate bar
- Chaldea, Chaldean
- Arabah
- overtake, overtook
- Jordan River
- Jericho

translationNotes:

- **Then the city was broken into** - This can be translated in active form. AT: "Then the Babylonian army broke into the city" (See: [Active or Passive](#))
- **all the fighting men** - "all the warriors"
- **by the way of the gate** - "by using the gate"
- **the Chaldeans** - Some translations use "Chaldeans" and others use "Babylonians." Both terms refer to the same people group.
- **The king went in the direction of** - "King Zedekiah also fled and he went toward"
- **All his army was scattered away from him** - This can be translated in active form. AT: "His whole army ran away from him" or "The Chaldeans chased away his whole army" (See: [Active or Passive](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 25 General Notes](#)
- [2 Kings 25 Translation Questions](#)

2 Kings 25:6-7

UDB:

⁶ The Babylonian soldiers took King Zedekiah to the city of Riblah in Babylonia. There the king of Babylon decided what they would do to punish him. ⁷ The king of Babylon forced Zedekiah to watch as the Babylonian soldiers killed all of Zedekiah's sons. Then they gouged out Zedekiah's eyes. They put bronze chains on his hands and feet and took him to the city of Babylon.

ULB:

⁶ They captured the king and brought him up to the king of Babylon at Riblah, where they passed sentence on him. ⁷ As for Zedekiah's sons, they slaughtered them before his eyes. Then he put out his eyes, bound him in bronze chains, and brought him to Babylon.

translationWords:

- [slaughter](#)
- [bronze](#)

translationNotes:

- **Riblah** - This is the name of a place. (See: [How to Translate Names](#))
- **passed sentence on him** - “decided how they would punish him” (see UDB)
- **they slaughtered them before his eyes** - The eyes are synecdoche for the whole person. AT: “they forced king Zedekiah to watch them kill his sons” (See: [Synecdoche](#))
- **he put out his eyes** - “Nebuchadnezzar put out Zedekiah's eyes.” It might be best to translate so that the reader understands that other people might have helped Nebuchadnezzar do this. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 25 General Notes](#)
- [2 Kings 25 Translation Questions](#)

2 Kings 25:8-10

UDB:

⁸ On the seventh day in the fifth month of that year, after Nebuchadnezzar had been ruling for nineteen years, Nebuzaradan arrived in Jerusalem. He was one of King Nebuchadnezzar's officials; he was in command of the men who guarded the king. ⁹ He ordered his soldiers to burn down Yahweh's temple, the king's palace, and all the houses in Jerusalem. So they burned down all the important buildings in the city. ¹⁰ Then Nebuzaradan supervised the Babylonian soldiers as they tore down the walls surrounding Jerusalem.

ULB:

⁸ Now in the fifth month, on the seventh day of the month, which was the nineteenth year of the reign of Nebuchadnezzar king of Babylon, Nebuzaradan, a servant of the king of Babylon and commander of his bodyguards, came to Jerusalem. ⁹ He burned the house of Yahweh, the king's palace, and all the houses of Jerusalem; also every important building in the city he burned. ¹⁰ As for all the walls around Jerusalem, all the army of the Babylonians who were under the commander of the bodyguard destroyed them.

translationWords:

- biblical time: day
- biblical time: year
- reign
- Nebuchadnezzar
- king
- Babylon, Babylonian
- servant, slave, slavery
- commander, command
- Jerusalem
- house of God, Yahweh's house
- palace

translationNotes:

- **in the fifth month, on the seventh day of the month** - This is the fifth month of the Hebrew calendar. The seventh day is near the end of July on Western calendars. (See: [Ordinal Numbers](#) and [Hebrew Months](#))
- **the nineteenth year** - This is the ordinal form of the number 19. (See: [Ordinal Numbers](#))
- **Nebuzaradan** - This is the name of a man. (See: [How to Translate Names](#))

- **As for all the walls around Jerusalem, all** - “This is what happened to all the walls around Jerusalem: all”
- **who were under** - “who were following the orders of”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 25 General Notes](#)
- [2 Kings 25 Translation Questions](#)

2 Kings 25:11-12

UDB:

¹¹ After that, he and his soldiers took to Babylon the people who were still living in the city, the other people who lived in the region of Judah, and the soldiers who had previously surrendered to the Babylonian army. ¹² But Nebuzaradan allowed some of the very poor people to stay in Judah to take care of the vineyards and to plant crops in the fields.

ULB:

¹¹ As for the rest of the people who were left in the city, those who had deserted to the king of Babylon, and the remainder of the population—Nebuzaradan, the commander of the bodyguard, took them away into exile. ¹² But the commander of the bodyguard did leave some of the poorest of the land to work the vineyards and fields.

translationWords:

- [exile, the Exile](#)
- [vineyard](#)

translationNotes:

- **As for the rest of the people ... city, those** - “This is what happened to the rest of the people ... city: those”
- **the rest of the people who were left in the city** - “the people who remained in the city”
- **deserted to the king** - “left the city and gone to be with the king”

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 25 General Notes](#)
- [2 Kings 25 Translation Questions](#)

2 Kings 25:13-15

UDB:

¹³ The Babylonian soldiers broke into pieces the bronze pillars, the bronze stands with wheels, and the huge bronze basin, all of which were in the temple courtyard, and they took all the bronze to Babylon. ¹⁴ They also took the pots, the shovels, the instruments for snuffing out the lamps, the dishes, and all the other bronze items that the Israelite priests had used for offering sacrifices in the temple. ¹⁵ The soldiers also took away the pans for the ashes of the sacrifices, the basins, and all the other items made of gold or silver.

ULB:

¹³ As for the bronze pillars that were in the house of Yahweh, and the stands and the bronze sea that were in the house of Yahweh, the Chaldeans broke them into pieces and carried the bronze back to Babylon. ¹⁴ The pots, shovels, lamp trimmers, spoons, and all the utensils of bronze with which the priests had served in the temple—the Chaldeans took them all away. ¹⁵ The pots for removing ashes and the bowls that were made of gold, and those made of silver—the captain of the king’s guard took them away as well.

translationWords:

- bronze
- pillar, column
- house of God, Yahweh’s house
- Chaldea, Chaldean
- Babylon, Babylonian
- lamp
- priest, priesthood
- serve, service
- temple
- gold
- silver

translationNotes:

- **As for the bronze pillars ... Yahweh, the Chaldeans** - “This is what happened to the bronze pillars ... Yahweh: the Chaldeans”
- **the stands** - This refers to the large, moveable bronze stands with bronze wheels and axles. “the moveable bronze stands” or “the bronze stands with wheels” (UDB)
- **the bronze sea** - “the large bronze basin”
- **broke them into pieces** - “cut them into pieces” or “chopped them up into small pieces”

- **shovels** - A shovel was a tool that was used to clean the altar, typically used to move big piles of dirt, sand, or ashes.
- **with which the priests had served in the temple** - “which the priests had used in the temple service”
- **The pots for removing ashes** - You may need to make explicit which ashes are spoken of. AT: “The pots that were used for removing ashes from the altar” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 25 General Notes](#)
- [2 Kings 25 Translation Questions](#)

2 Kings 25:16-17**UDB:**

¹⁶ The bronze from the two pillars, the bronze stands with wheels, and the huge basin were very heavy. They could not be weighed. These things had been made for the temple when Solomon was the king of Israel. ¹⁷ Each of the pillars was eight and one-third meters high. The bronze capital of each pillar was one and one-third meters high. They were each decorated all around with something that looked like a net made of bronze chains connecting bronze pomegranates.

ULB:

¹⁶ The two pillars, the sea, and the stands that Solomon had made for the house of Yahweh contained more bronze than could be weighed. ¹⁷ The height of the first pillar was eighteen cubits, and a capital of bronze was on top of it. The capital was three cubits high, with latticework and pomegranates all around on the capital, all made of bronze. The other pillar and its latticework were the same as the first.

translationWords:

- [pillar, column](#)
- [Solomon](#)
- [house of God, Yahweh's house](#)
- [bronze](#)
- [pomegranate](#)

translationNotes:

- **the sea** - "the large bronze basin." Translate as in [25:13](#).
- **the stands** - Translate as in [25:13](#).
- **eighteen cubits ... three cubits** - A cubit was 46 centimeters. AT: "about 8.3 meters ... about 1.4 meters" (See: [Biblical Distance](#))
- **a capital of bronze** - "an artistic, bronze design" or "a bronze piece with designs"
- **latticework** - This was a design made of crossed strips that looked like a net.
- **all made of bronze** - "completely made of bronze"

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 25 General Notes](#)
- [2 Kings 25 Translation Questions](#)

2 Kings 25:18-19

UDB:

¹⁸ Nebuzaradan took with him to Babylon Seraiah, the high priest; Zephaniah, his assistant; and the three men who guarded the entrance to the temple. ¹⁹ From the people who were still left in Jerusalem, he took one officer from the Judean army, five of the king's advisors, the chief secretary of the army commander who was in charge of recruiting men to join the army, and sixty other important Judean men.

ULB:

¹⁸ The commander of the bodyguard took Seraiah the chief priest, together with Zephaniah, the second priest, and the three gatekeepers. ¹⁹ From the city he took prisoner an officer who was in charge of soldiers, and five men of those who advised the king, who were still in the city. He also took prisoner the king's army officer responsible for drafting men into the army, along with sixty important men from the land who were in the city.

translationWords:

- commander, command
- chief priests
- Zephaniah
- priest, priesthood
- prison, prisoner, imprison
- warrior, soldier
- king

translationNotes:

- **The commander of the bodyguard** - Similar words appear in [25:8](#).
- **Seraiah** - This is the name of a man. (See: [How to Translate Names](#))
- **the second priest** - These words refer to Zephaniah. Another possible meaning is “the priest under Seraiah.”
- **gatekeepers** - Translate as in [7:10](#).
- **took prisoner** - “captured and kept from escaping”
- **an officer who was in charge of soldiers** - Other translations may read “a eunuch who was in charge of soldiers.” A eunuch is a man whose private parts have been removed.
- **officer responsible for drafting men into the army** - Possible meanings are 1) the officer forced men to become soldiers or 2) the officer wrote down the names of the men who became soldiers.

Links:

- [Introduction to 2 Kings](#)
- [2 Kings 25 General Notes](#)
- [2 Kings 25 Translation Questions](#)

2 Kings 25:20-21

UDB:

²⁰ Nebuzaradan took them all to the king of Babylon at the city of Riblah. ²¹ There at the city of Riblah, in the province of Hamath, the king of Babylon commanded that they all be executed. That is what happened when the people of Judah were taken forcefully from their land to Babylon.

ULB:

²⁰ Then Nebuzaradan, the commander of the bodyguard, took them and brought them to the king of Babylon at Riblah. ²¹ The king of Babylon put them to death at Riblah in the land of Hamath. In this way, Judah went out of its land into exile.

translationWords:

- [Babylon, Babylonian](#)
- [Hamath, Lebo Hamath, Hamathites](#)
- [Judah, kingdom of Judah](#)
- [exile, the Exile](#)

translationNotes:

- **Nebuzaradan** - This is the name of a man. Translate as in [25:8](#).
- **Riblah** - This is the name of a place. Translate as in [25:6](#).
- **put them to death** - This is a polite way of saying “killed them.” It might be best to translate so that the reader understands that other people might have helped the king do this. (See: [Euphemism](#) and [Assumed Knowledge and Implicit Information](#))
- **In this way, Judah went out of its land into exile** - “So Judah was taken into exile out of its land”
- **Judah went out of its land** - Judah, the name of the people group, is a metonym for the people themselves. AT: “the people of Judah went out of their land” (See: [Metonymy](#))

Links:

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2 Kings 25:22-24**UDB:**

²² Then King Nebuchadnezzar appointed a man named Gedaliah to be the governor of the people who he still allowed to live in Judah. Gedaliah was a son of Ahikam and a grandson of Shaphan. ²³ When all the army commanders in Judah and their soldiers found out that the king of Babylon had appointed Gedaliah to be the governor, they met with him at the city of Mizpah. These commanders were Ishmael son of Nethaniah; Johanan son of Kareah; Seraiah son of Tanhumeth, from the city of Netophah; and Jaazaniah, from the region of Maacah.

²⁴ Gedaliah solemnly promised them that the officials from Babylon were not planning to harm them. He said, “You may live in this land without being afraid; you should obey the king of Babylon. If you do, everything will go well for you.”

ULB:

²² As for the people who remained in the land of Judah, those whom Nebuchadnezzar king of Babylon had left, he put Gedaliah son of Ahikam son of Shaphan, in charge of them. ²³ Now when all the commanders of the soldiers, they and their men, heard that the king of Babylon had made Gedaliah governor, they went to Gedaliah at Mizpah. These men were Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, and Jaazaniah son of the Maacathite—they and their men. ²⁴ Gedaliah made an oath to them and to their men, and said to them, “Do not be afraid of the Chaldean officials. Live in the land and serve the king of Babylon, and it will go well with you.”

translationWords:

- Nebuchadnezzar
- governor, govern, proconsul, government
- Mizpah
- oath, swear, swear by
- Chaldea, Chaldean
- serve, service

translationNotes:

- **Gedaliah ... Ahikam ... Shaphan ... Ishmael ... Nethaniah ... Johanan ... Kareah ... Seraiah ... Tanhumeth ... Jaazaniah** - These are the names of men. (See: [How to Translate Names](#))
- **Netophathite** - This refers to a person who is a descendant of a man named Netophah. (See: [How to Translate Names](#))
- **Maacathite** - This refers to a person who comes from a place called Maacah. (See: [How to Translate Names](#))

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2 Kings 25:25-26

UDB:

²⁵ But in the seventh month of that year, Ishmael, whose grandfather Elishama was in the family descended from King David, went to Mizpah along with ten other men. They assassinated Gedaliah and all the men with him. There were also men from Judah and men from Babylon whom they assassinated. ²⁶ Then many of the people from Judah, important people and unimportant ones, and the army commanders were very afraid of what the Babylonians would do to them, so they fled to Egypt.

ULB:

²⁵ But it happened that in the seventh month Ishmael son of Nethaniah son of Elishama, from the royal family, came with ten men and attacked Gedaliah. Gedaliah died, along with the men of Judah and the Babylonians who were with him at Mizpah. ²⁶ Then all the people, from the least to the greatest, and the commanders of the soldiers, arose and went to Egypt, because they were afraid of the Babylonians.

translationWords:

- royal
- raise, rise, risen, arise, arose
- Egypt, Egyptian

translationNotes:

- **the seventh month** - This is the seventh month on the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))
- **Elishama** - This is the name of a man. (See: [How to Translate Names](#))
- **all the people** - This is a generalization. AT: “many people” (See: [Hyperbole](#))
- **from the least to the greatest** - This is a merism that means “everyone,” which is a generalization. AT: “from the least important to the most important” or “everyone” (See: [Merism](#))

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2 Kings 25:27

UDB:

²⁷ Thirty-seven years after King Jehoiachin of Judah had been taken to Babylon, Nebuchadnezzar's son Evil-Merodach became the king of Babylon. He was kind to Jehoiachin, and on the twenty-seventh day of the twelfth month of that same year, he released Jehoiachin from prison.

ULB:

²⁷ It happened later in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evil-Merodach king of Babylon released Jehoiachin king of Judah from prison. This happened in the year that Evil-Merodach began to reign.

translationWords:

- [biblical time: year](#)
- [exile, the Exile](#)
- [Jehoiachin](#)
- [king](#)
- [Judah, kingdom of Judah](#)
- [biblical time: day](#)
- [Babylon, Babylonian](#)
- [prison, prisoner, imprison](#)
- [reign](#)

translationNotes:

- **in the thirty-seventh year** - (See: [Ordinal Numbers](#))
- **in the twelfth month, on the twenty-seventh day of the month** - This is the twelfth month of the Hebrew calendar. The twenty-seventh day is near the beginning of April on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))
- **Evil-Merodach** - This is what the man's name sounded like, not a description of him. (See: [How to Translate Names](#))

Links:

- [Introduction to 2 Kings](#)
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2 Kings 25:28-30

UDB:

²⁸ He always spoke kindly to Jehoiachin and honored him more than the other kings who had been taken to Babylon. ²⁹ He gave Jehoiachin new clothes to replace the clothes that he had been wearing in prison, and he allowed Jehoiachin to eat at the king's table every day for the rest of his life. ³⁰ The king of Babylon also gave him money every day, so that he could buy the things that he needed. The king continued to do that until Jehoiachin died.

ULB:

²⁸ He spoke kindly to him and gave him a seat more honorable than that of the other kings who were with him in Babylon. ²⁹ Evil-Merodach removed Jehoiachin's prison clothes, and Jehoiachin ate regularly at the king's table for the rest of his life. ³⁰ A regular food allowance was given to him every day for the rest of his life.

translationWords:

- honor, to honor
- prison, prisoner, imprison

translationNotes:

- **a seat more honorable than that of the other kings** - Giving a good place at the dining table is a metonym for honoring him. AT: "more honor than the other kings" (See: [Metonymy](#))
- **removed Jehoiachin's prison clothes** - The reader should understand that removing his prison clothes is a synecdoche for making him a free man. (See: [Synecdoche](#))
- **at the king's table** - "with the king and his officials"
- **A regular food allowance was given to him** - This can be translated in active form. AT: "The king made sure that he had a regular food allowance" (See: [Active or Passive](#))
- **A regular food allowance** - "Money to buy food"

Links:

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translationQuestions

2 Kings 1

Q? How was Ahaziah injured?

A. Ahaziah fell down through the lattice in his upper chamber in Samaria, and was injured. [1:2]

Q? Why was Ahaziah going to certainly die?

A. Ahaziah was going to consult with Baal Zebub, the god of Ekron; therefore, he would certainly die. [1:4]

Q? What did Elijah wear?

A. Elijah wore a garment made of hair, and had a leather belt wrapped around his waist. [1:8]

Q? What consumed the captain and his fifty men?

A. A fire came down from heaven and consumed the captain and his fifty men. [1:10]

Q? How did the third captain approach Elijah?

A. The third captain went up, fell on his knees before Elijah, and begged him. [1:13]

Q? Why did Joram begin to reign in the place of Ahaziah?

A. Joram began to reign in his place because Ahaziah had no son. [1:17]

2 Kings 2

Q? When did Elijah leave with Elisha from Gilgal?

A. When Yahweh was going to take up Elijah by a whirlwind into heaven, Elijah left with Elisha from Gilgal. [2:1]

Q? How did Elisha answer when the sons of the prophets told him that Yahweh would take his master from him?

A. Elisha answered, “Yes, I know it, but do not talk about it.” [2:3]

Q? Why did the river divide on both sides?

A. Because Elijah took his cloak, rolled it up, and struck the water with it, the river divided on both sides. [2:8]

Q? For what did Elisha ask?

A. Elisha asked for a double portion of Elijah’s spirit to come on him. [2:9]

Q? How did Elijah go up into heaven?

A. Elijah went up by a whirlwind into heaven. [2:11]

Q? What happened when Elisha struck the waters with Elijah’s cloak?

A. When Elisha had struck the waters, they divided on both sides and Elisha crossed over. [2:14]

Q? What did the sons of the prophets want fifty strong men to do?

A. They wanted fifty strong men to go and look for Elisha’s master, in case the Spirit of Yahweh had taken him up and thrown him onto some mountain or into some valley. [2:16]

Q? For how long did the fifty men look for Elijah?

A. The fifty men looked for three days. [2:17]

Q? What was the problem at Jericho?

A. The water was bad and the land was not fruitful. [2:19]

Q? How was the water healed?

A. Elisha went out to the spring of water and threw salt in it. [2:21-22]

Q? When some boys mocked Elisha, what curse happened to them?

A. When some boys mocked Elisha, two female bears came out of the woods and injured forty-two of the boys. [2:23-24]

2 Kings 3

Q? How was Joram's evil different from the evil of his father and his mother?

A. Joram's evil was not like his father and his mother, for he removed the sacred stone pillar of Baal that his father had made. [3:2]

Q? Why did King Joram leave Samaria?

A. King Joram left Samaria to mobilize all Israel for war. [3:6]

Q? What three armies marched in a semicircle for seven days?

A. Israel, Judah, and Edom marched in a semicircle for seven days. [3:9]

Q? What had Elisha done for Elijah?

A. Elisha had poured water on the hands (a helper) of Elijah. [3:11]

Q? Why did Elisha pay attention to the king of Israel?

A. Elisha paid attention to the king of Israel because Elisha honored the presence of Jehoshaphat king of Judah. [3:14]

Q? When did the hand of Yahweh come upon Elisha?

A. When the harpist played, the hand of Yahweh came upon Elisha. [3:15]

Q? When was the country filled with water?

A. In the morning about the time of offering the sacrifice, there came water from the direction of Edom, and the country was filled with water. [3:20]

Q? Who from the Moabites gathered themselves together to fight?

A. All who were able to put on armor gathered themselves together. [3:21]

Q? What did the Moabites think when they saw the water?

A. When the Moabites saw the water, they thought the three kings had been destroyed, and they had killed each other. [3:22-23]

Q? What did the king of Moab do to his oldest son?

A. He took his oldest son and offered him as a burnt offering upon the wall. [3:27]

2 Kings 4

Q? What was going to happen to the children of the wife of one of the sons of the prophets?

A. The creditor was going to take her two children to be his slaves. [4:1]

Q? From where should the woman borrow jars?

A. The woman should borrow jars from her neighbors. [4:3]

Q? When did the oil stop flowing?

A. After her son said there were no more jars, the oil stopped flowing. [4:6]

Q? What did the important woman from Shunem and her husband make for Elisha?

A. They made a little room on the roof for Elisha, with a bed, a table, a seat, and a lamp. [4:10]

Q? What was the woman to be holding in one year's time?

A. In one year's time, she would be holding a son. [4:16]

Q? When did the child hurt his head?

A. When the child went out one day to his father, who was with harvesters, he hurt his head. [4:18-19]

Q? Where did the child sit until he died?

A. The child sat on his mother's knees until he died. [4:20]

Q? Where was the man of God?

A. The man of God was at Mount Carmel. [4:25]

Q? When Gehazi asked the woman if everything was alright, what did she answer?

A. When Gehazi asked the woman if everything was alright, she answered, "It is alright." [4:26]

Q? What did the woman do when she came to the man of God at the mountain?

A. When she came to the man of God at the mountain, she caught hold of his feet. [4:27]

Q? What should Gehazi do if he met any man or if anyone greeted him?

A. If Gehazi met any man or if anyone greeted him, he should not answer him. [4:29]

Q? What did Gehazi lay on the child's face?

A. He laid the staff on the child's face. [4:31]

Q? How did the boy's body grow warm?

A. Elisha stretched himself out on the boy, and the boy's body grew warm. [4:34]

Q? What did the child do before he opened his eyes?

A. The child sneezed seven times and then opened his eyes. [4:35]

Q? Who gathered wild gourds?

A. One of the sons of the prophets gathered wild gourds. [4:38-39]

Q? How did Elisha remove the death from the pot?

A. Elisha threw some flour into the pot. [4:40-41]

Q? How many people ate the twenty loaves of barley bread?

A. One hundred people ate the twenty loaves of barley bread. [4:42-43]

2 Kings 5

Q? What had Yahweh given to Aram by Naaman?

A. Yahweh had given victory to Aram. [5:1]

Q? Whom did the little girl say would heal her master?

A. The girl said the prophet who was in Samaria would heal her master. [5:3]

Q? To whom did Naaman take the letter which was from the king of Aram?

A. Naaman took the letter to the king of Israel. [5:6]

Q? What did the king of Israel think was the reason Naaman came to him for a cure?

A. The king of Israel thought Naaman was seeking to start an argument with him. [5:7]

Q? What was Naaman told to do to be clean?

A. Naaman was told to go and dip himself into the Jordan seven times to be clean. [5:10]

Q? How did Naaman think Elisha would heal him?

A. Naaman thought Elisha would come out to him and stand and call on the name of Yahweh his God, and wave his hand over the place and heal the leprosy. [5:11]

Q? Like what was Naaman's flesh restored?

A. Naaman's flesh was restored again like the flesh of a little child. [5:14]

Q? After Naaman was healed, what did he know?

A. After Naaman was healed, he knew that there was no God in all the earth except in Israel. [5:15]

Q? For what did Naaman ask Yahweh to pardon him?

A. Naaman asked Yahweh to pardon him when he bowed himself in the house of Rimmon. [5:18]

Q? According to Gehazi, who came from the hill country of Ephraim?

A. According to Gehazi, two young men of the sons of the prophets came from the hill country of Ephraim. [5:22]

Q? What did Gehazi hide in the house?

A. He hid the bags of silver in the house. [5:24]

Q? What happened because Gehazi lied?

A. Because Gehazi lied, he became a leper. [5:26-27]

2 Kings 6

Q? Why did the sons of the prophets want to build a place to live?

A. The place where they lived with Elisha was too small, so they wanted to build a place to live. [6:1-2]

Q? Why was the man who lost the axe head worried?

A. He was worried because the axe was borrowed. [6:5]

Q? How did Elisha make iron float?

A. He cut off a stick, threw it in the water, and made the iron float. [6:6]

Q? Who told the king of Israel the words of the king of Aram?

A. Elisha told the king of Israel the words of the king of Aram. [6:12]

Q? Why was Elisha's servant worried?

A. He was worried because he saw a large army with horses and chariots surrounding the city. [6:15]

Q? How did Elisha lead the Arameans to Samaria?

A. Elisha asked Yahweh to blind them, and then Elisha told them to follow him. [6:18-19]

Q? Where were the Arameans when Yahweh opened their eyes?

A. The Arameans were in the middle of the city of Samaria when Yahweh opened their eyes. [6:20]

Q? What did the king of Israel do to the Arameans?

A. He put bread and water before them, and he sent them away. [6:22-23]

Q? Why was a donkey's head sold for eighty pieces of silver?

A. There was a great famine in Samaria, so a donkey's head was sold for eighty pieces of silver. [6:25]

Q? What did the woman tell the king was troubling her?

A. She answered, "This woman said to me, 'Give your son so that we may eat him today, and we will eat my son tomorrow.' " So we boiled my son and ate him, and I said to her on the next day, "Give your son that we may eat him, but she has hidden her son." [6:28-29]

Q? Who did the king blame for the famine?

A. He blamed Elisha. [6:31]

Q? When the messenger came to Elisha, what did he tell the elders to do?

A. When the messenger came to Elisha, he told the elders to shut the door, and hold the door shut against him. [6:32]

2 Kings 7

Q? What did Elisa say would happen to the captain who did not believe him?

A. Elisha said the captain would not eat any of the flour or barley. [7:2]

Q? Why did the four men with leprosy go to the army of the Arameans?

A. They went to the army of the Arameans because they said they might die if they go into the city, stand where they were, or go to army the Arameans. [7:3]

Q? Why did the Aramean army think the king of Israel hired the kings of the Hittites and Egyptians to come against the Arameans?

A. The Aramean army thought the king of Israel hired the kings of the Hittites and Egyptians to come against the Arameans because they heard a noise of chariots, and a noise of horses—the noise of another large army. [7:6]

Q? What did the gatekeepers do after they were told that the Arameans had deserted their camp?

A. The gatekeepers shouted out the news that the Arameans had deserted their camp. [7:11]

Q? What did the king think was the reason the Arameans left their camp?

A. The king thought they had gone out of the camp to hide themselves in the fields. Then when the Israelites came out of the city, the Arameans would take them alive, and get into the city. [7:12]

Q? Of what was the road full?

A. The road was full of clothes and equipment the Arameans had cast away in their hurry. [7:15]

Q? What did the captain say when Elisha told him, “About this time in the gate of Samaria, two measures of barley will be available for a shekel, and a measure of fine flour for a shekel.”?

A. The captain said to Elisha, “See, even if Yahweh should make windows in heaven, can this thing happen?”. [7:18-19]

2 Kings 8

Q? Why did the woman whose son Elisha restored to life live in the land of the Philistines seven years?

A. The woman whose son Elisha restored to life lived in the land of the Philistines seven years because Elisha said Yahweh had called for a famine. [8:1-2]

Q? Why did the woman go to the king?

A. The woman went to the king to beg him for her house and for her land. [8:3]

Q? What was Gehazi telling the king when the woman whose son Elisha restored to life arrived?

A. Gehazi was telling the king how Elisha had restored to life the child who was dead. [8:5]

Q? What did Hazael take with him to give to Elisha?

A. Hazael took a gift with him of every kind of good thing of Damascus, carried by forty camels. [8:9]

Q? Why did the man of God weep?

A. The man of God wept because he knew the evil that Hazael would do to the people of Israel. [8:11-12]

Q? After Hazael told the king of Aram that he would recover, what did he do to King Ben Hadad?

A. After Hazael told King Ben Hadad that he would recover, he took the blanket and dipped it in water, and spread it on Ben Hadad's face so that he died. [8:14-15]

Q? Who was Jehoram's wife?

A. Jehoram's wife was Ahab's daughter. [8:18]

Q? Why did Yahweh not want to destroy Judah?

A. Yahweh did not want to destroy Judah since he had told his servant David that he would always give him descendants. [8:19]

Q? When did Edom revolt from under the hand of Judah?

A. In Jehoram's days, Edom revolted from under the hand of Judah. [8:20]

Q? Why did Ahaziah do what was evil in Yahweh's sight?

A. Ahaziah did what was evil in Yahweh's sight, for Ahaziah was a son-in-law to the house of Ahab. [8:27]

Q? Where did King Joram return to be healed of the wounds that the Arameans had given him at Ramah?

A. King Joram returned to be healed in Jezreel. [8:29]

2 Kings 9

Q? Why did one of the sons of the prophets take a little bottle of oil in his hand and go to Ramoth Gilead?

A. He took the bottle of oil and went to Ramoth Gilead to anoint Jehu. [9:1-3]

Q? Who poured the oil on Jehu's head?

A. The prophet poured the oil on Jehu's head. [9:6]

Q? How could Yahweh avenge the blood of his servants?

A. If Jehu killed the family of Ahab, Yahweh could avenge the blood of his servants. [9:7]

Q? What was going to happen to Jezebel?

A. The dogs would eat Jezebel in Jezreel, and there would be no one to bury her. [9:10]

Q? What did the servants of Jehu's master do after Jehu said he was anointed as king?

A. After Jehu said he was anointed as king, each of the servants quickly took off his outer garment and put it under Jehu at the top of the steps. They blew the trumpet and said, "Jehu is king." [9:12-13]

Q? Why had King Joram gone back to Jezreel?

A. King Joram had gone back to Jezreel to be healed of the wounds that the Arameans had given him. [9:15]

Q? What did the watchman see the messenger do?

A. The watchman saw the messenger ride with Jehu. [9:17-18]

Q? How did the watchman know Jehu was driving the chariot?

A. The watchman knew Jehu was driving the chariot, for he was driving wildly. [9:20]

Q? How did Joram king of Israel ride out to meet Jehu?

A. Joram king of Israel rode out with Ahaziah king of Judah, each in his chariot, to meet Jehu. [9:21]

Q? What happened after Jehu shot Joram between his shoulders?

A. After Jehu shot Joram between his shoulders, the arrow went through Joram's heart, and he sank down in his chariot. [9:24]

Q? What would bring to pass the things that were told would happen by the word of Yahweh?

A. Taking Joram and throwing him into that field would bring to pass the things that were told would happen by the word of Yahweh. [9:26]

Q? Who was buried in his sepulchre with his fathers in the city of David?

A. Ahaziah was buried in his sepulchre with his fathers in the city of David. [9:28]

Q? What happened when Jehu came to Jezreel?

A. When Jehu came to Jezreel, Jezebel heard of it, and she painted her eyes, arranged her hair, and looked out the window. [9:30]

Q? Who threw Jezebel down?

A. Some eunuchs threw Jezebel down. [9:33]

Q? Why could no one bury Jezebel?

A. When they went to bury her, they found no more of her than the skull, the feet, and the palms of her hands. [9:35]

2 Kings 10

Q? What did Jehu's letter tell the elders and guardians of Ahab's descendants to do?

A. It told the elders and guardians of Ahab's descendants to select the best and most deserving of their master's descendants and set him on his father's throne. [10:3]

Q? Why did the elders and guardians of Ahab's descendants not make any man king?

A. They did not make any man king because they realized that not even the two kings could stand before Jehu. [10:4-5]

Q? What did the elders and guardians of Ahab's descendants do to the king's sons?

A. They took the king's sons and killed them, seventy persons, put their heads in baskets, and sent them to Jehu in Jezreel. [10:7]

Q? Why did Jehu say that no part of Yahweh's word, the word that he spoke concerning the family of Ahab, would fall to the ground?

A. Jehu said that no part of Yahweh's word, the word that he spoke concerning the family of Ahab, would fall to the ground, for Yahweh had done what he spoke about through his servant Elijah. [10:10]

Q? How many brothers of Ahaziah did Jehu meet and kill?

A. He met and killed forty-two. [10:13-14]

Q? Why did Jehu take Jonadab into the chariot?

A. Jehu took Jonadab into the chariot because Jonadab said his heart was with Jehu and he gave Jehu his hand. [10:15]

Q? Why did Jehu gather all the prophets of Baal, all his worshipers, and all his priests?

A. He gathered them deceitfully, with the intent to kill the worshipers of Baal. [10:19]

Q? To where did the worshipers of Baal come?

A. They came into the temple of Baal. [10:21]

Q? What would happen if any of the worshipers of Baal escaped?

A. If any of the worshipers of Baal escaped, whoever let that man escape, his life would be taken for the life of he who escaped. [10:24]

Q? Into what did the guards and captains make the house of Baal?

A. They made the house of Baal into a latrine. [10:27]

Q? How did Jehu not leave the sins of Jeroboam?

A. Jehu did not leave the sins of Jeroboam because he worshiped the golden calves in Bethel and Dan. [10:29]

Q? Why would Jehu's descendants sit on the throne of Israel to the fourth generation?

A. Because Jehu did well in executing what was right in Yahweh's eyes, and did to the house of Ahab and did all that was in Yahweh's heart, his descendants would sit on the throne of Israel to the fourth generation. [10:30]

Q? Where were the other matters concerning Jehu written?

A. The other matters concerning Jehu, and all that he did, and all his power, were written in The Book of the Events of the Kings of Israel. [10:34]

2 Kings 11

Q? Who did Athaliah not kill?

A. Athaliah did not kill Joash. [11:1-2]

Q? What did the commanders of hundreds of the Carites and of the guard have to do before they saw the king's son?

A. The commanders of hundreds of the Carites and of the guard had to make a covenant with Jehoiada and swear an oath in the house of Yahweh. Then he showed them the king's son. [11:4]

Q? What did the two groups who were not serving on the Sabbath have to do?

A. The two groups who were not serving on the Sabbath had to keep the watch over the house of Yahweh for the king. [11:7]

Q? What did Jehoiada hand over to the commanders?

A. Jehoiada handed over to the commanders the spears and shields that had been King David's, which were in the house of Yahweh. [11:10]

Q? Why did Athaliah tear her clothes and shout?

A. Athaliah tore her clothes and shouted because she saw King Joash standing by the pillar. [11:14]

Q? Why was Athaliah killed at the king's house?

A. Athaliah was killed at the king's house, for the priest had said, "Do not let her be killed in the house of Yahweh." [11:15-16]

Q? After Jehoiada made a covenant, what did the people do?

A. After Jehoiada made a covenant, the people tore down the house of Baal, smashed Baal's altars and his idol figures to pieces, and killed Mattan, the priest of Baal. [11:17-18]

Q? When Joash sat on the throne of the kings, how did the people respond?

A. When Joash sat on the throne of the kings, all the people of the land rejoiced. [11:19-20]

2 Kings 12

Q? Why did Joash do what was right in the eyes of Yahweh all the time?

A. Joash did what was right in the eyes of Yahweh all the time, because Jehoiada the priest was instructing him. [12:2]

Q? By what were the people motivated to give money for the temple?

A. The people were motivated by Yahweh in their hearts to give. [12:4]

Q? Why did Joash tell the priests to take no more money from the taxpayers?

A. Joash told the priests this because they had not repaired anything in the temple. [12:6-7]

Q? Who put money into the chest?

A. The priests who were guarding the temple entrance put into the chest all the money that was brought to the house of Yahweh. [12:9]

Q? For what did the workers use the money?

A. The workers used the money for buying timber and cutting stone to repair the temple of Yahweh, and for all that was needed to be paid to repair it. [12:12]

Q? Why was the money for the guilt offerings and the money for the sin offerings not brought into the temple of Yahweh?

A. The money for the guilt offerings and the money for the sin offerings was not brought into the temple of Yahweh, because it belonged to the priests. [12:16]

Q? How did King Joash prevent King Hazael from attacking Jerusalem?

A. Joash took all the holy objects that Jehoshaphat and Jehoram and Ahaziah had consecrated to Yahweh, his own holy things, and all the gold that was found in the storerooms of the houses of Yahweh and of the king, and he sent them to Hazael, king of Aram. Then Hazael went away from Jerusalem. [12:18]

Q? Who attacked Joash?

A. Jozacar, the son of Shimeath, and Jehozabad, the son of Shomer, his servants, attacked Joash. [12:21]

2 Kings 13

Q? Why did Yahweh give Israel a rescuer?

A. Jehoahaz implored Yahweh, so Yahweh gave Israel a rescuer. [13:4-5]

Q? The king of Aram destroyed the army of Israel and made them like what?

A. The king of Aram had destroyed the army of Israel and made them like the chaff at threshing time. [13:7]

Q? When Elisha was sick, what did he tell Joash to pick up?

A. He told Joash to pick up a bow and some arrows. [13:15]

Q? What happened because Joash hit the ground only three times?

A. Because he hit the ground only three times, he would attack Aram only three times. [13:18-19]

Q? What happened to the man who was buried in Elisha's cave?

A. The man who was buried in Elisha's cave revived and stood up on his feet as soon as the man touched Elisha's bones. [13:21]

Q? Why did Yahweh not drive Israel away from his presence?

A. Yahweh was gracious to Israel, and had compassion on them and concern for them, because of his covenant with Abraham, Isaac, and Jacob. So Yahweh did not destroy them, and he did not drive them away from his presence. [13:23]

2 Kings 14

Q? What did Amaziah do as soon as his rule was well established?

A. As soon as his rule was well established, Amaziah killed the servants who had murdered his father, the king. [14:5]

Q? Why did Amaziah not put the sons of the assassins to death?

A. Amaziah did not put the sons of the assassins to death because Yahweh had commanded him, saying, “The fathers must not be put to death for their children, neither must the children be put to death for their parents. Instead, every person must be put to death for his own sin.” [14:6]

Q? What trampled down the thistle?

A. A wild beast in Lebanon trampled down the thistle. [14:9]

Q? What did Jehoash take from Jerusalem?

A. He took all the gold and silver, all the objects that were found in the house of Yahweh, and the valuable things in the king’s palace, with hostages also. [14:14]

Q? How did Amaziah die?

A. A conspiracy was made against Amaziah in Jerusalem, and he fled to Lachish. But men were sent after him to Lachish and they killed him there. [14:19]

Q? What did Uzziah do to Eloth?

A. Uzziah rebuilt Eloth and restored it to Judah. [14:22]

Q? Through whom did Jeroboam hear that he should restore the border of Israel from Lebo Hamath to the sea of the Arabah?

A. Jeroboam heard through Jonah the son of Amittai, the prophet, that he should restore the border of Israel from Lebo Hamath to the sea of the Arabah. [14:25]

Q? Because Yahweh saw there was no rescuer for Israel, how did he save them?

A. Because Yahweh saw there was no rescuer for Israel, Yahweh saved them by the hand of Jeroboam the son of Jehoash. [14:26-27]

2 Kings 15

Q? How did Yahweh afflict King Uzziah?

A. Yahweh afflicted the king so that he was a leper to the day of his death and lived in a separate house. [15:5]

Q? Who became king in Uzziah's place?

A. Jotham, his son, became king in his place. [15:7]

Q? Where did Shallum kill Zechariah?

A. Shallum killed Zechariah in front of the people. [15:10]

Q? For how long would Jehu's descendants sit on the throne of Israel?

A. Jehu's descendants would sit on the throne of Israel to the fourth generation. [15:12]

Q? Why did Shallum reign only one month in Samaria?

A. Shallum reigned only one month in Samaria because Menahem the son of Gadi killed him. [15:13-14]

Q? Why did Menahem attack Tiphshah and all who were there?

A. Menahem attacked Tiphshah and all who were there because they did not open the city up to him. [15:16]

Q? How did Menahem collect the one thousand talents of silver to give Pul?

A. Menahem collected one thousand talents of silver by requiring each of the wealthy men to pay fifty shekels of silver to him. [15:19-20]

Q? Who killed Pekahiah?

A. Pekah killed Pekahiah. [15:25]

Q? Why did Hoshea form a conspiracy against Pekah?

A. Hoshea formed a conspiracy against Pekah because Tiglath Pileser king of Assyria came and took many cities. [15:29-30]

Q? Whose example did Jotham follow?

A. Jotham followed the example of his father, Uzziah. [15:34]

2 Kings 16

Q? What did Ahaz do to his son?

A. Ahaz put his son in the fire as a burned offering, following the detestable practices of the nations. [16:3]

Q? What could Rezin not do when he attacked Jerusalem?

A. When Rezin attacked Jerusalem, he could not conquer Ahaz. [16:5]

Q? What gift did Ahaz give the king of Assyria?

A. Ahaz took the silver and gold that was found in the house of Yahweh and among the treasures of the king's palace, and he sent it as a gift to the king of Assyria. [16:8]

Q? What altar did Ahaz want Uriah to replicate?

A. Ahaz wanted to replicate the altar at Damascus. [16:10-11]

Q? Who made his burned offering and his grain offering?

A. The king made his burned offering and his grain offering. [16:13]

Q? What was the purpose of the bronze altar?

A. The bronze altar was for Ahaz to ask for God's help. [16:15]

Q? Why did Ahaz remove the covered walkway for the Sabbath that they had built at the temple, along with the king's entry outside the temple of Yahweh?

A. Ahaz removed the covered walkway for the Sabbath they had built at the temple, along with the king's entry outside the temple of Yahweh, because of the king of Assyria. [16:18]

2 Kings 17

Q? What did Hoshea do when he became Shalmaneser's servant?

A. Hoshea became his servant and brought him tribute. [17:3]

Q? How had Hoshea been plotting against Shalmaneser?

A. Hoshea had been plotting against Shalmaneser, for Hoshea had sent messengers to So, king of Egypt. [17:4]

Q? Why did the captivity happen?

A. The captivity happened because the people of Israel had sinned against Yahweh their God. [17:7]

Q? What had Yahweh said the Israelites must not do?

A. Yahweh had said they must not worship idols. [17:12]

Q? By whom had Yahweh testified to Israel and to Judah?

A. Yahweh had testified to Israel and to Judah by every prophet and every seer. [17:13]

Q? The Israelites were very stubborn like whom?

A. The Israelites were very stubborn like their fathers who did not trust in Yahweh their God. [17:14]

Q? How did the Israelites sell themselves?

A. The Israelites sold themselves to do that which was evil in the sight of Yahweh. [17:17]

Q? Why did Yahweh remove Israel from his sight?

A. The people of Israel followed all the sins of Jeroboam and they did not depart from them, so Yahweh removed Israel from his sight. [17:22-23]

Q? Why did Yahweh send lions among the new nations in Samaria?

A. The nations in Samaria did not honor Yahweh, so he sent lions among them. [17:25]

Q? What did the priest teach the new people in Bethel?

A. The priest taught them how they should honor Yahweh. [17:28]

Q? Where did every ethnic group put the gods they made?

A. Every ethnic group made gods of their own, and put them in the shrines that the Samaritans had made. [17:29]

Q? Besides their own gods, who did the new nations in Israel honor?

A. The new nations also honored Yahweh. [17:32]

Q? How did the new people in Israel not honor Yahweh?

A. The new people did not honor Yahweh, because he commanded that they must not fear other gods. [17:34-35]

Q? How did the nations in Israel not listen?

A. They did not listen because they continued to do what they had done in the past. [17:40]

2 Kings 18

Q? What were the people of Israel doing to the bronze serpent Moses had made?

A. The people of Israel were burning incense to the bronze serpent Moses had made. [18:4]

Q? For how long did Shalmaneser king of Assyria attack Samaria?

A. Shalmaneser king of Assyria attacked Samaria for three years. [18:9-10]

Q? Why did the king of Assyria carry Israel captive away to Assyria?

A. The king of Assyria carried Israel captive away to Assyria because they did not obey the voice of Yahweh their God. [18:11-12]

Q? From where did Hezekiah get silver to give the king of Assyria?

A. Hezekiah got silver that was found in the house of Yahweh and in the treasuries of the king's palace. [18:15]

Q? From where did Tartan and Rabsaris and the chief commander call to King Hezekiah?

A. They called to King Hezekiah from the conduit of the upper pool, on the highway of the launderers' field. [18:17-18]

Q? What would happen if a man leaned on Egypt?

A. If a man leaned on Egypt, it would stick into his hand and pierce it. [18:21]

Q? What offer did the king of Assyria make?

A. The king of Assyria offered to give two thousand horses, if Hezekiah was able to find riders for them. [18:23]

Q? What did Yahweh tell the king of Assyria to do?

A. Yahweh told the king of Assyria to attack Judah and destroy it. [18:25]

Q? In what language did Eliakim, Shebnah, and Joah ask the chief commander to speak?

A. Eliakim, Shebnah, and Joah asked the chief commander to speak in Aramaic. [18:26]

Q? In what language did the chief commander shout?

A. The chief commander shouted in the Jews' language. [18:28]

Q? What would the king of Assyria let those who make peace with him do?

A. He would let them eat from their own vine and from their own fig tree, and drink from the water in their own cistern. [18:31]

Q? What did King Hezekiah command?

A. The king commanded the people to not answer the chief commander. [18:36]

2 Kings 19

Q? What did King Hezekiah do when he heard the report?

A. When King Hezekiah heard the report, he tore his clothes, covered himself with sackcloth, and went into the house of Yahweh. [19:1]

Q? What did Hezekiah say Yahweh should do?

A. Hezekiah said Yahweh should hear all the words of Rabshakeh and may rebuke the words which Yahweh heard. [19:4]

Q? What would Yahweh do to stop the king of Assyria?

A. Yahweh would put a spirit in him, and the king would hear a certain report and go back to his own land. [19:7]

Q? According to Sennacherib, in what way did God deceive Hezekiah?

A. According to Sennacherib, God deceived Hezekiah by saying Jerusalem would not be given over into the hand of the king of Assyria. [19:10]

Q? Where did Hezekiah spread the letter from the messengers?

A. Hezekiah spread the letter from the messengers in the house of Yahweh. [19:14]

Q? Why should Yahweh save the people of Judah?

A. Yahweh should save the people of Judah so that all the kingdoms of the earth may know that Yahweh is God alone. [19:19]

Q? Against whom did the king of Assyria exalt his voice?

A. The king of Assyria exalted his voice against the Holy One of Israel! [19:22]

Q? Who said he had dried up all the rivers of Egypt under the soles of his feet?

A. Sennacherib said he had dried up all the rivers of Egypt under the soles of his feet. [19:24]

Q? Who determined long ago that impregnable cities would be reduced into heaps of ruins?

A. Yahweh determined long ago that impregnable cities would be reduced into heaps of ruins. [19:25]

Q? What would Yahweh put in Sennacherib's nose?

A. Yahweh would put his hook in Sennacherib's nose [19:28]

Q? What would be the sign for Hezekiah?

A. The sign would be that the people of Judah would eat what grows wild, and in the second year what grows from that. [19:29]

Q? Why would Yahweh defend Jerusalem?

A. Yahweh would defend Jerusalem for his own sake and for his servant David's sake. [19:34]

Q? How did Yahweh defend Jerusalem?

A. Yahweh went out and attacked the camp of the Assyrians, putting to death 185,000 soldiers. [19:35]

2 Kings 20

Q? What did Yahweh tell Hezekiah to do because he would die?

A. Yahweh told Hezekiah to set his house in order for he would die. [20:1]

Q? Why was Yahweh about to heal Hezekiah?

A. Because Yahweh heard Hezekiah's prayer and saw his tears, he was about to heal him. [20:5]

Q? How did Hezekiah recover?

A. A lump of figs was put on his boil, and he recovered. [20:7]

Q? How did Yahweh change the shadow?

A. Yahweh brought the shadow ten steps backward, from where it had moved to on the stairway of Ahaz. [20:10-11]

Q? What did Hezekiah show the messengers from the king of Babylon?

A. Hezekiah showed them everything in his house and kingdom. [20:13]

Q? What would happen to the sons born from Hezekiah?

A. The people of Babylon would take away the sons born from him, and they would become eunuchs in the palace of the king of Babylon. [20:18]

Q? Why did Hezekiah think that the word of Yahweh was good?

A. Hezekiah thought that the word of Yahweh was good because there would be peace and stability in his days. [20:19]

2 Kings 21

Q? What did Manasseh rebuild?

A. Manasseh rebuilt the shrines that Hezekiah, his father, had destroyed. [21:3]

Q? With whom did Manasseh consult?

A. Manasseh consulted with those who talked with the dead and with those who talked with spirits. [21:6]

Q? What did Manasseh place in the house of Yahweh?

A. Manasseh placed the carved figure of Asherah that he had made in the house of Yahweh. [21:7]

Q? Whom did Manasseh act more wickedly than?

A. Manasseh acted more wickedly than the Amorites who were before him. [21:11]

Q? Why would the remnant become victims and plunder for all their enemies?

A. The remnant would become victims and plunder for all their enemies because they did what was evil in Yahweh's sight, and provoked him to anger. [21:14-15]

Q? How much innocent blood did Manasseh shed?

A. Manasseh shed so much innocent blood that he filled Jerusalem from one end to another with death. [21:16]

Q? How did Amon die?

A. The servants of Amon conspired against him and put the king to death in his own house. [21:23]

Q? Where was Amon buried?

A. The people buried Amon in his tomb in the garden of Uzza. [21:26]

2 Kings 22

Q? How did Josiah walk?

A. Josiah walked in all the ways of David his ancestor, and he did not turn away either to the right or to the left. [22:2]

Q? What did Josiah want Hilkiah to give to the workmen who were in the house of Yahweh?

A. Josiah wanted Hilkiah to give the money that was brought into the house of Yahweh to the workmen who were in the house of Yahweh. [22:3-5]

Q? Why was no accounting required for the money that was given to the workmen?

A. No accounting was required for the money that was given to the workmen, because they handled it faithfully. [22:7]

Q? What did Hilkiah find in the house of Yahweh?

A. Hilkiah found the book of the law in the house of Yahweh. [22:8]

Q? When the king heard the words of the law, what did he do?

A. When the king heard the words of the law, he tore his clothes. [22:11]

Q? Where did Huldah live?

A. Huldah lived in Jerusalem in the second quarter. [22:14]

Q? Why did Yahweh listen to the king of Judah?

A. Yahweh listened to the king of Judah because his heart was tender, and because he humbled himself before Yahweh, and because he tore his clothes and wept before Yahweh. [22:19]

Q? What would the eyes of the king of Judah not see?

A. His eyes would not see any of the disaster that Yahweh would bring on the place and its inhabitants. [22:20]

2 Kings 23

Q? In whose hearing did the king read all the words of the book of the covenant?

A. The king read all the words of the book of the covenant in the hearing of all the men of Judah and all the inhabitants of Jerusalem, and the priests, prophets, and all the people, from small to great. [23:2]

Q? What did all the people agree to do?

A. All the people agreed to stand by the covenant. [23:3]

Q? What did the king burn outside Jerusalem in the fields in the Kidron Valley?

A. The king burned all the vessels that were made for Baal and Asherah, and for all the stars of heaven outside Jerusalem in the fields in the Kidron Valley. [23:4]

Q? What rooms did the king clear out?

A. The king cleared out the rooms of the male prostitutes who were in the temple of Yahweh. [23:7]

Q? Where were the priests of those shrines where incense was burned allowed to eat unleavened bread?

A. The priests of those shrines where incense was burned were allowed to eat unleavened bread in Jerusalem. [23:9]

Q? Where were the horses that the kings of Judah had given to the sun?

A. The horses that the kings of Judah had given to the sun were in an area at the entrance to the temple of Yahweh, near the room of Nathan Melech. [23:11]

Q? Who built the Mount of Corruption?

A. Solomon king of Israel built the Mount of Corruption. [23:13]

Q? Why did Josiah burn bones on the altar at Bethel?

A. He burned bones on the altar to defile it. [23:16]

Q? Whose bones did Josiah not move?

A. Josiah did not move the bones of the man of God who came from Judah and the prophet who had come from Samaria. [23:17-18]

Q? For how long had such a Passover celebration not been held?

A. Such a Passover celebration had not been held from the days of the judges who ruled Israel, nor in all the days of the kings of Israel or Judah. [23:22]

Q? How did Josiah turn to Yahweh?

A. Josiah turned to Yahweh with all his heart, all his soul, and all his might. [23:25]

Q? From what did Yahweh not turn?

A. Yahweh did not turn from the fierceness of his great wrath. [23:26]

Q? Who went to fight against the king of Assyria at the Euphrates River?

A. Pharaoh Neco, king of Egypt, went to fight against the king of Assyria at the Euphrates River. [23:29]

Q? Why did Pharaoh Neco put Jehoahaz in chains at Riblah in the land of Hamath?

A. Pharaoh Neco put him in chains at Riblah in the land of Hamath, so he might not reign in Jerusalem. [23:33]

Q? How did Jehoiakim get the money to pay Pharaoh?

A. Jehoiakim taxed the land to pay the money, in order to pay Pharaoh. [23:35]

2 Kings 24

Q? What had Yahweh spoken through his servants the prophets?

A. Yahweh had spoken through his servants the prophets that bands of Chaldeans, Arameans, Moabites, and Ammonites would destroy Judah. [24:2]

Q? What was Yahweh not willing to pardon?

A. Yahweh was not willing to pardon that Manasseh filled Jerusalem with innocent blood. [24:4]

Q? Why did the king of Egypt not attack any more out of his land?

A. The king of Egypt did not attack any more out of his land, because the king of Babylon had conquered all the lands that had been controlled by the king of Egypt. [24:7]

Q? When did Nebuchadnezzar capture Jehoiachin?

A. Nebuchadnezzar captured Jehoiachin in the eighth year of Nebuchadnezzar's reign. [24:12]

Q? Who was left in the land?

A. Only the poorest people were left in the land. [24:14]

Q? To what name did the king of Babylon change Mattaniah's name?

A. The king of Babylon changed Mattaniah's name to Zedekiah. [24:17]

2 Kings 25

Q? Why was there no food for the people of the land?

A. The famine was so severe in the city that there was no food for the people of the land. [25:3]

Q? Where did all the fighting men flee?

A. All the fighting men fled at night by the way of the gate between the two walls, by the king's garden. [25:4]

Q? What happened to Zedekiah after his sons were slaughtered?

A. After Zedekiah's sons were slaughtered, the Chaldeans put out his eyes, bound him in bronze chains, and brought him to Babylon. [25:7]

Q? Who destroyed all the walls around Jerusalem?

A. All the army of the Babylonians who were under the commander of the bodyguard destroyed all the walls around Jerusalem. [25:10]

Q? Why did the bodyguard leave some of the poorest of the land?

A. The bodyguard left some of the poorest of the land to work the vineyards and fields. [25:12]

Q? How much bronze did the two pillars contain?

A. The two pillars contained more bronze than could be weighed. [25:16]

Q? What did the king of Babylon do to the people taken prisoner by the commander of the bodyguard?

A. The king of Babylon put them to death. [25:21]

Q? Whom did Nebuchadnezzar put in charge of the people who remained in the land of Judah?

A. Nebuchadnezzar put Gedaliah in charge of them. [25:22]

Q? Why did all the people and the commanders of the soldiers go to Egypt?

A. All the people and the commanders of the soldiers went to Egypt, because they were afraid of the Babylonians. [25:26]

Q? When was Jehoiachin released from prison?

A. Jehoiachin was released from prison in the thirty-seventh year of the exile of Jehoiachin, in the year that Evil Merodach began to reign. [25:27]

Q? What food did Jehoiachin eat?

A. Jehoiachin ate regularly at the king's table for the rest of his life. And a regular food allowance was given to him every day for the rest of his life. [25:29-30]

translationWords

Abraham, Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to “Abraham.”

- The name “Abram” means “exalted father”
- “Abraham” means, “father of many.”
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- While living in the land of Canaan, when they were very old, Abraham and his wife Sarah had a son, Isaac.

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [chaldea](#), [Sarah](#), [Sarai](#), [Isaac](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** When **Abram** arrived in Canaan, God said, “Look all around you. I will give to you and your descendants all the land that you can see as an inheritance.”
- **[05-04]** Then God changed **Abram’s** name to **Abraham**, which means “father of many.”
- **[05-05]** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham’s son.
- **[05-06]** When Isaac was a young man, God tested **Abraham’s** faith by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”
- **[06-01]** When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- **[06-04]** After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- **[21-02]** God promised **Abraham** that through him all people groups of the world would receive a blessing.

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

Ahab

Facts:

Ahab was a very evil king who reigned over the northern kingdom of Israel from 875 to 854 BC.

- King Ahab influenced the people of Israel to worship false gods.
- The prophet Elijah confronted Ahab and told him there would be a severe drought for three and a half years as punishment for the sins that Ahab caused Israel to commit.
- Ahab and his wife Jezebel did many other evil things, including using their power to kill innocent people.

(Translation suggestions: [How to Translate Names](#))

(See also: [Baal](#), [Elijah](#), [Jezebel](#), [kingdom of Israel](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-02]** Elijah was a prophet when **Ahab** was king over the kingdom of Israel. **Ahab** was an evil man who encouraged people to worship a false god named Baal.
- **[19-03]** **Ahab** and his army looked for Elijah, but they could not find him.
- **[19-05]** After three and a half years, God told Elijah to return to the kingdom of Israel and speak with **Ahab** because he was going to send rain again.

Ahaz

Definition:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylonia.

- While he was ruling Judah, Ahaz had an altar built for worshiping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.
- King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), [Babylonian](#))

Bible References:

Waiting

Ahaziah

Facts:

Ahaziah was the name of two kings: one ruled over the kingdom of Israel, the other ruled over the kingdom of Judah.

- Judah's King Ahaziah was the son of King Jehoram. He reigned for one year (841 BC) and then was killed by Jehu. Ahaziah's young son Joash eventually took his place as king.
- Israel's King Ahaziah was the son of King Ahab. He reigned for two years (850-49 BC). He died from injuries suffered in a fall at his palace and his brother Joram became king.

(Translation suggestions: [Translate Names](#))

(See also: [Jehu](#), [Ahab](#), [Jeroboam](#), [Joash](#))

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.

Amaziah

Facts:

Amaziah became king over the kingdom of Judah when his father, King Joash, was murdered.

- King Amaziah reigned over Judah for twenty-nine years, from 796 BC to 767 BC.
- He was a good king, but he did not destroy the high places where idols were worshiped.
- Amaziah eventually put to death all the men who were responsible for the murder of his father.
- He defeated the rebellious Edomites and brought them back under the control of the Kingdom of Judah.
- He challenged King Jehoash of Israel to a battle, but lost. Part of the walls of Jerusalem were broken down and the silver and gold vessels of the temple were stolen.
- Years later King Amaziah turned away from Yahweh and certain men in Jerusalem plotted together and killed him.

(Translation suggestions: [Translate Names](#))

(See also: [Joash](#), [Edom](#), [Edomite](#), [Idumea](#))

Bible References:

Waiting

Ammon, Ammonites, Ammonitess

Facts:

The “people of Ammon” or the “Ammonites” were a people group in Canaan. They were descended from Ben-ammi, who was the son of Lot by his younger daughter.

- The term “Ammonitess” refers specifically to a female Ammonite. This could also be translated as, “Ammonite woman.”
- The Ammonites lived east of the Jordan River and were enemies of the Israelites.
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow it.

(Translation suggestions: [How to Translate Names](#))

(See also: [Balaam](#), [curse](#), [cursed](#), [Jordan River](#), [Lot](#) other)

Bible References:

Waiting

Amorite

Facts:

The Amorites were a powerful group of people who were descended from Noah's grandson Canaan.

- Their name means "high one" which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall in height.
- The Amorites lived in regions on both sides of the Jordan River. The city of Ai was inhabited by Amorites.
- God refers to the "sin of the Amorites" which included their worship of false gods and the sinful practices that were included in that.
- Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

Bible References:

Waiting

Examples from the Bible stories:

- **[15-07]** Sometime later, the kings of another people group in Canaan, the **Amorites**, heard that the Gibeonites had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked Gibeon.
- **[15-08]** In the early morning they surprised the **Amorite** armies and attacked them.
- **[15-09]** God fought for Israel that day. He caused the **Amorites** to be confused and he sent large hailstones that killed many of the **Amorites**.
- **[15-10]** God also caused the sun to stay in one place in the sky so that Israel would have enough time to completely defeat the **Amorites**.

Amoz

Facts:

Amoz was the father of the prophet Isaiah.

- The only times he is mentioned in the Bible is for identifying Isaiah as the “son of Amoz.”
- This name is different from the name of the prophet Amos and should be spelled differently.

(Translation suggestions: [How to Translate Names](#))

(See: [Amos](#), [Isaiah](#))

Bible References:

Waiting

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

Ararat

Facts:

In the Bible, “Ararat” is the name given to a land, a kingdom, and a mountain range.

- The “land of Ararat” was probably located in what is now the northeastern part of the country of Turkey.
- Ararat is most well-known as the name of the mountains that Noah’s ark came to rest on after the waters of the great flood began to recede.
- In modern times, a mountain called “Mount Ararat” is often thought to be the location of the “mountains of Ararat” in the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [ark](#), [Noah](#))

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

arrogant

Definition:

The term “arrogant” means to be proud, usually in an obvious, outward way.

- An arrogant person will often boast about himself.
- To be arrogant usually includes thinking that other people are not as important or talented as oneself.
- People who do not honor God and who are in rebellion against him are arrogant because they do not acknowledge how great God is.

(See also: [acknowledge](#), [boast](#), [proud](#), [pride](#), [prideful](#))

Bible References:

Waiting

Asherah, Asherah poles, Ashtoreth

Definition:

Asherah was the name of a goddess that was worshiped by Canaanite people groups during Old Testament times. “Ashtoreth” may be another name for “Asherah,” or it could be the name of a different goddess that was very similar.

- The term “Asherah poles” refers to carved wooden images or carved trees that were made to represent this goddess.
- Asherah poles were often set up near altars of the false god Baal, who was thought of as Asherah’s husband. Some people groups worshiped Baal as the sun god and Asherah or Ashtoreth as the moon goddess.
- God commanded the Israelites to destroy all the carved images of Asherah.
- Some Israelite leaders such as Gideon, King Asa, and King Josiah obeyed God and led the people in destroying these idols.
- But other Israelite leaders such as King Solomon, King Manasseh, and King Ahab did not get rid of the Asherah poles and influenced the people to worship these idols.

(See also: [idol](#), [idolatrous](#), [Baal](#), [Gideon](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#), [Solomon](#))

Bible References:

Waiting

assembly, assemble

Definition:

The term “assembly” usually refers to a group of people who come together to discuss problems, give advice, and make decisions.

- An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.
- In the Old Testament there was a special kind of assembly called a “sacred assembly” where the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.
- A large gathering of enemy soldiers is sometimes also referred to as an “assembly.” This could be translated as “army.”
- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: [Hyperbole](#))

(See also: [council](#))

Bible References:

Waiting

Assyria, Assyrian, Assyrian Empire

Facts:

Assyria was a powerful nation during the time the Israelites were living in the land of Canaan. The Assyrian Empire was a group of nations ruled by an Assyrian king.

- The nation of Assyria was located in a region that is now the northern part of Iraq.
- The Assyrians fought against Israel at different times in their history.
- In the year 722 BC, the Assyrians completely conquered the kingdom of Israel and forced many of the Israelites to move to Assyria.
- The remaining Israelites intermarried with foreigners that the Assyrians had brought into Israel from Samaria. The descendants of those people who intermarried were later called the Samaritans.

(See also: [Samaria](#), [Samaritan](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-02]** So God punished both kingdoms by allowing their enemies to destroy them. The kingdom of Israel was destroyed by the **Assyrian Empire**, a powerful, cruel nation. The **Assyrians** killed many people in the kingdom of Israel, took away everything of value, and burned much of the country.
- **[20-03]** The **Assyrians** gathered all the leaders, the rich people, and the people with skills and took them to **Assyria**.
- **[20-04]** Then the **Assyrians** brought foreigners to live in the land where the kingdom of Israel had been.

Athaliah

Facts:

Athaliah was the evil wife of Jehoram king of Judah. She was the granddaughter of the evil King Omri of Israel.

- Athaliah's son Ahaziah became king after Jehoram died.
- When her son Ahaziah died, Athaliah made a plan to kill all the rest of the king's family.
- But Athaliah's young grandson Joash was hidden by his aunt and saved from being killed. He later became king of Judah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahaziah](#), [Jehoram](#), [Joram](#), [Joash](#), [Omri](#))

Bible References:

Waiting

avenge, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression, “to avenge” someone could also be translated as “to right a wrong” or “to get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by, “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: [punish](#), [punishment](#), [just](#), [justice](#), [justly](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate “ax.”
- Other ways to translate this term could include, “tree-cutting tool” or “wooden tool with blade” or “long-handled wood-chopping tool.”
- In one Old Testament event, the blade of an ax falls into the river, so it is best if the tool that is described has a blade that could come loose from the wooden handle.

Bible References:

Waiting

Baal

Facts:

“Baal” means “lord” or “master” and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had “Baal” as part of their names, such as “Baal of Peor.” Sometimes all these gods together are referred to as “the Baals.”
- Some people had names that included the word “Baal” in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
- During the reign of King Ahab, God’s prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahab](#), [asherah](#), [Elijah](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [prostitute](#), [harlot](#), [whore](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- [19-02] Ahab was an evil man who encouraged people to worship a false god named **Baal**.
- [19-06] All the people of the entire kingdom of Israel, including the 450 prophets of **Baal**, came to Mount Carmel. Elijah said to the people, “How long will you keep changing your mind? If Yahweh is God, serve him! If **Baal** is God, serve him!”
- [19-07] Then Elijah said to the prophets of **Baal**, “Kill a bull and prepare it as a sacrifice, but do not light the fire.
- [19-08] Then the prophets of **Baal** prayed to **Baal**, “Hear us, O **Baal**!”
- [19-12] So the people captured the prophets of **Baal**. Then Elijah took them away from there and killed them.

Baasha

Facts:

Baasha was one of Israel's evil kings, who influenced the Israelites to worship idols.

- Baasha was the third king of Israel and reigned for twenty-four years, during the time when Asa was king of Judah.
- He was a military commander who became king by killing the previous king, Nadab.
- During Baasha's reign there were many wars between the kingdoms of Israel and Judah, especially with King Asa of Judah.
- Baasha's many sins caused God to eventually remove him from office by his death.

(Translation suggestions: [Translate Names](#))

(See also: [Asa](#), [idol](#), [idolatrous](#))

Bible References:

Waiting

Babylon, Babylonian

Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word “Babylon” refers to the entire Babylonian Empire. For example, the “king of Babylon” ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called “Chaldea” and the people living there were the “Chaldeans.” As a result, the term “Chaldea” was often used to refer to Babylonia. (See: [Synecdoche](#))
- In the New Testament, the term “Babylon” is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors.
- The phrase “Babylon the Great” or “great city of Babylon” refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: [Metaphor](#))

(See also: [Babel](#), [Chaldea](#), [Chaldean](#), [Judah](#), [kingdom of Judah](#), [Nebuchadnezzar](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-06]** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the **Babylonians**, to attack the kingdom of Judah. **Babylon** was a powerful empire.
- **[20-07]** But after a few years, the king of Judah rebelled against **Babylon**. So, the **Babylonians** came back and attacked the kingdom of Judah. They captured the city of Jerusalem, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **[20-09]** Nebuchadnezzar and his army took almost all of the people of the kingdom of Judah to **Babylon**, leaving only the poorest people behind to plant the fields.
- **[20-11]** About seventy years later, Cyrus, the king of the Persians, defeated **Babylon**.

Bashan

Facts:

Bashan was a region of land east of the Sea of Galilee. It covered an area that is now part of Syria and the Golan Heights.

- An Old Testament city of refuge called “Golan” was located in the region of Bashan.
- Bashan was a very fertile region known for its oak trees and pasturing animals.
- Genesis 14 records that Bashan was the site of a war between several kings and their nations.
- During Israel’s wanderings in the desert after their escape from Egypt, they took possession of part of the region of Bashan.
- Years later, King Solomon obtained supplies from that region.

(Translation suggestions: [How to Translate Names](#))

(See: [Egypt](#), [Egyptian](#), [oak](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Gennesaret](#), [Sea of Tiberias](#), [Syria](#))

Bible References:

Waiting

Beersheba

Facts:

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

- The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
- The name of this city means “well of the oath.” It was given this name when Abraham swore an oath to not punish King Abimelech’s men for seizing control of one of Abraham’s wells.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abimelech](#), [Abraham](#), [Abram](#), [Hagar](#), [Ishmael](#), [Jerusalem](#), [oath](#), [swear](#), [swear by](#))

Bible References:

Waiting

beg, beggar

Definition:

The term “beg” means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

- Often people beg or plead when they strongly need something, but don’t know if the other person will give them what they ask for.
- A “beggar” is someone who regularly sits or stands in a public place to ask people for money.
- Depending on the context, this term could be translated as, “plead” or “urgently ask” or “demand money” or “regularly ask for money.”

(See also: [plead](#), [pleading](#), [plea](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[10-04]** God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- **[29-08]** ”The king called the servant and said, ”You wicked servant! I forgave your debt because you **begged** me.”
- **[32-07]** The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!”
- **[32-10]** The man who used to have the demons **begged** to go along with Jesus.
- **[35-11]** His father came out and **begged** him to come and celebrate with them, but he refused.”
- **[44-01]** One day, Peter and John were going to the Temple. As they approached the Temple gate, they saw a crippled man who was **begging** for money.

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?”

Bethel

Facts:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called “Luz.”

- After receiving God’s promises for the first time, Abram (Abraham) built an altar to God near Bethel. The actual name of the city was not yet Bethel at that time, but it was usually referred to as “Bethel” which was better known.
- When fleeing from his brother Esau, Jacob stayed overnight near this city and slept outdoors on the ground there. While he was sleeping, he had a dream showing angels going up and down a ladder to heaven.
- This city did not have the name “Bethel” until after Jacob named it that. To make this clear, some translations may translate it as “Luz (later called Bethel)” in the passages about Abraham, as well as when Jacob first arrives there (before he changed the name).
- Bethel is mentioned often in the Old Testament and was a place where many important events happened.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [altar Jacob](#), [Israel Jerusalem](#))

Bible References:

Waiting

Beth Shemesh

Facts:

Beth Shemesh was the name of a Canaanite city approximately 30 kilometers west of Jerusalem.

- The Israelites captured Beth Shemesh during the time of Joshua's leadership.
- Beth Shemesh was a city that was set aside as a place for the Levite priests to live.
- When the Philistines were taking the captured ark of the covenant back to Jerusalem, Beth Shemesh was the first city where they stopped with it.

(Translation suggestions: [Translate Names](#))

(See also: [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [Canaan](#), [Canaanite](#), [Jerusalem](#), [Joshua](#), [Levite](#), [Levi](#), [Philistines](#),)

Bible References:

Waiting

biblical time: day**Definition:**

The term “day” literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.”
- Some languages will use a different expression to translate these figurative uses or will translate “day” nonfiguratively.
- Other translations of “day” could include, “time” or “season” or “occasion” or “event,” depending on the context.

(See also: [day of the Lord](#), [day of Yahweh](#), [judgment day](#), [last day](#), [last days](#), [latter days](#))

Bible References:

Waiting

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

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

bronze**Definition:**

The term “bronze” refers to a kind of metal that is made from melting together the metals, copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers’ armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called “casting.”

(See: [How to Translate Unknowns](#))

(See also: [armor](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

brother

Definition:

The term “brother” usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used “brothers” to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term “sister” when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to “a brother or sister who is in need of food or clothing.”

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when “brothers” is used very generally to refer to members of the same family, clan, or people group, possible translations could include, “relatives” or “clan members” or “fellow Israelites.”
- In the context of referring to a fellow believer in Christ, this term could be translated as, “brother in Christ” or “spiritual brother.”
- If both males and females are being referred to and “brother” would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be, “fellow believers” or “Christian brothers and sisters.”
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: [apostle](#), [the twelve](#), [the eleven](#), [God the Father](#), [Heavenly Father](#), [sister](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: [altar](#), [atonement](#), [atone](#), [ox](#), [oxen](#), [priest](#), [priesthood](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

bury, buried, burial

Definition:

The term “bury” usually refers to putting a dead body into a hole or other burial place. The term “burial” is the act of burying something or can be used to describe a place used to bury something.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” are all ways to refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means, “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: [Jericho](#), [tomb](#), [grave](#), [burial place](#))

Bible References:

Waiting

call, calling, called, call out

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative meanings.

- To “call out” to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- The term “called” is used in the Bible to mean that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of calling someone a name. For example, “He is called John,” means, “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God knows a person’s name personally and has specifically chosen him.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as, “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as, “you must name him.”
- “His name is called” could also be translated as, “his name is” or “he is named.”
- To “call out” could be translated as, “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as, “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as, “I know your name and have chosen you.”

(See: [pray, prayer](#))

Bible References:

Waiting

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camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See: [How to Translate Unknowns](#))

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food, but not the Israelites because God had said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: [burden](#), [unclean](#))

Bible References:

Waiting

captive, captivity**Definition:**

The terms “captive” and “captivity” refer to capturing people and forcing them to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression “to take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as, “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as, “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as, “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as, “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: [Babylon](#), [Babylonian](#), [exile](#), [the Exile](#), [prison](#), [prisoner](#), [imprison](#), [seize](#))

Bible References:

Waiting

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

chaff

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called “winnowing.”
- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.

(See also: [grain](#), [wheat](#), [winnow](#), [sift](#))

Bible References:

Waiting

Chaldea, Chaldean

Facts:

Chaldea was a region in the southern part of Mesopotamia or Babylonia. The people who lived in this region were called Chaldeans.

- The city of Ur, where Abraham was from, was located in Chaldea. It is often referred to as “Ur of the Chaldeans.”
- King Nebuchadnezzar was one of several Chaldeans who became kings over Babylonia.
- After many years, around 600 BC, the term “Chaldean” came to mean “Babylonian.”
- In the book of Daniel, the term “Chaldean” also refers to a special class of men who were highly educated and studied the stars.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Babylon](#), [Shinar](#), [Ur](#))

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 priests

Definition:

The chief priests were important Jewish religious leaders during the time that Jesus lived on earth.

- The chief priests were responsible for everything needed for the worship services at the temple, They were also in charge of the money that was given to the temple.
- They were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus' main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- The term “chief priests” could also be translated as “head priests” or “leading priests” or “ruling priests.”
- Make sure this term is translated differently from the term “high priest.”

(See also: [chief](#), [high priest](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [priest](#), [priesthood](#))

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

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

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

compassion, compassionate**Definition:**

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” usually includes caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.
- In Paul’s letter to the Colossians, he tells them to “clothe themselves with compassion.” He is instructing them to care about people and to actively help others who are in need.

Translation Suggestions:

- The literal meaning of “compassion” is “bowels of mercy.” This is an expression that means “mercy” or “pity.” Other languages may have their own expression that means this.
- Ways of translating “compassion” could include, “a deep caring for” or “helpful mercy.”
- The term “compassionate” could also be translated as, “caring and helpful” or “deeply loving and merciful.”

Bible References:

Waiting

confidence, confident

Definition:

The term “confidence” refers to being sure that something is true or certain to happen.

- In the Bible, the term “hope” often means to wait expectantly for something that is sure to happen. The ULB often translates this as “confidence” or “confidence for the future” or “future confidence” especially when it means to be assured of receiving what God has promised to believers in Jesus.
- Often the term “confidence” refers especially to the certainty that believers in Jesus have that they will someday be with God forever in heaven.
- The phrase, “have confidence in God” means to fully expect to receive and experience what God has promised.
- Being “confident” means believing in God’s promises and acting with the assurance that God will do what he has said. This term can also have the meaning of acting boldly and courageously.

Translation Suggestions:

- The term “confident” could be translated as “assured” or “very sure.”
- The phrase “be confident” could also be translated as “trust completely” or “be completely sure about” or “know for certain.”
- The term “confidently” could also be translated as “boldly” or “with certainty.”
- Depending on the context, ways to translate “confidence” could include, “complete assurance” or “sure expectation” or “certainty.”

(See also: [believe](#), [believe in](#), [belief](#), [believer](#), [bold](#), [boldly](#), [boldness](#), [faithful](#), [faithfulness](#), [hope](#), [trust](#), [trustworthy](#), [trustworthiness](#))

Bible References:

- 1 John 03:19-22
- 1 Peter 03:15-17
- Job 04:4-6
- Philippians 01:25-27
- Proverbs 14:26-27
- Romans 05:1-2

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

corrupt, corruption

Definition:

The terms “corrupt” and “corruption” refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term “corrupt” literally means to be “bent” or “broken” morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term “to corrupt” could be translated as “to influence to do evil” or “to cause to be immoral.”
- A corrupt person could be described as a person “who has become immoral” or “who practices evil.”
- This term could also be translated as “bad” or “immoral” or “evil.”
- The term corruption could be translated as “the practice of evil” or “evil” or “immorality.”

(See also: [evil](#), [wicked](#), [wickedness](#))

Bible References:

Waiting

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.

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.

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

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**.
-

deceive, deceit, deception, deceptive

Definition:

The term “deceive” means to cause someone to believe something that is not true. The act of deceiving someone is called “deceit.”

- Another term, “deception” also refers to the act of causing someone to believe something that is not true.
- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms, “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as, “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as, “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated by “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See: [true](#), [truth](#), [come true](#))

Bible References:

Waiting

{{tag>publish review}}

declare, declaration

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something.

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by, “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as, “statement” or “proclamation.”
- The phrase, “this is Yahweh’s declaration” could be translated as, “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: [proclaim](#), [proclamation](#))

Bible References:

Waiting

decree

Definition:

A decree is a proclamation or law that is publicly declared to all the people.

- God's laws are also called decrees, statutes, or commandments.
- Like laws and commands, decrees must be obeyed.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.
- To decree something means to give an order that must be obeyed. This could be translated as, "to order" or "to command" or "to formally require" or "to publicly make a law."
- Something that is "decreed" to happen means that this "will definitely happen" or "has been decided upon and will not be changed" or "declared absolutely that this will happen."

(See also: [command](#), [to command](#), [commandment](#), [declare](#), [declaration](#), [law](#), [principle](#), [proclaim](#), [proclamation](#))

Bible References:

Waiting

defile, be defiled

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: [unclean](#), [clean](#), [cleanse](#))

Bible References:

Waiting

descendant, descended from

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in, “Abraham was descended from Noah.” This could also be translated as, “from the family line of.”

(See also: [Abraham](#), [Abram](#), [ancestor](#), [father](#), [forefather](#), [Jacob](#), [Israel](#), [Noah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-09] ”The woman’s **descendant** will crush your head, and you will wound his heel.”
- [04-09] ”I give the land of Canaan to your **descendants**.”
- [05-10] ”Your **descendants** will be more than the stars in the sky.”
- [17-07] ”Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants!**”
- [18-13] The kings of Judah were **descendants** of David.
- [21-04] God promised King David that the Messiah would be one of David’s own **descendants**.
- [48-13] God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

Waiting

desolate, desolation

Definition:

The terms “desolate” and “desolation” refer to destroying an inhabited region so that it becomes uninhabited.

- When referring to a person, the term “desolate” describes a condition of ruin, loneliness, and grief.
- The term “desolation” is the state or condition of being desolated.
- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land where few people live because few crops or other vegetation grow there.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- Depending on the context, this term could be translated as “ruined” or “destroyed” or “laid waste” or “lonely and outcast” or “deserted.”

(See also: [desert](#), [wilderness](#), [devastate](#), [devastation](#), [ruin](#), [ruins](#), [waste](#), [wasteland](#))

Bible References:

Waiting

divination, diviner, soothsaying, soothsayer**Definition:**

The terms “divination” and “soothsaying” refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a “diviner” or “soothsayer.”

- In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
- God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.
- Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
- In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: [apostle](#), [apostleship](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [magic](#), [magician](#), [sorcery](#), [sorcerer](#), [witchcraft](#))

Bible References:

Waiting

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See: [How to Translate Unknowns](#))

Bible References:

Waiting

u

dove, pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See: [How to Translate Unknowns](#))

(See also: [olive](#), [innocent](#), [pure](#), [purify](#), [purification](#))

Bible References:

Waiting

drink offering

Definition:

A drink offering was a sacrifice to God that involved pouring wine on an altar. It was often offered together with a burnt offering and a grain offering.

- Paul refers to his life as being poured out like a drink offering. This means that he was totally dedicated to serving God and telling people about Jesus, even though he knew he would suffer and probably be killed because of that.
- Jesus' death on the cross was the ultimate drink offering, as his blood was poured out on the cross for our sins.

Translation Suggestions:

- Another way to translate this term could be, "offering of grape wine."
- When Paul says he is being "poured out like an offering" this could also be translated as, "I am completely committed to teaching God's message to people, just like an offering of wine is poured out completely on the altar."

(See also: [burnt offering](#), [offering by fire](#), [grain offering](#))

Bible References:

Waiting

dung, manure

Definition:

The term “dung” refers to human or animal solid waste, and is also called feces or excrement. When used as fertilizer for enriching the soil, it is called “manure.”

- These terms can also be used figuratively to refer to something that is worthless or not important.
- Dried animal dung is often used for fuel.
- The expression “be like dung on the face of the earth” could be translated as, “be scattered like worthless dung over the land.”
- The “Dung Gate” in the South Wall of Jerusalem was probably the gate where garbage and trash were taken out of the city.

(See also: [gate](#), [gate bar](#))

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**.

Ekron

Facts:

Ekron was a major city of the Philistines, located nine miles inland from the Mediterranean Sea.

- A temple of the false god Baal-zebub was located at Ekron.
- When the Philistines captured the ark of the covenant, they took it to Ashdod, then moved it to Gath and Ekron because God kept causing people to get sick and die in whatever city the ark was taken to. Finally the Philistines sent the ark back to Israel.
- When King Ahaziah fell through the roof of his house and injured himself, he sinned by trying to find out from the false god Baal-zebub of Ekron as to whether or not he would die from his injuries. Because of this sin, Yahweh said that he would die.

(Translation suggestions: [Translate Names](#))

(See also: [Ahaziah](#), [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [Ashdod](#), [Azotus](#), [Beelzebul](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [Gath](#), [Philistines](#))

Bible References:

Waiting

elder

Definition:

Elders are spiritually mature men who have responsibilities of spiritual and practical leadership among God's people.

- The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of social justice and the Law of Moses.
- In the New Testament, Jewish elders continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian elders gave spiritual leadership to the local assemblies of believers.
- Elders in these churches included young men who were spiritually mature.
- This term could be translated as "older men" or "spiritually mature men leading the church."

Bible References:

Waiting

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

Eliakim

Facts:

Eliakim was the name of two men in the Old Testament.

- One man named Eliakim was the manager of the palace under King Hezekiah.
- Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh, Necho.
- Necho changed Eliakim's name to Jehoiakim.

(Translation suggestions: [Translate Names](#))

(See also: [Hezekiah](#), [Jehoiakim](#), [Josiah](#), [Pharaoh](#), [king of Egypt](#))

Bible References:

Waiting

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel or Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain and they talked together about Jesus' coming suffering and death in Jerusalem.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahab](#), [Baal](#), [miracle](#), [wonder](#), [sign](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-02] Elijah** was a prophet when Ahab was king over the kingdom of Israel.
- **[19-02] Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so."
- **[19-03]** God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat.
- **[19-04]** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty.
- **[19-05]** After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again.
- **[19-07]** Then **Elijah** said to the prophets of Baal, "Kill a bull and prepare it as a sacrifice, but do not light the fire."
- **[19-12]** Then **Elijah** said, "Do not let any of the prophets of Baal escape!"
- **[36-03]** Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

Elisha

Facts:

Elisha was a prophet in Israel during the reigns of several kings of Israel: Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, and Jehoash.

- God told the prophet Elijah to anoint Elisha as prophet.
- When Elijah was taken to heaven in a chariot fire, Elisha became God's prophet to the kings of Israel.
- Elisha did many miracles, including healing a man from Syria who had leprosy and raising from the dead the son of a woman from Shunem.

(Translation suggestions: [How to Translate Names](#))

(See also: [Elijah](#), [Naaman](#), [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#))

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

Ethiopia, Ethiopian

Facts:

Ethiopia is a country in Africa located just south of Egypt, bordered by the Nile River to the west and by the Red Sea to the east. A person from Ethiopia is an “Ethiopian.”

- Ancient Ethiopia was located south of Egypt and included land that is now part of several modern-day African countries, such as Sudan, modern Ethiopia, Somalia, Kenya, Uganda, Central African Republic, and Chad.
- In the Bible, Ethiopia is sometimes called “Cush” or “Nubia.”
- The countries of Ethiopia (‘Cush’) and Egypt are often mentioned together in the Bible, perhaps because they were located next to each other and their people may have had some of the same ancestors.
- God sent Philip the evangelist to a desert where he shared the good news about Jesus with an Ethiopian eunuch.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cush](#), [Egypt](#), [Egyptian](#), [eunuch](#), [Philip, the evangelist](#))

Bible References:

Waiting

eunuch

Definition:

Usually the term “eunuch” refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

- Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
- In ancient times, eunuchs were often kings’ servants who were set as guards over the women’s quarters.
- Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: [Philip the evangelist](#))

Bible References:

Waiting

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**.

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

ancestor, father, forefather

Definition:

When used literally, the term “father” refers to a person’s male parent. There are also several figurative uses of this term.

- The terms “father” and “forefather” are often used to refer to the ancestors of a certain person or people group. This could also be translated as, “ancestor” or “ancestral father.”
- The expression “the father of” can figuratively refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4, “the father of all who live in tents” could mean, “the first clan leader of the first people who ever lived in tents.”
- The apostle Paul figuratively called himself the “father” of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- “God the Father” should also be translated using the usual, common word for “father.”
- When referring to forefathers, this term could be translated as “ancestor” or “ancestral father.”
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as “spiritual father” or “father in Christ.”
- Sometimes the word “father” can be translated as “clan leader.”
- The phrase “father of all lies” could be translated as, “source of all lies” or “the one from whom all lies come.”

(See also: [God the Father](#), [heavenly Father](#), [Father](#), [son](#), [son of](#), [Son of God](#), [the Son](#), [Son](#))

Bible References:

Waiting

fear, afraid, fear of Yahweh

Definition:

The terms “fear” and “afraid” refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term “fear” can also refer to a deep respect and awe for a person in authority.
- The phrase “fear of Yahweh,” and related terms “fear of God” and “fear of the Lord,” refer to deeply respecting God and showing that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.

Translation Suggestions:

- Depending on the context, “to fear” can be translated as “to be afraid” or “to deeply respect” or “to revere” or “to be in awe of.”
- The term “afraid” could be translated as “terrified” or “scared” or “fearful.”
- The sentence, “The fear of God fell on all of them” could be translated as, “Suddenly they all felt a deep awe and respect for God” or “Immediately, they all felt very amazed and revered God deeply” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear not” could also be translated as, “do not be afraid” or “stop being afraid.”
- Note that the phrase “fear of Yahweh” does not occur in the New Testament. The phrase “fear of the Lord” or “fear of the Lord God” would be used instead.

(See also: [marvel](#), [wonder](#), [amazed](#), [astonished](#), [awe](#), [awesome](#), [Lord](#), [power](#), [powers](#), [Yahweh](#))

Bible References:

Waiting

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

fir**Definition:**

The term “fir” refers to a kind of tree that stays green all year long and that has cones containing seeds.

- Fir trees are also referred to as “evergreen” trees.
- In ancient times, the wood of fir trees was used for making musical instruments and for building structures such as boats, houses, and the temple.
- Some examples of fir trees mentioned in the Bible are pine, cedar, cypress, and juniper.

(See: [How to Translate Unknowns](#))

(See also: [cedar](#), [cypress](#))

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

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

forsake, forsaken, forsook**Definition:**

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, it means they are being unfaithful to him by disobeying him.
- When God “forsakes” people, it means he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following God’s teachings.
- The term “forsaken” can be used as past tense as in “he has forsaken you” or to refer to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include, “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- The project language may find it more clear to use different words to translate this term, depending on whether the text is talking about forsaking a thing or a person.

Bible References:

Waiting

fountain, spring

Definition:

The terms “fountain” and “spring” usually refer to a large amount of water that flows out naturally from the ground.

- These words are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.
- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- Compare the translation of this term with how the term “flood” is translated.

(See also: [flood](#))

Bible References:

Waiting

free, freedom, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage. Another word for “freedom” is “liberty.”

- The expression, “to set someone free” or “to free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means, “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means, “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression “to set free” could be translated as “to cause to be free” or “to rescue from slavery” or “to release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: [bind](#), [bond](#), [bound](#), [enslave](#), [in bondage](#), [servant](#), [slave](#), [slavery](#),)

Bible References:

Waiting

fruit, fruitful

Definition:

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions and thoughts. Just as fruit on a tree shows what kind of tree it is, in the same way a person’s words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the “fruit of wisdom” refers to the good things that come from being wise.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression, “fruit of the womb” refers to “what the womb produces,” that is, children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural
- , “fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- The expression, “fruit of the land” could also be translated as, “food that the land produces” or “food crops that are growing in that region.”
- When God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as, “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression, “fruit of the womb” could be translated as “what the womb produces” or “children a women gives birth to” or just “children.” When Elisabeth says to Mary, “blessed is the fruit of your womb” she means, “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression, “fruit of the vine” could be translated as “vine fruit” or “grapes.”

- Depending on the context, the expression “will be more fruitful” could also be translated as, “will produce more fruit” or “will have more children” or “will be prosperous.”
- The apostle Paul’s expression, “fruitful labor” could be translated as, “work that brings very good results” or “efforts that result in many people believing in Jesus.”
- The “fruit of the Spirit” could also be translated as “works that the Holy Spirit produces” or “words and actions that show that the Holy Spirit is working in you.”

(See also: [descendant](#), [grain](#), [grape](#)[Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [vine](#), [womb](#))

Bible References:

Waiting

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

Galilee, Galilean

Facts:

Galilee the most northern region of Israel, just north of Samaria. A “Galilean” was a person who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the “Sea of Galilee.”
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: [Nazareth](#), [Nazarene](#), [Samaria](#), [Samaritan](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Genesaret](#), [Sea of Tiberias](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-10]** The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- **[39-06]** Finally, the people said, “We know that you were with Jesus because you both are from **Galilee**.”
- **[41-06]** Then the angel told the women, “Go and tell the disciples, ‘Jesus has risen from the dead and he will go to **Galilee** ahead of you.’”

gate, gate bar**Definition:**

A “gate” is a hinged barrier at an access point in a fence or wall that surrounds a house or city. The “gate bar” refers to a wooden or metal bar that can be moved into place to lock the gate.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be, “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase, “bars of the gate” could be translated as, “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

Waiting

Gath

Facts:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there for awhile with his two wives and six hundred men who were his loyal followers.

(Translation suggestions: [Translate Names](#))

(See also: [Ashdod](#), [Azotus](#), [Ashkelon](#), [Ekron](#), [Gaza](#), [Goliath](#), [Philistines](#))

Bible References:

Waiting

Gaza

Facts:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ashdod](#), [Azotus](#), [Philip, the evangelist](#), [Philistines](#), [Ethiopia](#), [Ethiopian](#), [Gath](#))

Bible References:

Waiting

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

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

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

governor, govern, proconsul, government

Definition:

A “governor” is a person who rules over a state, region, or territory. The word “govern” means to guide, lead, or manage people.

- The term “proconsul” was a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” is made up of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as, “rule over” or “lead” or “manage” or supervise.”
- The term “governor” should be translated differently than the terms for king or emperor, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as, “Roman governor” or “Roman provincial ruler.”

(See also: [authority](#), [king](#), [power](#), [powers](#), [province](#), [provincial](#), [Rome](#), [Roman](#), [ruler](#), [rulers](#), [rule](#))

Bible References:

Waiting

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

grain offering

Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: [burnt offering](#), [offering by fire](#), [guilt offering](#) , [sacrifice](#), [offering](#), [sin offering](#))

Bible References:

Waiting

guilt offering

Definition:

The guilt offering was an offering or sacrifice that God required the Israelites to make if they had accidentally did something wrong such as disrespecting God or damaging another person's property.

- This offering involved the sacrifice of an animal and paying a fine, with silver or gold money.
- In addition, the person at fault was responsible to pay for any damage that was done.

(See also: [burnt offering](#), [offering by fire](#), [grain offering](#), [sacrifice](#), [offering](#), [sin offering](#),)

Bible References:

Waiting

Hamath, Lebo Hamath, Hamathites

Facts:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son, Canaan.

- The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
- Some versions translate "Lebo Hamath" as "entrance to Hamath."
- King David defeated enemies of King Tou of Hamath, which caused them to be on good terms.
- Hamath was one of Solomon's storehouse cities where provisions were kept.
- The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
- The term "Hamathite" could also be translated as "people from Hamath."

(Translation suggestions: [Translate Names](#))

(See also: [Babylon](#), [Babylonian](#), [Canaan](#), [Canaanite](#), [Nebuchadnezzar](#), [Syria](#), [Zedekiah](#))

Bible References:

Waiting

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

Haran

Facts:

Haran was a younger brother of Abraham and the father of Lot.

- Haran was also the name of the town where Abram and his family lived for awhile on their journey from the city of Ur to the land of Canaan.
- A different man named Haran was a son of Caleb.
- A third man in the Bible named Haran was a descendant of Levi.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [Caleb](#), [Canaan](#), [Canaanite](#), [Levite](#), [Levi](#), [Lot](#), [Terah](#), [Ur](#))

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

heal, cure

Definition:

The terms “heal” and “cure” both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is “healed” or “cured” has been “made well” or “made healthy.”
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.
- However, certain conditions such as being blind or paralyzed, and certain serious diseases such as leprosy do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.

(See also: [miracle](#), [wonder](#), [sign](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-14]** One of the miracles happened to Naaman, an enemy commander, who had a horrible skin disease. He had heard of Elisha so he went and asked Elisha to **heal** him.
- **[21-10]** He (Isaiah) also predicted that the Messiah would **heal** sick people and those who could not hear, see, speak, or walk.
- **[26-06]** Jesus continued saying, “And during the time of the prophet Elisha, there were many people in Israel with skin diseases. But Elisha did not **heal** any of them. He only **healed** the skin disease of Naaman, a commander of Israel’s enemies.”
- **[26-08]** They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and Jesus **healed** them.
- **[32-14]** She had heard that Jesus had **healed** many sick people and thought, “I’m sure that if I can just touch Jesus’ clothes, then I will be **healed**, too!”
- **[44-03]** Immediately, God **healed** the lame man, and he began to walk and jump around, and to praise God.
- **[44-08]** Peter answered them, “This man stands before you **healed** by the power of Jesus the Messiah.”
- **[49-02]**] Jesus did many miracles that prove he is God. He walked on water, calmed storms, **healed** many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

heart

Definition:

In the Bible, the term “heart” is often used figuratively to refer to a person’s thoughts, emotions, desires, or will.

- To have a “hard heart” is a common expression that means a person stubbornly refuses to obey God.
- The expressions “with all my heart” or “with my whole heart” mean to do something with no holding back, with complete commitment and willingness.
- The expression, “take it to heart” means to treat something seriously and apply it to one’s life.
- The term “brokenhearted” describes a person who is very sad. They have been deeply hurt emotionally.

Translation Suggestions

- Some languages use a different body part such as “stomach” or “liver” to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If “heart” or other body part does not have this meaning, some languages may need to express this nonfiguratively with terms such as “thoughts” or “emotions” or “desires.”
- Depending on the context, “with all my heart” or “with my whole heart” could be translated as, “with all my energy” or “with complete dedication” or “completely” or “with total commitment.”
- The expression “take it to heart” could be translated as “treat it seriously” or “carefully think about it.”
- The expression “hard-hearted” could also be translated as, “stubbornly rebellious” or “refusing to obey” or “continually disobeying God.”
- Ways to translate “brokenhearted” could include, “very sad” or “feeling deeply hurt.”

(See also: [hard](#), [hardness](#), [harden](#) other)

Bible References:

Waiting

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can’t directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.
- When “heaven” is used figuratively, it is a way of referring to God. For example, when Matthew writes about the “kingdom of heaven” he is referring to the kingdom of God.

Translation Suggestions:

- When “heaven” is used figuratively, it could be translated as “God.”
- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as, “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See: [kingdom of God](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-02] They even began building a tall tower to reach **heaven**.
- [14-11] He (God) gave them bread from **heaven**, called “manna.”
- [23-07] Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- [29-09] Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- [37-09] Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- [42-11] Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Hezekiah

Definition:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

- Unlike his father Ahaz who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
- One time when Hezekiah got very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
- As a sign to Hezekiah that this would happen, God did a miracle and caused time to move backwards.
- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: [Ahaz](#), [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [idol](#), [idolatrous](#), [Judah](#), [Sennacherib](#))

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

high priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiaphas’ father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- Make sure this term is translated differently from the term “chief priest.”

(See also: [Annas](#), [Caiaphas](#), [chief priests](#), [priest](#), [priesthood](#), [temple](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-08]** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **[21-07]** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **[38-03]** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **[39-01]** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **[39-03]** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **[44-07]** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- **[45-02]** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **[46-01]** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.

- **[48-06]** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Hilkiah

Facts:

Hilkiah was the name of the high priest during the reign of King Josiah.

- When the temple was being repaired, Hilkiah the high priest found the Book of the Law and ordered that it be brought to King Josiah.
- After the Book of the Law was read to him, Josiah was grieved and he caused the people of Judah to worship Yahweh again and obey his laws.
- Another man named Hilkiah was the son of Eliakim and worked in the palace during the time of King Hezekiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Eliakim](#), [Hezekiah](#), [high priest](#), [Josiah](#), [Judah](#), [kingdom of Judah](#), [law](#), [principle](#), [worship](#), [Yahweh](#))

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

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 One

Definition:

The term “Holy One” is a title in the Bible that almost always refers to God.

- In the Old Testament, this title often occurs in the phrase “Holy One of Israel.”
- In the New Testament, Jesus is also referred to as the “Holy One.”
- The term “holy one” is sometimes used in the Bible to refer to an angel.

Translation Suggestions:

- The literal term is, “the Holy” (with “One” being implied.) Many languages (like English) will translate this with the implied noun included (such as “One” or “God”).
- This term could also be translated as, “God, who is holy” or “the Set Apart One.”
- The phrase, “the Holy One of Israel” could be translated as, “the Holy God whom Israel worships” or “Holy One who rules Israel.”
- It is best to translate this term using the same word or phrase that is used to translate “holy.”

(See also: [holy](#), [holiness](#), [God](#))

Bible References:

Waiting

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

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

horsemen

Definition:

In Bible times, the term “horsemen” referred to men who rode horses into battle.

- Warriors who rode in horse-pulled chariots may also have been called “horsemen,” though this term usually refers to men who are actually riding on the horses.
- The Israelites believed that using horses in battle placed too much emphasis on their own strength rather than on Yahweh, so they did not use a lot of horsemen.
- This term could also be translated as, “horse riders” or “men on horses.”

(See also: [chariot](#), [horse](#))

Bible References:

Waiting

Hoshea

Facts:

Hoshea was the name of a king of Israel and several other men in the Old Testament.

- Hoshea son of Alah was a king of Israel for nine years during part of the reigns of Ahaz and Hezekiah, kings of Judah.
- Joshua son of Nun was formerly named Hoshea. Moses changed Hoshea's name to Joshua before sending him and eleven other men to spy out the land of the Canaanites.
- After Moses died, Joshua led the people of Israel to take possession of the land of Canaan.
- A different man named Hoshea was a son of Azariah and was one of the leaders of the Ephraimites.

(Translation suggestions: [Translate Names](#))

(See also: [Ahaz](#), [Canaan](#), [Canaanite](#), [Ephraim](#), [Hezekiah](#), [Joshua](#), [Moses](#))

Bible References:

Waiting

house

Definition:

The term “house” is often used figuratively in the Bible.

- Sometimes it means “household,” referring to the people who live together in one house.
- Often “house” refers to a person’s descendants or other relatives. For example, the phrase “house of David” refers to all the descendants of King David.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, “God’s house” is used as a metaphor to refer to God’s people or more generally, to everything pertaining to God.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as, “household” or “people” or “family” or “descendants” or “temple” or “dwelling place.”
- The phrase “house of David” could be translated as, “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include, “people of Israel” or “Israel’s descendants” or “Israelites.”
- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.”
- “House of God” could be translated in a similar way.

(See also: [David](#), [descendant](#), [descended from](#), [house of God](#), [Yahweh’s house](#), [household](#), [kingdom of Israel](#), [tabernacle](#), [temple](#), [Yahweh](#))

Bible References:

Waiting

household

Definition:

The term “household” refers to all the people who live together in a house, including family members and any servants they have.

- If someone manages a household, this would involve directing the servants as well as taking care of the property.
- Sometimes “household” can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

Bible References:

Waiting

house of God, Yahweh's house

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house) refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- Sometimes "God's house" is used to refer to the people of God.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as, "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as, "the temple (or tabernacle) where God is worshiped (or "where God is present" or "where God meets with his people.")
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: [people of God](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

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.

image, carved image, carved figure, cast metal figure**Definition:**

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [God](#), [idol](#), [idolatrous](#), [image of God](#), [image](#))

Bible References:

Waiting

incense

Definition:

The term “incense” refers to a mixture of fragrant spices that are burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made from mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include, “fragrant spices” or “good-smelling plants.”

(See also: [altar of incense](#), [burnt offering](#), [offering by fire](#), [frankincense](#))

Bible References:

Waiting

inherit, inheritance, heritage, heir

Definition:

The terms “inherit” and “inheritance” refer to receiving something valuable from a parent or other person because of a special relationship with that person. The “heir” is the person who receives the inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God’s people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to “inherit the land.” This means that they will prosper and be blessed by God in both physical and spiritual ways.
- In the New Testament, God promises that those who trust in Jesus will “inherit salvation” and “inherit eternal life.” It is also expressed as, “inherit the kingdom of God.” This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
 - The Bible says that wise people will “inherit glory” and righteous people will “inherit good things.”
 - To “inherit the promises” means to receive the good things that God has promised to give his people.
 - This term is also used in a negative sense to refer to foolish or disobedient people who “inherit the wind” or “inherit folly.” This means they receive the consequences of their sinful actions, including punishment and worthless living.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include, “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include, “promised gift” or “secure possession.”
- When God’s people are referred to as his inheritance this could be translated as, “valued ones belonging to him.”
- The term “heir” could be translated with a word or phrase that means, “privileged child who receives the father’s possessions” or “person chosen to receive (God’s) spiritual possessions or blessings.”
- The term “heritage” could be translated as, “blessings from God” or “inherited blessings.”

(See also: [heir](#), [Canaan](#), [Canaanite](#), [Promised Land](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** When Abram arrived in Canaan God said, "Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**."
- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to **inherit** eternal life?"
- **[35-03]** "There was a man who had two sons. The younger son told his father, 'Father, I want my **inheritance** now!' So the father divided his property between the two sons."

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as, “who have done nothing wrong” or “who are not involved in evil.”
- The frequently occurring expression, “innocent blood” could be translated as, “people who did nothing wrong to deserve being killed.”
- The expression “shed innocent blood” could be translated as, “kill innocent people” or “kill people who did nothing wrong to deserve it.”
- In the context of someone being killed, “innocent of the blood of” could be translated as, “not guilty for the death of.”
- When talking about people not accepting the good news about Jesus but not accepting it, “innocent of the blood of” could be translated as “not responsible for whether they remain spiritually dead or not” or “not responsible for whether they accept this message.”
- When Judas said, “I have betrayed innocent blood” he was saying, “I have betrayed a man who did nothing wrong” or “I have caused the death of a man who was sinless.”
- When Pilate said about Jesus, “I am innocent of the blood of this innocent man,” this could be translated as, “I am not responsible for the killing of this man who has done nothing wrong to deserve it.”

(See also: [guilt](#), [guilty](#))

Bible References:

Waiting

Examples from the Bible stories:

- [08-06] After two years, Joseph was still in prison, even though he was **innocent**.

- **[40-04]** One of them mocked Jesus, but the other said, "Do you have no fear of God? We are guilty, but this man is **innocent**."
- **[40-08]** When the soldier guarding Jesus saw everything that happened, he said, "Certainly, this man was **innocent**. He was the Son of God."
-

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name “Isaac” means “he laughs.” When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham’s faith by commanding him to sacrifice Isaac.
- Isaac’s son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [descendant](#), [descended from](#), [forever](#), [fulfill](#), [Jacob](#), [Israel](#), [Sarah](#), [Sarai](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-04]** “Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**.”
- **[05-06]** When **Isaac** was a young man, God tested Abraham’s faith by saying, “Take **Isaac**, your only son, and kill him as a sacrifice to me.”
- **[05-09]** God had provided the ram to be the sacrifice instead of **Isaac**.
- **[06-01]** When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac**.
- **[06-05]** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- **[07-10]** Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahaz](#), [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Christ](#), [Messiah](#), [Hezekiah](#), [Jotham](#), [Judah](#), [kingdom of Judah](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [Uzziah](#), [Azariah](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-09]** The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- **[21-10]** The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **[21-11]** The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.
- **[21-12]** **Isaiah** prophesied that people would spit on, mock, and beat the Messiah.
- **[26-02]** They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.
- **[45-08]** When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- **[45-10]** Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

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.

Jehoiachin

Facts:

Jehoiachin was a king who ruled over the kingdom of Judah.

- Jehoiachin became king when he was 18 years old. He only reigned three months and after that he was captured by the Babylonian army and taken to Babylon.
- During his short reign, Jehoiachin did evil things like his grandfather King Manasseh and his father King Jehoiakim had done.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), [Babylonian](#), [Jehoiakim](#), [Judah](#), [kingdom of Judah](#), [Manasseh](#))

Bible References:

Waiting

Jehoiada

Facts:

Jehoiada was a priest who helped hide and protect King Ahaziah's son Joash until he was old enough to be declared king.

- Jehoiada arranged for hundreds of bodyguards to protect young Joash as he was proclaimed king by the people in the temple.
- Jehoiada led the people in getting rid of all the altars of the false god Baal.
- The rest of his life, Jehoiada the priest advised King Joash to help him obey God and rule the people wisely.
- Another man named Jehoiada was the father of Benaiah.

(Translation suggestions: [How to Translate Names](#))

(See: [Ahaziah](#), [Baal](#), [Benaiah](#), [Joash](#))

Bible References:

Waiting

Jehoiakim

Facts:

Jehoiakim was an evil king who reigned over the kingdom of Judah, beginning around 608 B.C. He was King Josiah's son. His name was originally Eliakim.

- The Egyptian pharaoh Necho changed Eliakim's name to Jehoiakim and made him king of Judah.
- Necho forced Jehoiakim to pay high taxes to Egypt.
- When Judah was later invaded by King Nebuchadnezzar, Jehoiakim was among those who were captured and taken to Babylon.
- Jehoiakim was an evil king who led Judah away from Yahweh. Jeremiah the prophet prophesied against him.

(Translation suggestions: [Translate Names](#))

(See also: [Babylon](#), [Babylonian](#), [Eliakim](#), [Jeremiah](#), [Judah](#), [kingdom of Judah](#), [Nebuchadnezzar](#))

Bible References:

Waiting

Jehoram, Joram

Facts:

Jehoram was the name of two different kings in the Old Testament. Both these kings were also known as “Joram.”

- One King Jehoram ruled over the kingdom of Judah for eight years. He was the son of King Jehoshaphat. This is the king that is most commonly known as Jehoram.
- The other King Jehoram ruled over the kingdom of Israel for twelve years. He was the son of King Ahab.
- King Jehoram of Judah reigned during the time that the prophets Jeremiah, Daniel, Obadiah, and Ezekiel were prophesying in the kingdom of Judah.
- Jehoram also reigned during some of the time that his father King Jehoshaphat was reigning over Judah.
- Some translations may choose to consistently use the name “Jehoram” when this king of Israel is mentioned and the name “Joram” for the king of Judah.
- Another way to clearly identify each one would be to include the name of his father.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahab](#), [Jehoshaphat](#), [Joram](#), [Judah](#), [kingdom of Israel](#), [Obadiah](#))

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

Jehu

Facts:

Jehu was the name of two men in the Old Testament.

- Jehu son of Hanani was a prophet during the reigns of King Ahab of Israel and King Jehoshaphat of Judah.
- Jehu son (or descendant) of Jehoshaphat was a general in the Israelite army who was anointed king by order of the prophet Elisha.
- Jehu killed two evil kings: King Joram of Israel and King Ahaziah of Judah.
- King Jehu also killed all the relatives of the former King Ahab, and had the evil queen Jezebel killed.
- Jehu destroyed all the places of Baal worship in Samaria and killed all the prophets of Baal.
- King Jehu served the only true God, Yahweh, and was king over Israel for twenty-eight years.

(Translation suggestions: [Translate Names](#))

(See also: [Ahab](#), [Ahaziah](#), [Baal](#), [Elisha](#), [Jehoshaphat](#), [Jehu](#), [Jezebel](#), [Joram](#), [Judah](#), [kingdom of Judah](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

Jericho

Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- Like all the Canaanites, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: [Canaan](#), [Canaanite](#), [Jordan River](#), [Joshua](#), [miracle](#), [wonder](#), [sign](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[15-01]** Joshua sent two spies to the Canaanite city of **Jericho**.
- **[15-03]** After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- **[15-05]** Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Jeroboam

Facts:

Jeroboam son of Nebat was the first king of the northern kingdom of Israel around 900-910 BC. Another Jeroboam, son of King Jehoash, ruled over Israel about 120 years later.

- Yahweh gave Jeroboam son of Nebat a prophecy that he would become king after Solomon and that he would rule ten tribes of Israel.
- When Solomon died, the ten northern tribes of Israel rebelled against Solomon's son Rehoboam and instead made Jeroboam their king, leaving Rehoboam as king of only the southern two tribes, Judah and Benjamin.
- Jeroboam became a wicked king who led the people away from worshiping Yahweh and instead set up idols for them to worship. All the other kings of Israel followed Jeroboam's example and were evil like he was.
- Almost 120 years later, another King Jeroboam began ruling the northern kingdom of Israel. This Jeroboam was the son of King Jehoash and was wicked like all the previous kings of Israel had been.
- In spite of this, God had mercy on Israel and helped this King Jeroboam to gain land and establish boundaries for their territory.

(Translation suggestions: [Translate Names](#))

(See also: [idol](#), [idolatrous](#), [kingdom of Israel](#), [Judah](#), [kingdom of Judah](#), [Solomon](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[18-08]** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named **Jeroboam** to be their king.
- **[18-09]** **Jeroboam** rebelled against God and caused the people to sin. He built two idols for his people to worship instead of worshiping God at the Temple in the kingdom of Judah.

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."

Jew, Jewish, Jews

Facts:

Jews are people who are descendants of Abraham's grandson, Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.
- Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: [Abraham](#), [Abram](#), [Jacob](#), [Israel](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Babylon](#), [Babylonian](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-11]** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **[20-12]** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **[37-10]** Many of the **Jews** believed in Jesus because of this miracle.
- **[37-11]** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **[40-02]** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **[46-06]** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Jezebel

Facts:

Jezebel was the wicked wife of King Ahab of Israel.

- Jezebel influenced Ahab and the rest of Israel to worship idols.
- She also killed many of God's prophets.
- Jezebel caused an innocent man named Naboth to be killed so that Ahab could steal Naboth's vineyard.
- Jezebel was finally killed due to all the evil things she had done. Elijah prophesied about how she would die and it happened exactly as he had predicted.

(Translation suggestions: [Translate Names](#))

(See also: [Ahab](#), [Elijah](#), [idol](#), [idolatrous](#))

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

Joash

Facts:

Joash was the name of several men in the Old Testament.

- One Joash was the father of the Israelite deliverer, Gideon.
- Another man named Joash was a descendant of Jacob's youngest son, Benjamin.
- The most well-known Joash became king of Judah at the age of seven. He was the son of Ahaziah, king of Judah, who had been murdered.
- When Joash was a very young child, his aunt saved him from being killed by hiding him away until he was old enough to be crowned king.
- King Joash was a good king who at first obeyed God. But he did not remove the high places and the Israelites started worshiping idols again.
- King Joash ruled Judah during some of the years that King Jehoash was ruling Israel. They were two different kings.

(Translation suggestions: [Translate Names](#))

(See also: [Ahaziah](#), [altar](#), [Benjamin](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [Gideon](#), [high places](#), [idol](#), [idolatrous](#))

Bible References:

Waiting

Jonah

Definition:

Jonah was a Hebrew prophet in the Old Testament.

- The book of Jonah tells the story of when God sent Jonah to preach to the people of Nineveh.
- Jonah refused to go to Nineveh and instead got on a ship headed for a different city.
- God caused a huge storm to overwhelm that ship.
- When the men sailing the ship found out that Jonah was disobeying God, they threw him into the sea and the storm stopped.
- Jonah was swallowed by a huge fish and he was inside the belly of that fish for three days and nights.
- After that, Jonah went to Nineveh and preached to the people there, and they turned from their sins.

(Translation suggestions: [How to Translate Names](#))

(See also: [disobey](#), [disobedient](#), [disobedience](#), [Nineveh](#), [Ninevite](#), [turn](#), [turn away](#), [turn back](#))

Bible References:

Waiting

Joram

Facts:

Joram son of Ahab was a king of Israel. He was also sometimes referred to as “Jehoram.”

- King Joram of Israel reigned at the same time as King Jehoram of Judah.
- Joram was an evil king who worshiped false gods and caused Israel to sin.
- King Joram of Israel also reigned during the time of the prophet Elijah and Obadiah.
- Another man named Joram was the son of King Tou of Hamath when David was king.

(Translation suggestions: [Translate Names](#))

(See also: [Ahab](#), [David](#), [Elijah](#), [Hamath](#), [Lebo Hamath](#), [Hamathites](#), [Jehoram](#), [Joram](#), [kingdom of Israel](#), [Judah](#), [kingdom of Judah](#), [Obadiah](#), [prophet](#), [prophecy](#), [propheesy](#), [seer](#), [prophetess](#))

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**.

Josiah

Facts:

Josiah was a godly king who reigned over the kingdom of Judah for thirty-one years. He led the people of Judah to repent and worship Yahweh.

- After his father King Amon was killed, Josiah became king over Judah at eight years of age.
- In the eighteenth year of his reign, King Josiah ordered Hilkiah the high priest to rebuild the temple of the Lord. While this was being done, the books of the Law were found.
- When the books of the Law were read to Josiah, he was grieved at how his people were disobeying God. He ordered that all the places of idol worship be destroyed and that the priests of the false gods be killed.
- He also ordered the people to start celebrating the Passover feast again.

(Translation suggestions: [Translate Names](#))

(See also: [idol](#), [idolatrous](#), [Judah](#), [law](#), [principle](#), [Passover](#), [temple](#))

Bible References:

Waiting

Jotham

Definition:

In the Old Testament, there are three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, he did not remove the places of idol worship and this caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: [Abimelech](#), [Ahaz](#), [Gideon](#), [Uzziah](#), [Azariah](#))

Bible References:

Waiting

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

Kedesh

Facts:

Kedesh was a Canaanite city that was taken over by the Israelites when they entered the land of Canaan.

- This city was located in the northern part of Israel, in the portion of land that was given to the tribe of Naphtali.
- Kedesh was one of the cities that was chosen as a place where the Levite priests could live, since they did not have any land of their own.
- It was also set apart as a “city of refuge.”

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [Hebron](#), [Levite](#), [Levi](#), [Naphtali](#), [priest](#), [priesthood](#), [refuge](#), [shelter](#), [Shechem](#), [twelve tribes of Israel](#))

Bible References:

Waiting

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as, “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be, “spiritual priests who are ruled by God.”
- The phrase, “kingdom of light” could be translated as, “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), [kingdom of heaven](#), [kingdom of Israel](#), [Judah](#), [Judah](#), [kingdom of Judah](#), [priest](#), [priesthood](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-02]** God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- **[18-04]** God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.

- **[18-07]** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- **[18-08]** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- **[21-08]** A king is someone who rules over a **kingdom** and judges the people.

kingdom of Israel

Facts:

The term “kingdom of Israel” refers to the northern part of the nation of Israel when the twelve tribes of Israel were divided into two kingdoms after Solomon died.

- The kingdom of Israel in the north had ten tribes and the kingdom of Judah in the south had two tribes.
- The capital city of the kingdom of Israel was Samaria. It was about 50 km from Jerusalem, the capital city of Judah.
- All the kings of the kingdom of Israel were evil. They influenced the people to to serve idols and false gods.
- God sent the Assyrians to attack the kingdom of Israel. Many of Isaelites were captured and taken away to live in Assyria.
- The Assyrians brought foreigners to live among the remaining people of the kingdom of Israel. These foreigners intermarried with the Israelites, and their descendants became the Samaritan people.

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Judah](#), [kingdom of Judah](#), [Jerusalem](#), [kingdom](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[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**.
- **[18-10]** The **kingdoms of Judah and Israel** became enemies and often fought against each other.
- **[18-11]** In the new **kingdom of Israel**, all the kings were evil.
- **[20-01]** The **kingdoms of Israel** and Judah both sinned against God.
- **[20-02]** The **kingdom of Israel** was destroyed by the Assyrian Empire, a powerful, cruel nation. The Assyrians killed many people in the **kingdom of Israel**, took away everything of value, and burned much of the country.
- **[20-04]** Then the Assyrians brought foreigners to live in the land where the **kingdom of Israel** had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called Samaritans.

Judah, kingdom of Judah

Facts:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: [Babylon](#), [Babylonian](#), [Judah, kingdom](#), [kingdom of Israel](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[18-07]** Only two tribes remained faithful to him (Rehoboam). These two tribes became the **kingdom of Judah**.
- **[18-10]** The **kingdoms of Judah** and Israel became enemies and often fought against each other.
- **[18-13]** The **kings of Judah** were descendants of David. Some of these kings were good men who ruled justly and worshiped God. But most of **Judah's** kings were evil, corrupt, and they worshiped idols.
- **[20-01]** The **kingdoms of Israel and Judah** both sinned against God.
- **[20-05]** The people in the **kingdom of Judah** saw how God had punished the people of the kingdom of Israel for not believing and obeying him. But they still worshiped idols, including the gods of the Canaanites.
- **[20-06]** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the Babylonians, to attack the **kingdom of Judah**.

- **[20-09]** Nebuchadnezzar and his army took almost all of the people of **the kingdom of Judah** to Babylon, leaving only the poorest people behind to plant the fields.

king

Definition:

The term “king” refers to a man who is the supreme ruler of a city, state, or country.

- A king is usually chosen to rule because of his family relation to previous kings.
- When a king dies, it is usually his oldest son who becomes the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term “king” may be used to refer to someone who is not a true king, such as “King Herod” in the New Testament.
- In the Bible, God is often referred to as a king who rules over his people.
- The “kingdom of God” refers to God’s rule over his people.
- Jesus was called “king of the Jews,” “king of Israel,” and “king of kings.”
- When Jesus comes back, he will rule as king over the world.
- This term could also be translated as, “supreme chief” or “absolute leader” or “sovereign ruler.”
- The phrase “king of kings” could be translated as, “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: [authority](#), [Herod Antipas](#), [kingdom](#), [kingdom of God](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-06]** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **[16-01]** The Israelites had no **king**, so everyone did what they thought was right for them.
- **[16-18]** Finally, the people asked God for a **king** like all the other nations had.
- **[17-05]** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- **[21-06]** God’s prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- **[48-14]** David was the **king** of Israel, but Jesus is the **king** of the entire universe!

know, knowledge, make known

Definition:

To “know” means to understand something or to be aware of a fact. The expression “make known” is an expression that means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know” God means to have a relationship with him. This also applies to knowing people.
- To know God’s will means to be aware of what he has commanded, or to understand what he wants a person to do.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include, “understand” or “be familiar with” or “be aware of” or “be acquainted with” or “be in relationship with.”
- Some languages have two different words for “know” depending on whether it refers to knowing facts or to knowing a person and having a relationship with him.
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as, “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as, “what is known” or “wisdom” or “understanding,” depending on the context.

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [reveal](#), [revelation](#), [understand](#), [understanding](#), [wise](#), [wisdom](#))

Bible References:

Waiting

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.

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

law, law of Moses, God's law, law of Yahweh

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms “law” and “God’s law” are also used more generally to refer to everything God wants his people to obey.

- Depending on the context, the “law” can refer to:
 - the Ten Commandments that God wrote on stone tablets for the Israelites.
 - all the laws given to Moses
 - the first five books of the Old Testament.
 - the entire Old Testament (also referred to as “scriptures” in the New Testament).
 - all of God’s instructions and will.
- The phrase “the law and the prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”).

Translation Suggestions:

- These terms could be translated using the plural, “laws” since they refer to many instructions.
- The “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as, “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include: “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions”
- The phrase, “law of Yahweh” could also be translated as, “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: [instruct](#), [instruction](#), [Moses](#), [Ten Commandments](#), [lawful](#), [lawfully](#), [unlawful](#), [Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-07]** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.

- **[13-09]** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- **[15-13]** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **[16-01]** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- **[21-05]** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **[27-01]** Jesus answered, "What is written in **God's law**?"
- **[28-01]** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Lebanon

Facts:

Lebanon is a beautiful mountainous region located along the coast of the Mediterranean Sea, north of Israel. In Bible times this region was also thickly wooded with fir trees, such as cedar and cypress.

- King Solomon sent workers to Lebanon to harvest cedar trees for use in building God's temple.
- Ancient Lebanon was inhabited by Phoenician people who were skilled builders of ships that were used for a successful trading industry.
- The cities of Tyre and Sidon were located in Lebanon. It was in these cities that a valuable purple dye was first used.

(Translation suggestions: [How to Translate Names](#))

(See also: [cedar](#), [cypress](#), [fir](#), [Phoenicia](#))

Bible References:

Waiting

leprosy, leper, leprous

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprous” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, along with other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprous” could include, “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: [Miriam](#), [Naaman](#), [unclean](#))

Bible References:

Waiting

life, live, living, alive

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by “physical life” and “spiritual life.”

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam’s body, and he became a living being.
- A “life” can also refer to an individual person, as in, “a life was saved”.
- Sometimes the word “life” refers to the experience of living, as in, “his life was enjoyable.”
- It can also refer to a person’s lifespan as in the expression, “the end of his life.”
- The term “living” may refer to being physically alive as in, “my mother is still living.” It may also refer to dwelling somewhere as in, “they were living in the city.”
- In the Bible, the concept of “life” is often contrasted with the concept of “death.”

2. Spiritual life

- A person has spiritual life when he believes in Jesus and God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called “eternal life” to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, “life” can be translated as “existence” or “person” or “soul” or “being” or “experience.”
- The term “live” could be translated by “dwell” or “reside” or “exist.”
- The expression “end of his life” could be translated as, “when he stopped living.”
- The expression “spared their lives’ could be translated as, “allowed them to live” or “did not kill them.”
- The expression “they risked their lives” could be translated as, “they put themselves in danger” or “they did something that could have killed them.”
- When the Bible text talks about being alive spiritually, “life” could be translated as “spiritual life” or “eternal life,” depending on the context.
- The concept of “spiritual life” could also be translated as, “God making us alive in our spirits” or “new life by God’s Spirit” or “being made alive in our inner self.”
- Depending on the context, the expression “give life” could also be translated as, “cause to live” or “give eternal life” or “cause to live eternally.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

Examples from the Bible stories:

- [01-10] So God took some dirt, formed it into a man, and breathed **life** into him.
- [03-01] After a long time, many people were **living** in the world.
- [08-13] When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- [17-09] However, toward the end of his [David's] **life** he sinned terribly before God.
- [27-01] One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- [37-05] Jesus replied, "I am the Resurrection and the **Life**."
- [44-05] "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

lion**Definition:**

A lion is a large, cat-like, wild animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown in color.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can also be dangerous to human beings.
- When King David was a boy, he killed lions who tried to attack the sheep he was caring for.
- Samson also killed a lion with his bare hands.

(See: [How to Translate Unknowns](#))

(See also: [David](#), [leopard](#), [Samson](#), [sheep](#), [ram](#), [ewe](#))

Bible References:

Waiting

livestock

Facts:

The term “livestock” refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

- Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
- In Biblical times, wealth was partly measured by how much livestock a person had.
- Livestock are used for production of products such as wool, milk, cheese, housing materials, and clothing.
- This could also be translated as, “farm animals.”

(Translation suggestions: [How to Translate Names](#))

(See also: [cow](#), [calf](#), [bull](#), [cattle](#), [donkey](#), [mule](#), [goat](#), [kid](#), [horse](#), [ox](#), [oxen](#), [sheep](#), [ram](#), [ewe](#),

Bible References:

Waiting

lord, master, sir

Definition:

The term “lord” refers to someone who has ownership or authority over other people.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

Translation Suggestions:

- This term should be translated as “master” when it refers to a person who owns slaves. It could also be used by a servant to address the person he works for.
- When it refers to Jesus, it could be translated as “master” if the context shows it means “religious teacher.”
- If the person addressing Jesus does not know him, “lord” could be translated as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is written as “Lord” (capitalized).

(See also: [Lord](#))

Bible References:

Waiting

Examples from the Bible stories:

- [25-05] But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- [25-07] Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- [26-03] This is the year of the **Lord’s** favor.
- [27-02] The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- [31-05] Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- [43-09] “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- [47-03] By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- [47-11] Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”
-

Lord

Facts:

The term “Lord” refers to someone who has ownership or authority over people. When it is capitalized, it is a title that refers to God. (Note however that when used as a form of addressing someone or at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as, “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as, “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has, “Blessed is he who comes in the name of Yahweh” and the New Testament text has, “Blessed is he who comes in the name of the Lord.”
- In the ULB and UDB, the title, “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.

Translation Suggestions:

- Some languages translate this term as “Master” or “Ruler” or some other term that communicates ownership or supreme ruler.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [ruler](#), [rulers](#), [rule](#), [Yahweh](#))

Bible References:

Waiting

Manasseh

Facts:

There were five men by the name of Manasseh in the Old Testament:

- Manasseh was the name of Joseph's firstborn son.
- Both Manasseh and his younger brother Ephraim were adopted by Joseph's father, Jacob which gave their descendants the privilege of being among the twelve tribes of Israel.
- The descendants of Manasseh formed one of the tribes of Israel.
- The tribe of Manasseh was often called the "half-tribe of Manasseh" because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan.
- One of the kings of Judah was also named Manasseh.
- King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
- Two men named Manasseh lived during the time of Ezra. These men were required to divorce their pagan wives, who had influenced them to worship false gods.
- One other Manasseh was the grandfather of some Danites who were priests for false gods.

(Translation suggestions: [How to Translate Names](#))

(See also: [altar](#), [Dan](#), [Ephraim](#), [Ezra](#), [idol](#), [idolatrous](#), [Jacob](#), [Israel](#), [Judah](#), [pagan](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Medes, Media

Facts:

Media was an ancient empire located east of Assyria and Babylonia, and north of Elam and Persia. The people who lived in the empire of Media were called “Medes.”

- The Media empire covered parts of what are present-day Turkey, Iran, Syria, Iraq and Afghanistan.
- The Medes were closely associated with the Persians and the two empires joined forces to conquer the Babylonian empire.
- Babylonia was invaded by Darius the Mede during the time that the prophet Daniel was living there.

(Translation suggestions: [How to Translate Names](#))

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Babylon](#), [Babylonian](#), [Cyrus](#), [Daniel](#), [Darius](#), [Elam](#), [Persia](#), [Persians](#))

Bible References:

Waiting

messenger

Facts:

The term, “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: [angel](#), [archangel](#), [apostle](#), [apostleship](#), [John \(the Baptist\)](#))

Bible References:

Waiting

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

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include, “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: [power](#), [powers](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [apostle](#), [apostleship](#), [sign](#), [proof](#), [reminder](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[16-08]** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **[19-14]** God did many **miracles** through Elisha.
- **[37-10]** Many of the Jews believed in Jesus because of this **miracle**.
- **[43-06]** "Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know."
- **[49-02]** Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Mizpah

Facts:

Mizpah is the name of several towns mentioned in the Old Testament. It means, “look-out point” or “watchtower.”

- When David was being pursued by Saul, he left his parents in Mizpah, under the protection of the king of Moab.
- One city called Mizpah was located on the border between the kingdoms of Judah and Israel. It was a major military center.

(Translation suggestions: [Translate Names](#))

(See also: [David](#), [Judah](#), [kingdom of Judah](#), [kingdom of Israel](#), [Moab](#), [Moabite](#), [Moabites](#), [Saul \(OT\)](#))

Bible References:

Waiting

Moab, Moabite, Moabites

Facts:

Moab was the son of Lot's elder daughter. It also became the name of the land where he and his family lived. The term "Moabite" refers to a person who is descended from Moab or who lives in the country of Moab.

- The country of Moab was located east of the Salt Sea.
- Moab was southeast from the town of Bethlehem where Naomi's family lived.
- The people in Bethlehem called Ruth a "Moabites" because she was a woman from the country of Moab. This term could also be translated as, "Moabite woman" or "woman from Moab."

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethlehem](#), [Ephrathah](#), [Judea](#), [Lot](#), [Ruth](#), [Salt Sea](#), [Dead Sea](#))

Bible References:

Waiting

mock, ridicule, scoff at**Definition:**

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.

Bible References:

Waiting

Examples from the Bible stories:

- [21-12] Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- [39-05] The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- [39-12] The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!”
- [40-04] Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”
- [40-05] The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

Molech, Moloch

Facts:

Molech was the name of one of the false gods that the Canaanites worshiped. Other spellings are “Moloch” and “Molek.”

- People who worshiped Molech sacrificed their children to him by means of fire.
- Some of the Israelites also worshiped Molech instead of the one true God, Yahweh. They followed the evil practices of Molech worshipers, including sacrificing their children.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Canaanite](#), [evil](#), [wicked](#), [wickedness](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [God](#), [idol](#), [idolatrous](#), [sacrifice](#), [offering](#), [true](#), [truth](#), [come true](#), [worship](#), [Yahweh](#))

Bible References:

Waiting

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Egyptian](#), [Miriam](#), [Pharaoh, king of Egypt](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-12]** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **[12-05]** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **[12-07]** God told **Moses** to raise his hand over the sea and divide the waters.
- **[12-12]** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- **[13-07]** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Naaman

Facts:

In the Old Testament, Naaman was the commander of the army of the king of Aram.

- Naaman had a terrible skin disease called leprosy that could not be cured.
- A Jewish slave in Naaman's household told him to go ask the prophet Elisha to heal him.
- Elisha told Naaman to wash seven times in the Jordan River. When Naaman obeyed, God healed him of his disease.
- As a result, Naaman came to believe in the only true God, Yahweh.
- Two other men named Naaman were descendants of Jacob's son Benjamin.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), [Aramean](#), [Aramaic](#), [Jordan River](#), [leprosy](#), [leper](#), [leprous](#), [prophet](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-14]** One of the miracles happened to **Naaman**, an enemy commander, who had a horrible skin disease.
- **[19-15]** At first **Naaman** was angry and would not do it because it seemed foolish. But later he changed his mind and dipped himself seven times in the Jordan River.
- **[26-06]** "He (Elisha) only healed the skin disease of **Naaman**, a commander of Israel's enemies."

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 worshipping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See: [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

Naphtali

Facts:

Naphtali was the sixth son of Jacob. His descendants formed the tribe of Naphtali, which was one of the twelve tribes of Israel.

- Sometimes the name Naphtali is used to refer to the land where the tribe lived. (See: [Synecdoche](#))
- The land of Naphtali was located in the northern part of Israel, next to the tribes of Dan and Asher. It was also on the western border of the Sea of Chinnereth.
- This tribe is mentioned in both the Old and New Testaments of the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [Asher](#), [Dan](#), [Jacob](#), [Israel](#), [Sea of Galilee](#), [Sea of Chinnereth](#), [Lake of Gennesaret](#), [Sea of Tiberias](#), [twelve tribes of Israel](#))

Bible References:

Waiting

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- The term “nation” usually includes the idea of a well-defined culture and territorial boundaries.
- In the Bible, a “nation” can be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” is used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” is also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as, “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Babylon](#), [Babylonian](#), [Canaan](#), [Canaanite](#), [Gentile](#), [Greek](#), [Grecian](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Philistines](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Nebuchadnezzar

Facts:

Nebuchadnezzar was a king of the Babylonian Empire whose powerful army conquered many people groups and nations.

- Under Nebuchadnezzar's leadership, the Babylonian army attacked and conquered the kingdom of Judah, and took most of the people of Judah to Babylon as captives. This "Babylonian Exile" lasted 70 years.
- One of the exiles, Daniel, interpreted dreams that King Nebuchadnezzar had.
- Three other captured Israelites, Hananiah, Meshael, and Azariah, were thrown into a fiery furnace when they refused to bow down to a gigantic gold statue that Nebuchadnezzar had made.
- King Nebuchadnezzar was very arrogant and worshiped false gods. When he conquered Judah, he stole many gold and silver objects from the temple in Jerusalem.
- Because Nebuchadnezzar was proud and refused to turn away from worshiping false gods, Yahweh caused him to be destitute for seven years, living like an animal. After the seven years, God restored Nebuchadnezzar when he humbled himself and praised the one true God, Yahweh.

(Translation suggestions: [How to Translate Names](#))

(See also: [arrogant](#), [Azariah](#), [Babylon](#), [Babylonian](#), [Hananiah](#), [Judah](#), [kingdom of Judah](#), [Mishael](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-06]** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent **Nebuchadnezzar**, king of the Babylonians, to attack the kingdom of Judah.
- **[20-06]** The king of Judah agreed to be **Nebuchadnezzar's** servant and pay him a lot of money every year.
- **[20-08]** To punish the king of Judah for rebelling, **Nebuchadnezzar's** soldiers killed the king's sons in front of him and then made him blind.
- **[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.

neighbor

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: [adversary](#), [enemy](#), [parable](#), [people group](#), [peoples](#), [the people](#), [a people](#), [Samaria](#), [Samaritan](#))

Bible References:

Waiting

new moon**Definition:**

The term “new moon” in the Bible refers to the moon when it looks like a small, crescent-shaped sliver of light. This is the beginning phase of the moon as it moves in its orbit around the planet Earth.

- In ancient times, the new moon was used to mark the beginnings of certain time periods, such as months.
- The Israelites celebrated a new moon festival that was marked by the blowing of a ram’s horn.
- The Bible also refers to this period of time as the “beginning of the month.”

(See also: [biblical time: month, earth, earthly, festival, horn, horns, sheep, ram, ewe](#))

Bible References:

Waiting

Nineveh, Ninevite

Facts:

Nineveh was the capital city of Assyria. A “Ninevite” was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people repented and God did not destroy them.
- The Assyrians later stopped serving God. They conquered the kingdom of Israel and carried the people away to Nineveh.

(Translation suggestions: [How to Translate Names](#))

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Jonah](#), [repent](#), [repentance](#), [turn](#), [turn away](#), [turn back](#))

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

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit is green in color, changing to black as they ripen. Olives are used for eating and extracting oil.
- Olive oil was used for cooking, for lighting lamps, and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: [lamp](#), [the sea](#), [the Great Sea](#), [the western sea](#), [Mediterranean Sea](#), [Mount of Olives](#))

Bible References:

Waiting

oppress, oppression, oppressor

Definition:

The terms “oppress” and “oppression” refer to treating people harshly. An “oppressor” is a person who oppresses people.

- The term “oppression” especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term “oppressed” describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.

Translation Suggestions:

- Depending on the context, “oppress” could be translated by, “severely mistreat” or “cause to be heavily burdened” or “put under miserable bondage” or “rule harshly.”
- Ways to translate “oppression” could include, “heavy suppression and bondage” or “burdensome control.”
- The phrase “the oppressed” could be translated as “oppressed people” or “people in terrible bondage” or “those who are treated harshly.”
- The term “oppressor” could be translated as “person who oppresses” or “nation who controls and rules harshly” or “persecutor.”

(See also: [bind](#), [bond](#), [bound](#), [enslave](#), [in bondage](#), [persecute](#), [persecution](#))

Bible References:

Waiting

overtake, overtook

Definition:

The term “overtake” and “overtook” refer to gaining control over someone or something. It usually includes the idea of catching up to something after pursuing it.

- When military troops “overtake” an enemy, it means they defeat that enemy in battle.
- When a predator overtakes its prey, it means that it pursues and catches its prey.
- If a curse “overtakes” someone, it means that whatever was said in that curse will happen to the person
- If blessings overtake people, that means that those people will experience those blessings.
- Depending on the context, “overtake” could be translated as “conquer” or “capture” or “defeat” or “catch up to” or “completely affect.”
- The past action, “overtook,” can be translated as, “caught up to” or “came alongside of” or “conquered” or “defeated” or “caused harm to.”
- When used as a warning that darkness or punishment or terrors will overtake people because of their sin, it means that those people will experience these negative things if they don’t repent.
- The phrase, “My words have overtaken your fathers” means that the teachings that Yahweh gave to their ancestors will now cause them to receive punishment because they failed to obey those teachings.

(See also: [bless](#), [blessed](#), [blessing](#), [curse](#), [cursed](#), [capture](#), [conquer](#), [prey](#), [to prey on](#), [punish](#))

Bible References:

Waiting

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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

pagan

Definition:

In Bible times, the term “pagan” was used to describe people who worshiped false gods instead of Yahweh.

- Anything associated with these people, such as the altars where they worshiped, the religious rituals they performed, and their beliefs, were also called “pagan.”
- Pagan belief systems often included the worship of false gods and the worship of nature.
- Some pagan religions included sexually immoral rituals or the killing of human beings as part of their worship.

(See also: [altar](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [sacrifice](#), [offering](#), [worship](#), [Yahweh](#))

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

pardon

Definition:

The term “pardon” means to forgive and not punish someone for his sin.

- This word has the same meaning as “forgive” but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions

- If the language has a word for a formal decision to forgive, that word could be used to translate this term.
- This term could also be translated in the same way as “forgive” and “forgiveness.”

(See also: [forgive](#), [forgiveness](#), [guilt](#), [guilty](#), [judge](#), [judgment](#))

Bible References:

Waiting

Passover

Facts:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

Waiting

Examples from the Bible stories:

- [12-14] God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- [38-01] Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- [38-04] Jesus celebrated the **Passover** with his disciples.
- [48-09] When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- [48-10] Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

peace, peaceful

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

Waiting

Examples from the Bible stories:

- [15-06] God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- [15-12] Then God gave Israel **peace** along all its borders.
- [16-03] Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- [21-13] He (Messiah) would die to receive the punishment for other people’s sin. His punishment would bring **peace** between God and people.
- [48-14] David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- [50-17] Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

people group, peoples, the people, a people

Definition:

The term “peoples” or “people groups” refers to groups of people who share a common language and culture. The phrase “the people” often refers to a gathering of people in a certain place or at a specific event.

- When God set apart “a people” for himself, it means that he chose certain people to belong to him and serve him.
- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, a phrase such as “your people” can mean “your people group” or “your family” or “your relatives.”
- The term “peoples” is often used to refer to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations the term “nations” is also used in this way.

Translation Suggestions:

- The term “people group” could be translated by a word or phrase that means “large family group” or “clan” or “ethnic group.”
- A phrase such as “my people” could be translated as “my relatives” or “my fellow Israelites” or “my family” or “my people group,” depending on the context.
- The expression “scatter you among the peoples” could also be translated as “cause you to go live with many different people groups” or “cause you to separate from each other and go live in many different regions of the world.”
- The term “the peoples” or “the people” could also be translated as “the people in the world” or “people groups,” depending on the context.
- The phrase, “the people of” could be translated as, “the people living in” or “the people descended from” or “the family of” depending on whether it is followed by the name of a place or a person.
- “All the peoples of the earth” could be translated as, “everyone living on earth” or “every person in the world” or “all people.”
- The phrase “a people” could also be translated as, “a group of people” or “certain people” or “a community of people” or “a family of people.”

(See also: [descendant](#), [descended from](#), [nation](#), [tribe](#), [world](#), [worldly](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[14-02]** God had promised Abraham, Isaac, and Jacob that he would give the Promised Land to their descendants, but now there were many **people groups** living there. what follows is
- **[21-02]** God promised Abraham that through him all **people groups** of the world would receive a blessing. This blessing would be that the Messiah would come sometime in the future and provide the way of salvation for people from all the **people groups** of the world.
- **[42-08]** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all **people groups** everywhere."
- **[42-10]** "So go, make disciples of all **people groups** by baptizing them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **[48-11]** Because of this New Covenant, anyone from any **people group** can become part of God's people by believing in Jesus.
- **[50-03]** He (Jesus) said, "Go and make disciples of all **people groups!**" and, "The fields are ripe for harvest!"

people of God, my people

Definition:

The term, “people of God” refers to people whom God has called out from the world to have a special relationship with him.

- When God says, “my people” he is talking about the people whom he has chosen and who have a relationship with him.
- God’s people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
- In the Old Testament, “people of God” refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
- In the New Testament, “people of God” especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- Other ways to translate “my people” when God says it, could include, “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: [Israel](#), [Israelites](#), [nation of Israel](#), [people group](#), [peoples](#), [the people](#), [a people](#))

Bible References:

Waiting

perish, perishing, perishable

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or other disaster. In the Bible, it especially has the meaning of being punished for eternity in hell.

- People who are “perishing” are those who are destined for hell because they have refused to believe in Jesus for their salvation.
- John 3:16 teaches that “perish” means to not live eternally in heaven.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “die eternally” or “be punished in hell” or “be destroyed.”
- Make sure that the translation of “perish” can mean living eternally in hell and does not only mean “cease to exist.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

Pharaoh, king of Egypt

Facts:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as, "Pharaoh."

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Egyptian](#), [king](#))

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.
- **[08-08]****Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- **[09-02]** So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- **[09-13]**"I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt."
- **[10-02]** Through these plagues, God showed **Pharaoh** that he is more powerful than **Pharaoh** and all of Egypt's gods.

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

pomegranate

Facts:

A pomegranate is a kind of fruit that has a thick, tough skin filled with many seeds that are covered with edible red pulp.

- The outer rind is reddish in color and the pulp surrounding the seeds is shiny and red.
- Pomegranates are very commonly grown in countries with a hot, dry climate, such as Egypt and Israel.
- Yahweh promised the Israelites that Canaan was a land with abundant water and fertile soil so that food was plentiful there, including pomegranates.
- The construction of Solomon's temple included bronze decorations in the shape of pomegranates.

(See also: [bronze](#), [Canaan](#), [Canaanite](#), [Egypt](#), [Egyptian](#), [Solomon](#), [temple](#))

Bible References:

Waiting

[Egypt](#), [Egyptian](#)

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.”

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. This term is also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See: [false god](#), [foreign god](#), [god](#), [goddess](#), [forgive](#), [forgiveness](#), [praise](#))

Bible References:

Waiting

Examples from the Bible stories:

- [06-05] Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- [13-12] But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- [19-08] Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- [21-07] Priests also **prayed** to God for the people.
- [38-11] Jesus told his disciples to **pray** that they would not enter into temptation.
- [43-13] The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- [49-18] God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him".
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like, "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: [Aaron](#), [chief priests](#), [high priest](#), [mediator](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-07] "Melchizedek, the **priest** of God Most High"
- [13-09] Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- [19-07] So the **priests** of Baal prepared a sacrifice but did not light the fire.
- [21-07] An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

prince, princess

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as, “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as, “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: [angel](#), [archangel](#), [authority](#), [Christ](#), [Messiah](#), [demon](#), [evil spirit](#), [unclean spirit](#), [lord](#), [master](#), [sir](#), [power](#), [powers](#), [ruler](#), [rulers](#), [rule](#), [Satan](#), [devil](#), [evil one](#), [Savior](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

prison, prisoner, imprison

Definition:

The term “prison” refers to a place where criminals are kept as a punishment for their crimes. A “prisoner” is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term “imprisoned” means “kept in a prison” or “kept in captivity.”
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term could also be translated as “dungeon” in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term “prisoners” can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: [captive](#), [captivity](#))

Bible References:

Waiting

proclaim, proclamation

Definition:

To proclaim is to announce or declare something publicly and boldly.

- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as, “announcement” or “public preaching.”

(See: [preach](#))

Bible References:

Waiting

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example, the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as, “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as, “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as, “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: [Synecdoche](#))
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: [Baal](#), [divination](#), [diviner](#), [soothsaying](#), [soothsayer](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [false prophet](#), [fulfill](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [vision](#))

Bible References:

Waiting

Examples from the Bible stories:

- [12-12] When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- [17-13] God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- [19-01] Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- [19-06] All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- [19-17] Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- [21-09] The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- [43-05]"This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- [43-07]"This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- [48-12] Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.
-

prostitute, harlot, whore

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: [Euphemism](#))

(See: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [sexual immorality](#), [idol](#), [idolatrous](#))

Bible References:

Waiting

prostrate**Definition:**

The term “prostrate” means to be lying face down, stretched out on the ground.

- To “fall prostrate” or to “prostrate oneself” before someone means to suddenly bow down very low or in front of that person.
- Usually this position of being prostrate is a response that shows shock, amazement, and awe because of something miraculous that happened. It also shows honor and respect for the person being bowed to.
- Being prostrate also was a way to worship God. People often responded this way to Jesus in thanksgiving and worship when he did a miracle or to honor him as a great teacher.
- Depending on the context, ways to translate “prostrated” could include, “bowed down low with the face to the ground” or “worshiped him by lying face down in front of him” or “bowed down low to the ground in amazement” or “worshiped.”
- The phrase, “will not prostrate ourselves” could be translated as, “will not worship” or “will not lie face down in worship” or “will not bow down and worship.”
- “Prostrate himself to” could also be translate as “worship” or “bow down in front of.”

(See also: [awe](#), [awesome](#), [bow](#), [bow down](#))

Bible References:

Waiting

proud, pride, prideful

Definition:

The terms “proud” and “prideful” refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms “proud” and “pride” can also be used in a positive sense, such as being “proud of” what someone else has achieved and being “proud of” your children. The expression, “take pride in your work” means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of “pride.”
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”

Translation Suggestions:

- The noun “pride” could be translated as, “arrogance” or “conceit” or “self-importance.”
- In other contexts, “pride” could be translated as, “joy” or “satisfaction” or “pleasure.”
- To be “proud of” could also be translated as, “happy with” or “satisfied with” or “joyful about (the accomplishments of).”
- The phrase “take pride in your work” could be translated as, “find satisfaction in doing your work well.”
- The expression, “take pride in Yahweh” could also be translated as, “be delighted about all the wonderful things Yahweh has done” “be happy about how amazing Yahweh is.”

(See also: [arrogant](#), [humble](#), [humility](#), [joy](#), [joyful](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-02]** They were very **proud**, and they did not care about what God said.
- **[34-10]** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

punish, punishment

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: [just](#), [justice](#), [justly](#), [repent](#), [repentance](#), [righteous](#), [righteousness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

their

Examples from the Bible stories:

- **[13-07]** God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them.
- **[16-02]** Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- **[19-16]** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them.
- **[48-06]** Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- **[48-10]** When anyone believes in Jesus, the blood of Jesus takes away that person’s sin, and God’s **punishment** passes over him.
- **[49-09]** But God loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever.

- [49-11] Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Ahasuerus.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- The term “queen mothAthaliaher” usually refers to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence, as was seen in the case of Athaliah who influenced the people to worship idols.

(See also: [Ahasuerus](#), [Athaliah](#), [Esther](#), [king](#), [Persia](#), [Persians ruler](#), [rulers](#), [rule](#), [Sheba](#))

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.

Ramah

Facts:

Ramah was an ancient Israelite city located about 8 km from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before moving to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), [Babylonian](#), [Benjamin](#), [Rachel](#), [Samuel](#), [twelve tribes of Israel](#))

Bible References:

Waiting

Ramoth

Facts:

Ramoth was an important city in the mountains of Gilead near the Jordan River. It was also called Ramoth Gilead.

- Ramoth belonged to the Israelite tribe of Gad and was designated as a city of refuge.
- King Ahab of Israel and King Jehoshaphat of Judah waged war against the king of Aram at Ramoth. Ahab was killed in that battle.
- Sometime later, King Ahaziah and King Joram tried to take the city of Ramoth from the king of Aram.
- Ramoth Gilead was where Jehu was anointed king over Israel.

(Translation suggestions: [Translate Names](#))

(See also: [Ahab](#), [Ahaziah](#), [Aram](#), [Aramean](#), [Aramaic](#), [Gad](#), [Jehoshaphat](#), [Jehu](#), [Joram](#), [Jordan River](#), [Judah](#), [kingdom of Judah](#), [refuge](#), [shelter](#))

Bible References:

Waiting

rebel, rebellious, rebellion

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term “to rebel” could also be translated as “to disobey” or “to revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

:(See also: [authority](#), [disobey](#), [disobedient](#), [disobedience](#), [governor](#), [govern](#), [proconsul](#), [government](#))

Bible References:

Waiting

Examples from the Bible stories:

- [14-14] After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- [18-07] Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- [18-09] Jeroboam **rebelled** against God and caused the people to sin.
- [18-13] Most of the people of Judah also **rebelled** against God and worshiped other gods.
- [20-07] But after a few years, the king of Judah **rebelled** against Babylon.
- [45-03] Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.

rebuke

Definition:

To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent the one who committed the wrong from involving themselves further in sin.
- This could be translated by, “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by, “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as, “without admonishing” or “without criticism.”

(See also [admonish](#), [disobey](#), [disobedient](#), [disobedience](#))

Bible References:

Waiting

receive

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and to treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” can be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression, “you will receive power” could be translated as, “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could also be translated as, “was able to see” or “became able to see again” or “God healed him so that he was able to see.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [save](#), [safe](#))

Bible References:

Waiting

Examples from the Bible stories:

- [21-13] The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people’s sin. His punishment would bring peace between God and people.
- [45-05] As Stephen was dying, he cried out, “Jesus, **receive** my spirit.”
- [49-06] He (Jesus) taught that some people will receive him and be saved, but others will not.
- [49-10] When Jesus died on the cross, he **received** your punishment.
- [49-13] God will save everyone who believes in Jesus and **receives** him as their Master.

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

remnant**Definition:**

The term “remnant” literally refers to people or things that are “remaining” or “leftover” from a larger amount or group.

- Often a “remnant” refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who survived attacks from outsiders and lived to return to the Promised Land in Canaan.
- Paul talks about there being a “remnant” of people who were chosen by God to receive his grace.
- The term “remnant” implies that there were other people who did not remain faithful or who did not survive or who were not chosen.

Translation Suggestions:

- A phrase such as, “the remnant of this people” could be translated as “the rest of these people” or “the people who remain faithful” or “the people who are left.”
- The “whole remnant of people” could be translated by “all the rest of the people” or “the remaining people.”

Bible References:

Waiting

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

Reuben

Facts:

Reuben was the firstborn son of Jacob. His mother was Leah.

- When his brothers were planning to kill their younger brother Joseph, Reuben spared Joseph's life by telling them to put him into a pit instead.
- Reuben came back later to rescue Joseph, but the other brothers had sold him as a slave to merchants passing by.
- Reuben's descendants became one of the twelve tribes of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jacob](#), [Israel](#), [Joseph \(OT\)](#), [Leah](#), [twelve tribes of Israel](#))

Bible References:

Waiting

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

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See: [How to Translate Unknowns](#))

(See: [rest](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-05]** “Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”
- **[26-02]** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **[41-03]** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

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

sacred**Definition:**

Term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, often the term “sacred” is used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” or “sacred music” refer to music that is sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” refers to the “religious duties” or “rituals” that a priest performs to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god.

(See also: [holy](#), [holiness](#), [consecrate](#), [priest](#), [priesthood](#))

Bible References:

Waiting

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.
- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect, sinless Son, can completely cleanse people from sin. Animal sacrifices could never do that.
- The figurative expression “offer yourselves as a living sacrifice” means, “live your life in complete obedience to God, giving up everything in order to serve him.”

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action, “to sacrifice” could be translated as, “to give up something valuable” or “to kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be, “As you live your life, offer yourself to God as completely as an animal that is offered on an altar.”

(See also: [altar](#), [burnt offering](#), [offering by fire](#), [drink offering](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [fellowship offering](#), [freewill offering](#) [peace offering](#), [priest](#), [priesthood](#), [sin offering](#), [worship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-14]** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.

- [05-06] "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- [05-09] God had provided the ram to be the **sacrifice** instead of Isaac.
- [13-09] Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- [17-06] David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- [48-06] Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could take away the sin of all the people in the world.
- [48-08] But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- [49-11] Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Samaria, Samaritan

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The region was located between the Plain of Sharon on the west and the Jordan River on the east.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region and moved them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Samaria was bordered by the region of Galilee on the north and the region of Judea on the south.

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Galilee](#), [Galilean](#), [Judea](#), [Sharon](#), [Plain of Sharon](#), [kingdom of Israel](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[20-04]** Then the Assyrians brought foreigners to live in the land where the kingdom of Israel had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called **Samaritans**.
- **[27-08]** "The next person to walk down that road was a **Samaritan**. (**Samaritans** were the descendants of Jews who had married people from other nations. **Samaritans** and Jews hated each other.)"
- **[27-09]** "The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him."
- **[45-07]** He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

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

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

Sennacherib

Facts:

Sennacherib was a powerful king of Assyria who caused Nineveh to become a rich, important city.

- King Sennacherib is known for his wars against Babylon and the kingdom of Judah.
- He was a very arrogant king and he ridiculed Yahweh.
- Sennacherib attacked Jerusalem during the time of King Hezekiah.
- Yahweh caused Sennacherib's army to be destroyed.
- The Old Testament books of Kings and Chronicles record some of the events of Sennacherib's reign.

(Translation suggestions: [How to Translate Names](#))

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#), [Babylon](#), [Babylonian](#), [Hezekiah](#), [Judah](#), [kingdom of Judah](#), [mock](#), [ridicule](#), [scoff at](#), [Nineveh](#), [Ninevite](#))

Bible References:

Waiting

serpent, snake, viper

Facts:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and which moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous, but they deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before that they had legs.

(Translation suggestions: [How to Translate Names](#))

(See also: [curse](#), [cursed](#), [deceive](#), [deceit](#), [deception](#), [deceptive](#), [disobey](#), [disobedient](#), [disobedience](#), [Eden](#), [garden of Eden](#), [evil](#), [wicked](#), [wickedness](#), [offspring](#), [prey](#), [to prey on](#), [Satan](#), [devil](#), [evil one](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [tempt](#), [temptation](#))

Bible References:

Waiting

servant, slave, slavery

Definition:

The word for “servant” can also mean “slave” and refers to a person who works for another person, either by choice or by force. The surrounding text usually makes it clear whether a servant or a slave is being referred to.

- In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master’s household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.
- A slave is a kind of servant who is the property of the person he works for. The person who buys a slave is called his “owner” or “master.” Some masters treat their slaves very cruelly, while other masters treat their slaves very well, like a servant who is a valued member of the household.
- In ancient times, some people willingly became slaves to a person they owed money to in order to pay off their debt to that person.
- In the Bible, the phrase “I am your servant” was used as a sign of respect and service to a person of higher rank, such as a king. It does not mean that the person speaking was an actual servant.
- In the Old Testament, God’s prophets and other people who worshiped God are often referred to as his “servants.”
- In the New Testament, people who obey God through faith in Christ are often called his “servants.”
- Christians are also called “slaves to righteousness,” which is a metaphor that compares the commitment to obey God to a slave’s commitment to obeying his master. (See: [Metaphor](#))

(See also: [commit](#), [committed](#), [commitment](#), [enslave](#), [in bondage](#), [household](#), [lord](#), [master](#), [sir](#), [obey](#), [obedient](#), [obedience](#), [righteous](#), [righteousness](#), [serve](#), [service](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[06-01]** When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- **[08-04]** The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- **[09-13]** ”I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt.”

- **[19-10]** Then Elijah prayed, "O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**."
- **[29-03]** "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'"
- **[35-06]** "All my father's **servants** have plenty to eat, and yet here I am starving."
- **[47-04]** The **slave** girl kept yelling as they walked, "These men are servants of the Most High God."
- **[50-04]** Jesus also said, "A **servant** is not greater than his master."

serve, service**Definition:**

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a woman serving her guests, this term means “care for” or “serve food to” or “provide food for.”
- When Jesus told the disciples to serve the fish to the people, this could be translated as, “distribute to” or “hand out to” or “give to.”¹[comment_5adb7a6af206fdb7787dd58f4b215940](#)
- The term “service” refers to the act of serving. It can also be used to refer to a “meeting” of Christians as they worship God together.
- The term “serve” can also be translated as, “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- “To serve God” can be translated as “to worship and obey God” or “to do the work that God has commanded.”
- To “serve tables” means to bring food to people who are sitting at tables.
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses.
- Now they “serve” the new covenant, that is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about this in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”

(See also: [covenant](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [servant](#), [slave](#), [slavery](#))

Bible References:

Waiting

set apart**Definition:**

The term “set apart” means to be separated from something to fulfill a certain purpose.

- The Israelites were set apart for service to God.
- The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do.
- A believer who is “set apart” for service to God is “dedicated to” fulfilling God’s will.
- One meaning of the term “holy” is to be set apart as belonging to God and being separated from the sinful ways of the world.
- The term “sanctify” means to set apart a person for God’s service.

Translation Suggestions:

- Ways to translate “to set apart” could include, “to specially select” or “to separate from among you” or “to take aside to do a special task.”
- To “be set apart” could be translated as “be separated (from)” or “be specially appointed (for).”

(See also: [holy](#), [holiness](#), [sanctify](#), [sanctification](#), [appoint](#), [appointed](#))

Bible References:

Waiting

shadow

Definition:

The word “shadow” literally refers to the darkness that is caused by an object blocking the light. It also has several figurative meanings.

- The “shadow of death” means that death is present or near, just as a shadow indicates the presence of its object.
- Many times in the Bible, the life of a human being is compared to a shadow, which does not last very long and has no substance.
- Sometimes “shadow” is used as another word for “darkness.”
- The Bible talks about being hidden or protected in the shadow of God’s wings or hands. This is a picture of being protected and hidden from danger. Other ways to translate “shadow” in these contexts could include “shade” or “safety” or “protection.”
- It is best to translate “shadow” literally using the local term that is used to refer to an actual shadow.

(See also: [darkness](#), [light](#))

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

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

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

sign, proof, reminder

Definition:

A sign is an object, event, or action that communicates a special meaning.

- Signs can be reminders of something that was promised:
 - The rainbow God created in the sky was a sign to remind people that he would never again destroy all life with a worldwide flood.
 - God commanded the Israelites to circumcise their sons as a sign of his covenant with them.
- Signs can reveal or point to something:
 - An angel told shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
 - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
 - The miracles done by the prophets and apostles were signs that proved they were speaking God's message.
 - The miracles that Jesus performed were signs that proved he was truly the Messiah.

Translation Suggestions:

- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as, “motion with the hands” or “gesture with the hands” or “make gestures.”
- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: [miracle](#), [wonder](#), [sign](#), [apostle](#), [apostleship](#), [Christ](#), [Messiah](#), [covenant](#), [circumcise](#), [circumcision](#))

Bible References:

Waiting

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The containers would include silver cups and bowls, among other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, silver coins and silver weights called shekels were used.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: [tabernacle](#), [temple](#))

Bible References:

Waiting

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**.

sin offering

Definition:

The “sin offering” was one of several sacrifices that God required the Israelites to offer.

- This offering involved sacrificing a bull, burning its blood and fat on the altar, and taking the rest of the animal’s body and burning it on the ground outside the Israelite camp.
- The complete burning up of this animal sacrifice shows how holy God is and how terrible sin is.
- The Bible teaches that in order for there to be a cleansing from sin, blood must be shed to pay the cost for the sin that was committed.
- Animal sacrifices could not permanently bring about forgiveness of sin.
- Jesus’ death on the cross paid the penalty for sin, for all time. He was the perfect sin offering.

(See also: [altar](#), [cow](#), [calf](#), [bull](#), [cattle](#), [forgive](#), [forgiveness](#), [sacrifice](#), [offering](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

skull

Definition:

The term “skull” refers to the bony, skeletal structure of the head of a person or animal.

- Sometimes the term “skull” means “head” as in the phrase, “shave your skull.”
- The term, “Place of the Skull” was another name for Golgotha where Jesus was crucified.
- This term could also be translated as, “head” or “head bone.”

(See also: [crucify](#), [Golgotha](#))

Bible References:

Waiting

slaughter

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it.

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter where 30,000 Israelites were killed by their enemies. because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression, “the slaughter was very great” could also be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include, “kill” or “slay” or “killing.”

(See also: [angel](#), [archangel](#), [cow](#), [calf](#), [bull](#), [cattle](#), [disobey](#), [disobedient](#), [disobedience](#), [Ezekiel](#), [servant](#), [slave](#), [slavery](#), [slay](#), [slain](#))

Bible References:

Waiting

sleep, asleep, fall asleep

Definition:

These terms have figurative meanings relating to death.

- To “sleep” or “be asleep” can be a metaphor meaning to “be dead.” (See: [Metaphor](#))
- The expression “fall asleep” refers to the moment when someone starts sleeping, or in its figurative sense, the moment when someone dies.
- To “sleep with the fathers” means to be dead, as one’s ancestors are.

Translation Suggestions:

- In some contexts, the term “to sleep” or “to be asleep” could be translated as “to be dead.”
- To “fall asleep” could be translated as “to suddenly be asleep” or “to start sleeping” or “to die,” depending on its meaning.
- note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus was “sleeping” they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as “he died.”
- Some languages may have a different expression for death or dying which could be used if the expression “sleep” or “asleep” does not make sense in the project language.

Bible References:

Waiting

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.

sorcery, sorcerer, witchcraft

Definition:

“Sorcery” or “witchcraft” refers to using magic, which involves doing powerful things through the help of evil spirits. A “sorcerer” is someone who does these powerful, magical things.

- The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
- In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshiping idols, and child sacrifice).
- The terms “sorcery” and “witchcraft” could also be translated as, “evil spirit power” or “casting spells.”
- Possible ways to translated “sorcerer” could include, “worker of magic” or “person who casts spells” or “person who does miracles using evil spirit power.”
- Note that “sorcery” has a different meaning than the term “divination,” which refers to attempting to contact the spirit world.

(See also: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [demon](#), [evil spirit](#), [unclean spirit](#), [divination](#), [diviner](#), [soothsaying](#), [soothsayer](#), [idol](#), [idolatrous](#), [magic](#), [magician](#), [sacrifice](#), [offering](#), [worship](#))

Bible References:

Waiting

soul

Definition:

The soul is the inner, invisible, and eternal part of a person. It refers to the non-physical part of a person.

- The terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- The word “soul” is sometimes used figuratively to refer to the whole person. For example, “the soul who sins” means, “the person who sins” and “my soul is tired” means, “I am tired.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as, “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for translating the terms “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase, “dividing soul and spirit” could mean, “deeply discerning or exposing the inner person.”

(See also: [spirit](#), [spiritual](#))

Bible References:

Waiting

spear

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the “javelin” or “lance.”
- Make sure that the translation of “spear” is different from the translation of “sword,” which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: [prey, to prey on](#), [Rome, Roman](#), [sword](#), [warrior](#), [soldier](#))

Bible References:

Waiting

spirit, spiritual

Definition:

The term “spirit” refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. “Spirit” can also refer to an attitude or emotional state.

- The term “spirit” can refer to a being that does not have a physical body, especially an evil spirit.
- A person’s spirit is the part of him that can know God and believe in him.
- In general, the term “spiritual” describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, “spiritual food” refers to God’s teachings that give nourishment to a person’s spirit, “spiritual wisdom” refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
- God is a spirit and he created other spirit beings who do not have physical bodies.
- Angels are spirit beings, including those who rebelled against God and became evil spirits.
- The term “spirit of” can also mean “having the characteristics of,” such as in, “spirit of wisdom” or “in the spirit of Elijah.”
- Examples of “spirit” as an attitude or emotion would include “spirit of fear” or “spirit of jealousy.”

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include, “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person as in, “my spirit was grieved in my inmost being.” This could also be translated as, “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as, “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as, “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The figurative expression “spiritual milk” could also be translated as, “basic teachings from God” or “God’s teachings that nourish the spirit (like milk does).”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- A “spiritual gift” could be translated as, “special ability that the Holy Spirit gives.”

(See also: [angel](#), [archangel](#), [demon](#), [evil spirit](#), [unclean spirit](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [soul](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-03]** Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- **[40-07]** Then Jesus cried out, "It is finished! Father, I give my **spirit** into your hands." Then he bowed his head and gave up his **spirit**.
- **[45-05]** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **[48-07]** All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

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

stiff-necked, stubborn**Definition:**

The term “stiff-necked” is an idiom used in the Bible to describe people who keep disobeying God and refuse to repent. They are very proud and will not submit to God’s authority.

- Similarly, the term “stubborn” means to refuse to change one’s mind or actions even when urged to do so. Stubborn people will not listen to good advice or warnings that other people give them.
- The Old Testament described the Israelites as “stiff-necked” because they did not listen to the many messages from God’s prophets who urged them to repent and turn back to Yahweh.
- If a neck is “stiff” it means that it does not bend easily. The project language may have a different idiom that communicates that a person is “unbending” that is, refusing to change his ways.
- Other ways to translate this term could include, “pridefully stubborn” or “arrogant and unyielding” or “refusing to change.”

(See also: [arrogant](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [proud](#), [pride](#), [prideful](#), [repent](#), [repentance](#))

Bible References:

Waiting

strength, strengthen

Facts:

The term “strength” refers to the state of being strong physically, emotionally, or spiritually. To “strengthen” means to make someone or something stronger.

- “Strength” can also refer to being able to stand up against some kind of opposing force.
- A person has strength of will if he is able to not give in to temptation.
- One writer of the Psalms calls Yahweh his strength, which means that God helps him to be strong.
- If a physical structure like a wall or building is “strengthened,” it means that people are rebuilding the structure, to reinforce it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term “strengthen” can be translated as “cause to be strong” or “make more powerful.”
- In a spiritual sense, the phrase, “strengthen your brothers” could also be translated as “encourage your brothers” or “help your brothers to persevere.”
- The following expressions are examples of how this term is used, along with their meanings, which are also alternate ways they can be translated:
 - “puts strength on me like a belt” means, “causes me to be completely strong, like a belt that completely surrounds my waist.”
 - “in quietness and trust will be your strength” means, “acting calmly and trusting in God will make you spiritually strong.”
 - “will renew their strength” means, “will become stronger again.”
 - “by my strength and by my wisdom I acted” means, “I have done all this because I am so strong and wise.”
 - “strengthen the wall” means, “reinforce the wall” or “rebuild the wall.”
 - “I will strengthen you” means, “I will cause you to be strong”
 - “in Yahweh alone are salvation and strength” means, “Yahweh is the only one who saves us and strengthens us.”
 - “the rock of your strength” means, “the faithful one who makes you strong”
 - “with the saving strength of his right hand” means, “he strongly rescues you from trouble like someone who holds you safely with his strong hand.”
 - “of little strength” means, “not very strong” or “weak.”
 - “with all my strength” means, “using my best efforts” or “strongly and completely.”

(See also: [faithful](#), [faithfulness](#), [persevere](#), [perseverance](#), [right hand](#), [salvation](#))

Bible References:

Waiting

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

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

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!

transgress, transgression

Definition:

The terms “transgress” and “transgression” refer to breaking a command, rule, or moral code.

- Figuratively, “transgression” can also be described as “crossing a line,” that is, going beyond a limit or boundary that has been set for the good of the person and others.
- The terms “transgression”, “sin”, “iniquity”, and “trespass” all include the meaning of acting against God’s will and disobeying his commands.

Translation Suggestions:

- “To transgress” could be translated as “to sin” or “to disobey” or “to rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance. (See: [parallelism](#))

(See: [sin](#), [sinful](#), [sinner](#), [sinning](#), [trespass](#), [iniquity](#))

Bible References:

Waiting

tribe**Definition:**

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: [clan](#), [nation](#), [people group](#), [peoples](#), [the people](#), [a people](#), [twelve tribes of Israel](#))

Bible References:

Waiting

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

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

unbeliever, unbelief

Definition:

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- Other ways to translate “unbelief” could include, “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: [believer](#), [believe](#), [believe in](#), [belief](#), [trust](#), [trustworthy](#), [trustworthiness](#))

Bible References:

Waiting

unleavened bread, Festival of Unleavened Bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise. The “Festival of Unleavened Bread” is part of the Passover celebration.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- For this reason, the week leading up to Passover is called the “Festival of Unleavened Bread.”
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include, “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: [bread](#), [Egypt](#), [Egyptian](#), [feast](#), [Passover](#), [servant](#), [slave](#), [slavery](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [yeast](#), [leaven](#))

Bible References:

Waiting

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.

Uzziah, Azariah

Facts:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as “Azariah.”

- King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.
- As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
- Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(Translation suggestions: [How to Translate Names](#))

(See also: [Judah](#), [kingdom of Judah](#), [king](#), [leprosy](#), [leper](#), [leprous](#), [reign](#), [watchtower](#), [tower](#))

Bible References:

Waiting

vine**Definition:**

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means, “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: [Metaphor](#))

(See also: [grape](#), [vineyard](#))

Bible References:

Waiting

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: [Metaphor](#))
- Vineyard could be also translated as, “grapevine garden” or “grape plantation.”

(See also: [grape](#), [Israel](#), [Israelites](#), [nation of Israel](#), [vine](#))

Bible References:

Waiting

virgin

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: [Euphemism](#))

(See also: [Christ](#), [Messiah](#), [Isaiah](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [Mary](#), [the mother of Jesus](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[21-09]** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- **[22-04]** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- **[22-05]** Mary replied, "How can this be, since I am a **virgin**?"
- **[49-01]** An angel told a **virgin** named Mary that she would give birth to God's Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

voice

Definition:

The term “voice” is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn’t have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement “A voice is heard in the desert saying, ‘Prepare the way of the Lord.’” This could be translated as, “A person is heard calling out in the desert...” (See: [Synecdoche](#))
- To “hear someone’s voice” could also be translated as “hear someone speaking.”
- Sometimes the word “voice” may be used for objects that cannot literally speak, such as when David exclaims in the psalms that the “voice” of the heavens proclaims God’s mighty works. This could also be translated as “their splendor shows clearly how great God is.”

(See also: [call](#), [calling](#), [called](#), [call out](#), [proclaim](#), [proclamation](#), [splendor](#))

Bible References:

Waiting

walk

Definition:

The term “walk” is often used in a figurative sense to mean “live.”

- “Enoch walked with God” means that Enoch lived in a close relationship with God.
- To “walk by the Spirit” means to be guided by the Holy Spirit so that we do things that please and honor God.
- To “walk in” God’s commands or God’s ways means to “live in obedience to” his commands, that is, to “obey his commands” or “do his will.”
- When God says he will “walk among” his people, it means that he is living among them or closely interacting with them.
- To “walk contrary to” means to live or behave in a way that is against something or someone.
- To “walk after” means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate “walk” literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of “walk” could also be translated by “live” or “act” or “behave.”
- The phrase “walk by the Spirit” could be translated by, “live in obedience to the Holy Spirit” or “behave in a way that is pleasing to the Holy Spirit” or “do things that are pleasing to God as the Holy Spirit guides you.”
- To “walk in God’s commands” could be translated by “live by God’s commands” or “obey God’s commands.”
- The phrase “walked with God” could be translated as, “lived in close relationship with God by obeying and honoring him.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [honor](#), [to honor](#), [\[:en:obe:other:obey\]](#))

Bible References:

Waiting

warrior, soldier**Facts:**

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: [courage](#), [courageous](#), [crucify](#), [Rome](#), [Roman](#), [tomb](#), [grave](#), [burial place](#))

Bible References:

Waiting

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: [Metaphor](#))

(See also: [adversary](#), [enemy](#), [watch](#), [watchman](#))

Bible References:

Waiting

water, waters

Definition:

In addition to its primary meaning, “water” also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term “waters” refers to bodies of water or many sources of water. It can also be a general reference for a large amount of water.
- A figurative use of “waters” refers to great distress, difficulties, and suffering. For example, God promises that when we “go through the waters” he will be with us.
- The phrase “many waters” emphasizes how great the difficulties are.
- To “water” livestock and other animals means to “provide water for” them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- In the Old Testament, God is referred to as the spring or fountain of “living waters” for his people. This means he is the source of spiritual power and refreshment.
- In the New Testament, Jesus used the phrase “living water” to refer to the Holy Spirit working in a person to transform and bring new life.

Translation Suggestions:

- The phrase, “draw water” could be translated as, “pull water up from a well with a bucket.”
- “Streams of living water will flow from them” could be translated as, “the power and blessings from the Holy Spirit will flow out of them them like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: [life](#), [live](#), [living](#), [alive](#), [spirit](#), [spiritual](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [power](#), [powers](#))

Bible References:

Waiting

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

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term “to will” means “to determine” or “to desire.”

Translation Suggestions:

- The “will of God” could also be translated as, “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

Waiting

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also refer to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as, “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: [How to Translate Unknowns](#))
- Ways to translate “wineskin” could include, “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: [grape](#), [vine](#), [vineyard](#), [winepress](#))

Bible References:

Waiting

smashed

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: [Metaphor](#))

(See also: [grape](#), [wrath](#), [fury](#))

Bible References:

Waiting

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

worship

Definition:

“To worship” means to honor, praise and obey someone, especially God.

- This term often means literally, “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Some people worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: [sacrifice](#), [offering](#), [praise](#), [honor](#), [to honor](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-04]** Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.”
- **[14-02]** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **[17-06]** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- **[18-12]** All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- **[25-07]** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, “**Worship** only the Lord your God and only serve him.””
- **[26-02]** On the Sabbath, he (Jesus) went to the place of **worship**.
- **[47-01]** There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- **[49-18]** God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

wrath, fury**Definition:**

Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

- In the Bible, "wrath" usually refers to God's anger toward those who sin against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include, "intense anger" or "righteous judgment" or "anger."
- When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful fit of rage. God's wrath is just and holy.

(See: [judge](#), [judgment](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

written**Definition:**

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated: “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: [command](#), [to command](#), [commandment](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

Yahweh

Facts:

The term “Yahweh” is God’s personal name that he revealed when he spoke to Moses at the burning bush.

- The name “Yahweh” comes from the word that means, “to be” or “to exist.”
- Possible meanings of “Yahweh” include, “he is” or “I am” or “the one who causes to be.”
- This name reveals that God has always lived and will continue to live forever. It also means that he is always present.
- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show respect for God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULB and UDB texts always translate this term as, “Yahweh,” as it literally occurs in the Hebrew text of the Old Testament.
- The term “Yahweh” does not ever occur in the original text of the New Testament; only the Greek term for “Lord” is used, even in quotes from the Old Testament.

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “living one” or “the one who is” or “he who is alive.”
- This term could also be written in a way that is similar to how “Yahweh” is spelled.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [master](#), [sir](#), [Lord](#), [Moses](#), [reveal](#), [revelation](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-14]** God said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”

- **[13-04]** Then God gave them the covenant and said, "I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **[13-05]** "Do not make idols or worship them, for I, **Yahweh**, am a jealous God."
- **[16-01]** The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- **[19-10]** Then Elijah prayed, "O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant."

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

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

Zechariah (OT)

Facts:

Zechariah was a prophet who prophesied during the reign of King Darius I of Persia. The Old Testament book of Zechariah contains his prophecies, which urged the returning exiles to rebuild the temple.

- The prophet Zechariah lived during the same time period as Ezra, Nehemiah, Zerubbabel and Haggai. He was also mentioned by Jesus as the last of the prophets who were murdered during Old Testament times.
- Another man named Zechariah was a gatekeeper at the temple during the time of David.
- One of King Jehoshaphat's sons who was named Zechariah was murdered by his brother Jehoram.
- Zechariah was the name of a priest who was stoned by the people of Israel when he rebuked them for their idol worship.
- King Zechariah was the son of Jeroboam and he reigned over Israel for only six months before being murdered.

(Translation Suggestions: [Translate Names](#))

(See also: [Darius](#), [Ezra](#), [Jehoshaphat](#), [Jeroboam](#), [Nehemiah](#), [Zerubbabel](#))

Bible References:

Waiting

Zedekiah

Facts:

Zedekiah, son of Josiah, was the last king of Judah (597-587 B.C.). There are also several other men named Zedekiah in the Old Testament.

- King Nebuchadnezzar made Zedekiah king of Judah after capturing King Jehoiachin and taking him away to Babylon. Zedekiah later rebelled and as a result Nebuchadnezzar captured him and destroyed all of Jerusalem.
- Zedekiah, son of Kenaanah, was a false prophet during the time of King Ahab of Israel.
- A man named Zedekiah was one of those who signed an agreement to the Lord during the time of Nehemiah.

(Translation suggestions: [Translate Names](#))

(See also: [Ahab](#), [Babylon](#), [Babylonian](#), [Ezekiel](#), [kingdom of Israel](#), [Jehoiachin](#), [Jeremiah](#), [Josiah](#), [Judah](#), [kingdom of Judah](#), [Nebuchadnezzar](#), [Nehemiah](#))

Bible References:

Waiting

Zephaniah

Facts:

Zephaniah, son of Cushi, was a prophet who lived in Jerusalem and prophesied during the reign of King Josiah. He lived during the same time period as Jeremiah.

- He rebuked the people of Judah for worshipping false gods. His prophecies are written in the book of Zephaniah in the Old Testament.
- There were several other men in the Old Testament named Zephaniah, most of whom were priests.

(Translation suggestions: [Translate Names](#))

(See also: [Jeremiah](#), [Josiah](#), [priest](#), [priesthood](#))

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*

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”

Assumed Knowledge and Implicit Information

This answers the question: What are assumed knowledge, implicit information, and explicit information?

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. There are two types information.

- **Explicit information** is what the speaker states directly.
- **Implicit information** is what the speaker does not state directly because he expects his audience to be able to learn it from what he says.

Description

When someone speaks or writes, he has something specific that he wants people to know. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will think about in order to understand this information. Normally he does not tell people these things, although what he says may remind them. This is called **assumed knowledge**.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information**.

Examples from the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes *have holes*, and the birds of the sky *have nests*, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULB)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**. Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew 11:21, 22 ULB)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the

people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that because the people he was speaking to did not repent, they would be judged more severely than the people of Tyre and Sidon would be judged.

Why do your disciples violate the traditions of the elders? For *they do not wash their hands when they eat*. (Matthew 15:2 ULB)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. They were accusing his disciples of not following the traditions. This is **implicit information** that they wanted him to understand from what they said.

Next we recommend you learn about:

- *Making Assumed Knowledge and Implicit Information Explicit*

Hyperbole

This answers the question: What is hyperbole?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. He may greatly exaggerate something in order to show his strong feeling or opinion about it, or he may generalize the situation by using words like “every” or “all” to mean “many.”

Description

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. There are two kinds of hyperbole:

1. Exaggeration: This is when a speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it.

Whoever does not *carry his own cross* and come after me cannot be my disciple. (Luke 14:27 ULB) - This is an exaggeration. It means that whoever wants to be Jesus’ disciple must be determined to follow him faithfully, even if his enemies were to kill that person.

2. Generalization: This is when a speaker uses words like “every” or “all” to mean something like “very many,” but not “every one.” (Some people may not call generalization like this “hyperbole.”)

Moses was educated in *all the learning of the Egyptians* (Acts 7:22 ULB) - This is a generalization. It means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

If readers do not understand that a statement is a hyperbole, they may either think that something happened that did not happen, or they may think that the speaker or writer was saying something that is not true.

Examples from the Bible

Examples of Exaggeration

If your hand causes you to stumble, *cut it off*. It is better for you to enter into life maimed... (Mark 9:43 ULB)

When Jesus said to cut off your hand, he meant that we should do whatever extreme things we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple. (Luke 14:26 ULB)

Because of many other things that Jesus said, we know that his use of the word “hate” here is hyperbole. He meant that we must not love even our own family members more than we love him. We must love him more than we love ourselves or anyone else.

The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*. (1 Samuel 13:5 ULB)

The underlined phrase is an exaggeration. It means that there were many, many soldiers in the Philistine army.

Examples of Generalization

They found him, and they said to him, “*Everyone* is looking for you.” (Mark 1:37 ULB)

The disciples told Jesus that everyone was looking looking for him. They probably did not mean that everyone in the city was looking for him, but that many people were looking for him, or that all of Jesus closest friends there were looking for him.

But as his anointing teaches you about *all things* and is true and is not a lie, and even as it has taught you, remain in him. (1 John 2:27 ULB)

This is a generalization. God’s Spirit teaches us about all things that we need to know.

Caution

Do not assume that something is hyperbole just because it seems to be impossible. God does miraculous things.

... they saw Jesus *walking on the sea* and coming near the boat ... (John 6:19 ULB)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

... for *all* have sinned and come short of the glory of God. (Romans 3:23 ULB)

The word “all” here is not hyperbole. All humans have sinned. The only human who has never sinned is Jesus Christ, the Son of God.

Translation Strategies

If the hyperbole would be natural and people would understand it and not think that it is a lie, consider using it. If not, here is another option.

1. Express the meaning without the hyperbole. For example “all the people” could be translated as “large crowds of people.”

Examples of Translation Strategies Applied

1. Express the meaning without the hyperbole.

- **If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.** (Luke 14:26 ULB)
 - “If anyone comes to me and does not *love me much more than* he loves his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.”
- **The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*.** (1 Samuel 13:5 ULB)
 - “The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and *a great number of troops*.”

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 prophesy, 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*

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*

Possession

This answers the question: What is possession and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Description

In common English, “possession” refers to having something, or to something that a person has. In grammar, **possession** refers to a grammatical relationship between two nouns. In English that grammatical relationship is shown with “of,” or an apostrophe and the letter “s,” or a possessive pronoun.

- the house *of* my grandfather
- my grandfather’s house
- *his* house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership - Someone owns something.
 - My clothes - The clothes that I own
- Social relationship - Someone has some kind of social relationship with another.
 - my mother - the woman who gave birth to me, or the woman who cared for me
 - my teacher - the person who teaches me
- Contents - Something has something in it.
 - a bag of potatoes - a bag that has potatoes in it, or a bag that is full of potatoes
- Part and whole: One thing is part of another.
 - my head - the head that is part of my body
 - the roof of a house - the roof that is part of a house

Reasons this is a translation issue

- Translators need to understand the relationship between two ideas represented by the two nouns when one possesses the other.
- Some languages do not use possession for all of the situations that your source text Bible might use it for.

Examples from the Bible

Ownership - In the example below, the son owned the money.

... the younger son ... wasted *his money* with wildly extravagant living. (Luke 15:13)

Social Relationship - In the example below, the disciples were people who learned from John.

Then *the disciples of John* came to him ..., (Matthew 9:14 ULB)

Material - In the example below, the material used for make the crowns was gold.

On their heads were something like *crowns of gold* (Revelation 9:7)

Contents - In the example below, the cup has water in it.

Whoever gives you *a cup of water* to drink ... will not lose his reward. (Mark 9:41 ULB)

Part of a whole - In the example below, the door was a part of the palace.

But Uriah slept at *the door of the king's palace* (2 Samuel 11:9 ULB)

Part of a group - In the example below, the whole group is “us” and “each one” refers to the individual members.

To *each one of us* has been given a gift (Ephesians 4:7 ULB)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject - Sometimes the word after “of” tells who would do the action named by the first noun. In the example below, John baptized people.

The ***baptism** of John*, was it from heaven or from men? Answer me.” (Mark 11:30)

In the example below, Christ loves us.

Who will separate us from *the **love** of Christ*? (Romans 8:35)

Object - Sometimes the word after “of” tells who or what something would happen to. In the example below, people love money.

For *the **love** of money* is a root of all kinds of evil. (1 Timothy 6:10 ULB)

Instrument - Sometimes the word after “of” tells how something would happen. In the example below, God would punish people by sending enemies to attack them with swords.

then be afraid of the sword, because wrath brings *the **punishment** of the sword* (Job 19:29 ULB)

Representation - In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their baptism represented their repentance.

As John came, he was baptizing in the wilderness and was preaching a **baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULB)

Strategies for learning what the relationship is between the two nouns

1. Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
2. Read the verse in the UDB. Sometimes it shows the relationship clearly.
3. See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

1. Use an adjective to show that one describes the other.
2. Use a verb to show how the two are related.
3. If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

1. Use an adjective to show that one describes the other. The adjective below is in **bold** print.

- **On their heads were something like crowns of gold** (Revelation 9:7)
 - "On their heads were **gold crowns**"

2. Use a verb to show how the two are related. In the example below, the added verb is in bold.

- **Whoever gives you a cup of water to drink ... will not lose his reward.** (Mark 9:41 ULB)
 - "Whoever gives you a cup that **has** water in it to drink ... will not lose his reward.
- **Wealth is worthless on the day of wrath** (Proverbs 11:4 ULB)
 - Wealth is worthless on *the day when God **shows** his wrath*"
 - Wealth is worthless on the day when God **punishes** people because of his wrath.

3. If one of the nouns refers to an event, translate it as a verb. In the example below, that verb is in bold.

- **Notice that I am not speaking to your children, who have not known or seen the punishment of Yahweh your God,** (Deuteronomy 11:2 ULB)

- "Notice that I am not speaking to your children who have not known or seen *how Yahweh your God **punished** the people of Egypt.*"
- **You will only observe and see the *punishment of the wicked.*** (Psalms 91:8 ULB)
 - You will only observe and see the *how Yahweh **punishes** the wicked.*
- **you will receive the *gift of the Holy Spirit.*** (Acts 2:38 ULB)
 - "you will receive *the Holy Spirit, whom God will **give** to you.*"

Direct and Indirect Quotations

This answers the question: What are direct and indirect quotations?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Verbs*
- *Quotations and Quote Margins*

There are two kinds of quotations: direct quotation and indirect quotation.

- Direct Quotation: John said, “I do not know at what time I will arrive.”
- Indirect Quotation: John said that he did not know what time he would arrive.

When translating a quotation, translators need to decide whether to translate it as a direct quotation or an indirect quotation.

Watch the video for computer (see <http://youtu.be/oe9Pbk8pFTw>) or tablet/phone (see <http://youtu.be/9ZKDMCWuCiw>).

Description

In some languages, reported speech can be expressed by direct or indirect quotations.

A **direct quotation** occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker’s exact words. In the example below, John would have said “I” when referring to himself, so the narrator, who is telling about John John saying this, uses the word in the quotation “I” to refer to John.

- John said, “*I* do not know at what time *I* will arrive.”

An **indirect quotation** occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead of from the original person’s point of view. This kind of quotation usually features changes in pronouns, and it often features changes in time, in word choices, and in length. In the example below, the narrator refers to John as “he” in the quotation and uses the word “would,” which is the past tense of “will.”

- John said that *he* did not know what time *he* would arrive.

Examples from the Bible

The verses in the examples below have both direct and indirect quotations. In the explanation below the verse, we have underlined the quotations.

He instructed him to tell no one, but told him, “Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULB)

- Indirect quote: He instructed him *to tell no one*,
- Direct quote: but told him, *"Go on your way, and show yourself to the priest..."*

Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you."
(Luke 17:20-21 ULB)

- Indirect quote: Being asked by the Pharisees *when the kingdom of God would come*,
- Direct quote: Jesus answered them and said, *"The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you."*
- Direct quotes: Neither will they say, *'Look here!'* or, *'Look there!'*

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it.

1. If a direct quote would not work well in your language, change it to an indirect quote.
2. If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

1) If a direct quote would not work well in your language, change it to an indirect quote.

- **He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
 - He instructed him to tell no one, but *to go on his way, and show himself to the priest and offer a sacrifice for his cleansing, according to what Moses commanded, for a testimony to them.*

2) If an indirect quote would not work well in your language, change it to a direct quote.

- **He instructed him *to tell no one*, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
 - He told him *"Tell no one. But go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."*

Next we recommend you learn about:

- *Quotes within Quotes*

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*

Biblical Distance

This answers the question: How can I translate the lengths and distances that are in the Bible?

In order to understand this topic, it would be good to read:

- *Decimal Numbers*
- *Fractions*

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong", which referred to the average length of a plowed field.

Original Measure	Centimeters	Meters
handbreadth	8 centimeters	.08 meters
span	23 centimeters	.23 meters
cubit	46 centimeters	.46 meters
"long" cubit	54 centimeters	.54 meters
stadia	-	185 meters

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

- **They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half.** (Exodus 25:10 ULB)

1. Use the measurements given in the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

- "They are to make an ark of acacia wood. Its length must be *two and a half kubits*; its width will be *one kubit and a half*; and its height will be *one kubit and a half*."

2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

- "They are to make an ark of acacia wood. Its length must be *one meter*; its width will be *0.7 meter*; and its height will be *0.7 meter*."

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard foot length, you could translate it as below.

- "They are to make an ark of acacia wood. Its length must be *3 3/4 feet*; its width will be *2 1/4 feet*; and its height will be *2 1/4 feet*."

4. Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.

- "They are to make an ark of acacia wood. Its length must be *two and a half cubits (one meter)*; its width will be *one cubit and a half (0.7 meter)*; and its height will be *one cubit and a half (0.7 meter)*."

5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in notes.

- "They are to make an ark of acacia wood. Its length must be *one meter*¹; its width will be *0.7 meter*²; and its height will be *0.7 meter*." The footnotes would look like:
 - ^[1] one meter two and a half cubits
 - ^[2] one cubit and a half

Biblical Money

This answers the question: How can I translate the values of money in the Bible?

Description:

In early Old Testament times, people weighed their metals such as silver and gold in order to buy things. Later people started to make coins. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see [Biblical Weight](#). The strategies below are for translating the value of money in the New Testament

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: [Copy or Borrow Words](#))
2. Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.

3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.
4. Use the Bible term and give the equivalent amount in the text or a note.
5. Use the Bible term and explain it in a note.

Translation Strategies

The translations strategies are all applied to Luke 7:41 below.

- **The one owed five hundred denarii, and the other owed fifty denarii.** (Luke 7:41 ULB)

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See: [Copy or Borrow Words](#))

- "The one owed *five hundred denali*, and the other owed *fifty denali*." (Luke 7:41 ULB)

2. Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

- "The one owed *five hundred silver coins*, and the other owed *fifty silver coins*." (Luke 7:41 ULB)

3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.

- "The one owed *five hundred days' wages*, and the other owed *fifty days' wages*."

4. Use the Bible term and give the equivalent amount in the text or a footnote.

- "The one owed *five hundred denarii*¹, and the other owed *fifty denarii*."² (Luke 7:41 ULB) The footnotes would look like:

- ^[1] five hundred days's wages
- ^[2] fifty day's wages

5. Use the Bible term and explain it in a footnote.

- "The one owed *five hundred denarii*¹, and the other owed *fifty denarii*." (Luke 7:41 ULB)
 - ^[1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

- [Copy or Borrow Words](#)
- [Translate Unknowns](#)

Biblical Volume

This answers the question: How can I translate the measures of volume that are in the Bible?

In order to understand this topic, it would be good to read:

- *Decimal Numbers*

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain).

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	kor	220 liters
Dry	seah	7.7 liters
Dry	letheke	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

- **For four hectares of vineyard will yield only one bath, and one homer of seed will yield only an ephah.** (Isaiah 5:10 ULB)

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

- "For four hectares of vineyard will yield only one *bat*, and one *homer* of seed will yield only an *efa*."

2. Use the measurements given in the UDB. Usually they are metric measurements. The translators of the UDB have already figured how to represent the amounts in the metric system.

- "For four hectares of vineyard will yield only *twenty-two liters*, and *ten baskets* of seed will yield only *one basket*."
 - "For four hectares of vineyard will yield only *twenty-two liters* and *220 liters* of seed will yield only *twenty-two liters*."

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

- "For four hectares of vineyard will yield only six gallons, and *six and a half bushels* of seed will yield only twenty quarts."

4. Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.

- "For four hectares of vineyard will yield only *one bath (six gallons)*, and *one homer (six and a half bushels)* of seed will yield only *an ephah (twenty quarts)*."

5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in footnotes.

- "For four hectares of vineyard will yield only twenty-two liters¹, and 220 liters² of seed will yield only twenty-two liters²." The footnotes would look like:

- ^[1]one bath
- ^[2]one home
- ^[3]one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULB and UDB, add the word “measure.”

- **whenever anyone came to the grainery for *twenty measures* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty measures* of wine, there were only *twenty*.** (Haggai 2:16 ULB)

Translation Strategies

1. Translate literally by using the number without a unit.
2. Use a generic word like “measure” or “quantity” or “amount.”
3. Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
4. Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

- **whenever anyone came to the grainery for *twenty measures* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty measures* of wine, there were only *twenty*.** (Haggai 2:16 ULB)

1. Translate literally by using the number without a unit.
 - “whenever anyone came to the grainery for *twenty* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty* of wine, there were only *twenty*.”
2. Use a generic word like “measure” or “quantity” or “amount.”
 - “whenever anyone came to the grainery for *twenty amounts* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty amounts* of wine, there were only *twenty*.”
3. Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
 - “whenever anyone came to the grainery for *twenty baskets* of grain, there were only *ten*, and whenever someone came to the wine vat to draw out *fifty jars* of wine, there were only *twenty*.”
4. Use a unit of measure that you are already using in your translation.

- "whenever anyone came to the grainery for *twenty liters* of grain, there were only *ten liters*, and whenever someone came to the wine vat to draw out *fifty liters* of wine, there were only *twenty liters*."

Next we recommend you learn about:

- *Fractions*
- *Making Assumed Knowledge and Implicit Information Explicit*

Biblical Weight

This answers the question: How can I translate the values of weight in the Bible?

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight” and many other weights are described in terms of the shekel. Some of these weights were used for money. The exact weights are uncertain, but the approximate amounts are:

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	-	0.57 kilograms
mina	50 shekels	570 grams	0.57 kilograms
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

- **The bronze from the offering weighed *seventy talents and 2,400 shekels*.** (Exodus 38:29 ULB)

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (See: [Copy or Borrow Words](#))

- "The bronze from the offering weighed *seventy talents and 2,400 sekels*."

2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

- "The bronze from the offering weighed *2,400 kilograms*."

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

- "The bronze from the offering weighed *5,300 pounds*"

4. Use the measurements from the ULB and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

- "The bronze from the offering weighed *seventy talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)*."

5. Use measurements that your people know, and include the measurements from the ULB in the text or in a footnote. The following shows the ULB measurements in notes.

- "The bronze from the offering weighed *seventy talents and 2,400 shekels*.¹" The footnote would look like:
 - ^[1] This was a total of about 2,400 kilograms.

Next we recommend you learn about:

- [Decimal Numbers](#)
- [Fractions](#)

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*

Hebrew Months

This page answers the question: What are the Hebrew months?

In order to understand this page, it would be good to read

- [Ordinal Numbers](#)

Description

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Abib, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons this is a translation issue

1. Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months they use.
2. Readers may not realize that phrases such as “the first month” or “the second month” refer to the first or second month of the Hebrew calendar, not some other calendar.
3. Readers may not know when the first month of the Hebrew calendar begins.
4. The scripture may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Abib - (This month is called **Nisan** after the Babylonian exile) - This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part April on western calendars. The Passover celebration started on Abib 10, the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv - This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on western calendars.

Sivan - This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz - This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on western calendars.

Ab - This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on western calendars.

Elul - This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on western calendars.

Ethanim - This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul - This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on western calendars.

Kislev - This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on western calendars.

Tebeth - This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on western calendars.

Shebat - This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rain fall. It is during the last part of January and the first part of February on western calendars.

Adar - This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples from the Bible

You are going out of Egypt on this day, in *the month of Abib*. (Exodus 13:4 ULB)

You must eat unleavened bread from twilight of the fourteenth day *in the first month of the year*, until twilight of the twenty-first day of the month. (Exodus 12:18 ULB)

Translation Strategies

You may need to make some information about the months explicit. (See: [Assumed Knowledge and Implicit Information](#))

1. Tell the the number of the Hebrew month.
2. Use the months that people know.
3. State clearly what season the month occurred in.
4. Refer to the time in terms of the season rather than in terms of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

- **At that time, you will appear before me in *the month of Abib*, which is fixed for this purpose. It was in this month that you came out from Egypt.** (Exodus 23:15 ULB)
- **It will always be a statute for you that in *the seventh month, on the tenth day of the month*, you must humble yourselves and do no work** (Leviticus 16:29 ULB)

1. Tell the number of the Hebrew month.

- "At that time, you will appear before me in *the first month of the year*, which is fixed for this purpose. It was in this month that you came out from Egypt."

2. Use the months that people know.

- "At that time, you will appear before me in *the month of March*, which is fixed for this purpose. It was in this month that you came out from Egypt."
- "It will always be a statute for you that *on the day I choose in late September* you must humble yourselves and do no work"

3. State clearly what season the month occurred.

- "It will always be a statute for you that *in the autumn, on the tenth day of the seventh month*, you must humble yourselves and do no work"

4. Refer to the time in terms of the season rather than in terms of the month.

- "It will always be a statute for you that in *the day I choose in early autumn* you must humble yourselves and do no work"

How to Translate Names

This answers the question: How can I translate names that are new to my culture?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

The Bible has names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

Description

The Bible has names of many people, groups of people, and places. All names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to. But sometimes the meaning of a name is especially important.

It was this *Melchizedek*, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1ULB)

Here the writer uses the name “Melchizedek” simply to refer to a man who had that name, and the title “king of Salem” simply to tell us something about Melchizedek.

His name “Melchizedek” means “king of righteousness,” and also “king of Salem,” that is, “king of peace. (Hebrews 7:2 ULB)

Here the writer explains the meanings of Melchizedek’s name and title.

Reasons this is a translation issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples from the Bible

You went over the *Jordan* and came to *Jericho*. The leaders of Jericho fought against you, along with the *Amorites* (Joshua 24:11 ULB)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Beerlahairoi*; (Genesis 16:13-14 ULB)

Readers may not understand the second sentence if they do not know that “Beerlahairoi” means “Well of the the Living One who sees me.”

She named him *Moses* and said, “Because I drew him from the water.” (Exodus 2:11 ULB)

Readers may not understand why she said this if they do not know that the name *Moses* sounds like the Hebrew words “pull out.”

Saul was in agreement with his death (Acts 8:1 ULB)

It came about in Iconium that *Paul* and Barnabas entered together into the synagogue (Acts 14:1 ULB)

Readers may not know that the names *Saul* and *Paul* refer to the same person.

Translation Strategies

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name.
4. If a person or place has two different names, use one name all of the time and write a footnote when the source text uses the name that is used less frequently.
5. Or use whatever name is given in the source text, and add a footnote that explains who or what the name refers to.

Examples of Translation Strategies Applied

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

- **You went over the *Jordan* and came to *Jericho*. The leaders of *Jericho* fought against you, along with the *Amorites*** (Joshua 24:11 ULB)
 - “You went over the *Jordan River* and came to the city of *Jericho*. The leaders of *Jericho* fought against you, along with *the tribe of the Amorites*”
- **Shortly after, some *Pharisees* came and said to him, “Go and leave here because *Herod* wants to kill you.”** (Luke 13:31 ULB)

- “Shortly after, some Pharisees came and said to him, “Go and leave here because *King Herod* wants to kill you.”

2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

- **She named him *Moses* and said, “Because I drew him from the water.”** (Exodus 2:11 ULB)
 - “She named him *Moses*, which sounds like ‘drawn out,’ and said, “Because I drew him from the water.”

3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name.

- **she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Beerlahairoi*;** (Genesis 16:13-14 ULB)
 - “she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called *Well of the One who sees me*;

4. If a person or place has two different names, use one name most of the time and the other name only when the text talks about that name. Write a footnote when the source text uses the name that is used less frequently.

For example, Paul is called “Saul” before Acts 13 and “Paul” after Acts 13. You could translate his name as “Paul” all of the time, except in Acts 13:9 where it talks about him having both names.

- **a young man named *Saul*** (Acts 7:58 ULB)
 - “a young man named *Paul*”¹ The footnote would look like:
 - ◇ ^[1]Most versions say Saul here, but most of the time in the Bible he is called Paul.

- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB)
 - “But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;”

5. Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that explains who or what the name refers to.

For example, you could write “Saul” where the source text has “Saul” and “Paul” where the source text has “Paul.”

- **a young man named *Saul*** (Acts 7:58 ULB)
 - “a young man named *Saul*”
- **But *Saul*, who is also called *Paul*, was filled with the Holy Spirit;** (Acts 13:9 ULB) *
 “But __Saul__, who is also called __Paul__, was filled with the Holy Spirit;” * **It came about in Iconium that __Paul__ and Barnabas entered together into the synagogue**
 ([[en:bible:notes:act:14:01 | Acts 14:1 ULB)

- "It came about in Iconium that *Paul*¹ and Barnabas entered together into the synagogue"
(Acts 14:1 ULB) The footnote would look like:
 - ◇ ^[1]This is the man that was called Saul before Acts 13.

Next we recommend you learn about:

- *Copy or Borrow Words*

Numbers

This answers the question: How do I translate numbers?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

There are many numbers in the Bible. They can be written as words, such as “five” or as numerals, such as “5”. Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000) or “one hundred million” (100,000,000.) Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Description

There are many numbers in the Bible. Some are small, such as “five” (5) and “fifteen” (15). Others are very large, such as “two hundred” (200), twenty-two thousand (22,000) or “one hundred million” (100,000,000). Some numbers are exact and others are rounded.

Abram was *eighty-six* years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

Eighty-six (86) is an exact number.

That day about *three thousand* men out of the people died. (Exodus 32:28 ULB)

Here the number three thousand is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason this is a translation issue: Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples from the Bible

When Jared had lived *162* years, he became the father of Enoch. After he became the father of Enoch, Jared lived *eight hundred* years. He became the father of more sons and daughters. Jared lived *962* years, and then he died. (Genesis 5:18-20 ULB)

The numbers 162, eight hundred, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

Our sister, may you be the mother of *thousands of ten thousands*. (Genesis 24:60 ULB)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

1. Write numbers using numerals.
2. Write numbers using your language's words or the gateway language words for those numbers.
3. Write numbers using words, and put the numerals in parenthesis after them.
4. Combine words for large numbers.
5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

- **Now, see, at great effort I have prepared for Yahweh's house 100,000 talents of gold, one million talents of silver, and bronze and iron in large quantities.** (1 Chronicles 22:14 ULB)

1. Write numbers using numerals.

- "I have prepared for Yahweh's house 100,000 talents of gold, one 1,000,000 talents of silver, and bronze and iron in large quantities."

2. Write numbers using your language's words or the gateway language words for those numbers.

- "I have prepared for Yahweh's house *one hundred thousand* talents of gold, *one million* talents of silver, and bronze and iron in large quantities. "

3. Write numbers using words, and put the numerals in parenthesis after them.

- "I have prepared for Yahweh's house *one hundred thousand (100,000)* talents of gold, *one million (1,000,000)* talents of silver, and bronze and iron in large quantities.

4. Combine words for large numbers.

- "I have prepared for Yahweh's house *one hundred thousand* talents of gold, *a thousand thousand* talents of silver, and bronze and iron in large quantities.

5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

- "I have prepared for Yahweh's house *a great amount of gold (100,000 talents), ten times that amount of silver (1,000,000 talents),* and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULB and UDB

The ULB (Unlocked Literal Bible) and the UDB (Unlocked Dynamic Bible) use words for numbers that have only one or two words (nine, sixteen, three hundred). They use numerals for numbers that have more than two words (the numerals “130” instead of “one hundred thirty”).

When Adam had lived *130* years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived *eight hundred* years. He became the father of more sons and daughters. Adam lived *930* years, and then he died. (Genesis 5:3-5 ULB)

Next we recommend you learn about:

- *Ordinal Numbers*
- *Fractions*

Ordinal Numbers

This answers the question: What are ordinal numbers and how can I translate them?

In order to understand this topic, it would be good to read:

- *Numbers*

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church *first* apostles, *second* prophets, *third* teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church *first* apostles, *second* prophets, *third* teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have “-th” added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason this is a translation issue: Some languages do not have special numbers for showing the

order of items in a list. There are different ways to deal with this.

Examples from the Bible

The *first* lot went to Jehoiarib, the *second* to Jedaiah, the *third* to Harim, the *fourth* to Seorim, ... the *twenty-third* to Delaiah, and the *twenty-fourth* to Maaziah. (1 Chronicles 24:7-18 ULB)

People tossed lots and one went to each of these people in the order given.

You must place in it four rows of precious stones. The *first* row must have a ruby, a topaz, and a garnet. The *second* row must have an emerald, a sapphire, and a diamond. The *third* row must have a jacinth, an agate, and an amethyst. The *fourth* row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULB)

This describes four rows of stones. The first row is probably be the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

1. Use “one” with the first item and “another” or “the next” with the rest.
2. Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

1. Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

- **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)
 - ”There were *twenty-four* lots. *One lot* went to Jehoiarib, *another* to Jedaiah, *another* to Harim,... *another* to Delaiah, *and the last* went to Maaziah.”
 - ”There were *twenty-four* lots. *One lot* went to Jehoiarib, *the next* to Jedaiah, *the next* to Harim,... *the next* to Delaiah, *and the last* went to Maaziah.”
- **A river went out of Eden to water the garden. From there it divided and became *four* rivers. The name of *the first* is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of *the second* river is Gihon. This one flows**

throughout the whole land of Cush. The name of *the third* river is Tigris, which flows east of Asshur. *The fourth* river is the Euphrates.(Genesis 2:10-14 ULB)

- "A river went out of Eden to water the garden. From there it divided and became *four* rivers. The name of *one* is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of *the next* river is Gihon. This one flows throughout the whole land of Cush. The name of *the next* river is Tigris, which flows east of Asshur. The *last* river is the Euphrates."

2. Tell the total number of items and then list them or the things associated with them.

- **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)

- "They cast *twenty-four* lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim, ... Delaiah, and Maaziah."

Next we recommend you learn about:

- *Fractions*

Symbolic Action

This answers the question: What is a symbolic action and how do I translate it?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their head up and down to mean “Yes” or turn their head from side to side to mean “No”. Symbolic actions do not mean the same things in all cultures.

Translators need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in their own culture, they need to figure out how to translate what the action meant.

Description

A symbolic action is something that someone does in order to express a certain idea. An action does not have to actually be performed; it may simply be referred to.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason this is a translation issue

An action may have a meaning in one culture, and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In others cultures it means “Yes.”

In the Bible people did things that had certain meanings in their culture. When we read the Bible we might not understand what someone meant if we interpret the action based on what it means in our own culture.

Examples from the Bible

Jairus fell down at Jesus’ feet. (Luke 8:41 ULB)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I stand at the door and *knock*. If anyone hears my voice and opens the door, I will come in to his home, and have a meal with him, and he with me. (Revelation 3:20 ULB)

Meaning of symbolic action: When people want someone to welcome them into their home, they stand at the door and knock on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for it.

1. Tell what the person did and why he did it.
2. Do not tell what the person did, but tell what he meant.
3. Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

1. Tell what the person did and why he did it.

- **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB)
 - "Jairus fell down at Jesus' feet in order to show that he greatly respected him."
- **Look, I stand at the door and knock.** (Revelation 3:20 ULB)
 - "Look, I stand at the door and knock on it, asking you to let me in."

2. Do not tell what the person did, but tell what he meant.

- **Jairus fell down at Jesus' feet.** (Luke 8:41)
 - "Jairus showed Jesus great respect."
- **Look, I stand at the door and knock.** (Revelation 3:20)
 - "Look, I stand at the door and ask you to let me in."

3. Use an action from your own culture that has the same meaning.

- **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB) - Since Jairus actually did this, we would not substitute an action from our own culture.
- **Look, I stand at the door and knock.** (Revelation 3:20 ULB) - Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.

- “Look, I stand at the door and clear my throat.”

Copy or Borrow Words

This answers the question: What does it mean to borrow words from another language and how can I do it?

In order to understand this topic, it would be good to read:

- [Translate Unknowns](#)

Sometimes the Bible talks about things that your language may not have a word for. It also talks about people and places that you may not have names for. One way you can deal with this problem is “borrow”, or copy, the word from another language into your own language. This page tells how to do that.

Description

Sometimes the Bible talks about things that are not part of your culture and that your language may not have a word for. It also talks about people and places that you may not have a name for.

When that happens you can “borrow” the word from the Bible into your own language. This means that you basically copy it from the other language. This page tells how to “borrow” words. (There are also other ways of dealing with words for things that are not in your language. See [Translate Unknowns](#)).

Examples from the Bible

He saw a *fig* tree on the roadside (Matthew 21:19 ULB)

If there are no fig trees where your language is spoken, you might not already have a name for this kind of tree.

Above him were the *seraphs* each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULB)

Your language might not already have a name for this kind of creature.

The declaration of the word of Yahweh to Israel by the hand of *Malachi*. (Malachi 1:1 ULB)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.

- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter “j” the same way that people pronounce the letter “y” when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft “th” sound in the English word “think” and some languages cannot start a word with a combination of sounds like “st” as in “stop.”

There are several ways to borrow a word.

1. If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
2. You can spell the word as the other language spells it, and pronounce it the way your language normally pronounces those letters.
3. You can pronounce the word similarly to the way the other language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

1. If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
2. You can spell the word as the other language spells it, and pronounce it the way your language normally pronounces those letters.

- **Zephaniah** - This is a man’s name.

- “Zephaniah”

3. You can pronounce the word similarly to the way the other language does, and adjust the spelling to fit the rules of your language.

- **Zephaniah** - If your language does not have the “z”, you could use “s”. If your writing system does not use “ph” you could use “f”. Depending on how you pronounce the “i” you could spell it with “i” or “ai” or “ay”.

- “Sefania”
- “Sefanaia”
- “Sefanaya”

Translate Unknowns

This answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

- *Sentences*

How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The translationWords pages and the translationNotes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

We have here only five loaves of *bread* and two fish (Matthew 14:17 ULB)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread or know what it is.

Reason this is a translation issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples from the Bible

I will turn Jerusalem into piles of ruins, a hideout for *jackals* (Jeremiah 9:11 ULB)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous *wolves*. (Matthew 7:15 ULB)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it. (Mark 15:23 ULB)

People may not know what *myrrh* is and that it was used as a medicine.

to him who made *great lights* (Psalm 136:7ULB)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

your sins ... will be white like *snow* (Isaiah 1:18 ULB)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

1. Use a phrase that describes the part of the meaning that is important in the particular verse being translated.
2. Substitute something similar from your language if doing so does not falsely represent a historical fact.
3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
4. Use a word that is more general in meaning.
5. Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

1. Use a phrase that describes the part of the meaning that is important in the particular verse being translated.

- **Beware of false prophets, those who come to you in sheep's clothing, but are truly *ravenous wolves*.** (Matthew 7:15 ULB)
 - "Beware of false prophets, those who come to you in sheep's clothing, but *are truly hungry and dangerous animals*."
- **We have here only five *loaves of bread* and two fish** (Matthew 14:17 ULB)
 - "We have here only five *loaves of baked grain seeds* and two fish"

2. Substitute something similar from your language if doing so does not falsely represent a historical fact.

- **your sins ... will be white like *snow*** (Isaiah 1:18 ULB) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
 - "your sins ... will be white like *milk*"
 - "your sins ... will be white like *the moon*"

3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

- **Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it.** (Mark 15:23 ULB) - People may understand better what myrrh is if it is used with the general word "medicine."
 - "Then they tried to give Jesus wine that was mixed with *a medicine called myrrh*. But he refused to drink it."
- **We have here only five loaves of *bread* and two fish** (Matthew 14:17 ULB) - People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
 - "We have here only five loaves of *baked crushed seed bread* and two fish"

4. Use a word that is more general in meaning.

- **I will turn Jerusalem into piles of ruins, a hideout for *jackals*** (Jeremiah 9:11 ULB)
 - "I will turn Jerusalem into piles of ruins, a hideout for *wild dogs*"
- **We have here only five loaves of *bread* and two fish** (Matthew 14:17 ULB)
 - "We have here only five *loaves of baked food* and two fish"

5. Use a word or phrase that is more specific in meaning.

- **to him who made *great lights*** (Psalm 136:7 ULB)
 - "to him who made *the sun and the moon*"

Next we recommend you learn about:

- *Copy or Borrow Words*
- *How to Translate Names*

Background Information

This answers the question: What is background information, and how can I show that some information is background information?

In order to understand this topic, it would be good to read:

- *Order of Events*
- *Writing Styles*

When people tell a story, they normally tell the events in the order that they happened. Sometimes a writer may give some background information to help his listeners understand the story. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story. The story teller and translator need to tell the story in a way that people will know whether an event is background information and will be able to understand what order the events happened in.

Description

Every story has a storyline. The storyline tells a series of events mostly in the time order that the events happened. It is full of action verbs that moves the reader along the storyline. Occasionally an author may take a break from the storyline to share something of interest. This break is called **background information**. The underlined sentences in the story below are all background information.

Peter and John went on a hunting trip because their village was going to have a a feast the next day. Peter was the best hunter in the village. He once killed three wild pigs in one day! They walked for hours through low bushes until they found a wild pig. They shot the pig and killed it. Then they tied up its legs with some rope they had brought with them, and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Often background information uses “be” verbs like “was” and “were”, rather than action verbs. Examples of these are “Peter was the best hunter in the village” and “it was his own pig.”

Sometimes a storyteller makes a break in the story to tell about something that had happened earlier or something that would happen much later. Examples of these are “their village was going to have a a feast the next day” and “He once killed three wild pigs in one day,” “that they had brought with them,” and “Peter had mistakenly killed his cousins’s pig.

A writer may use background information

- to help their listeners be interested in the story.
- to help their listeners understand something in the story.
- to help the listeners understand why something is important in the story.

- to tell the setting of a story. Setting includes:
 - where the story takes place.
 - when the story takes place.
 - who is present when the story begins.
 - what is happening when the story begins.

Reasons this is a translation issue

- Translators need to know whether or not the events in the Bible happened in the same order that they are told.
- Translators will need to translate the story in a way that their own readers will understand the order of events.

Examples from the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram *was* eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

Now Jesus himself, when he began to teach, *was* about thirty years of age. He *was* the son (as was supposed) of Joseph, the son of Heli. (Luke 3:23 ULB)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story starts up again in chapter 4 where it tells about Jesus going to the wilderness.

Now it happened on a Sabbath that Jesus was going through the grain fields and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. But some of the Pharisees said... (Luke 6:1-2a ULB)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the sentence "But some of the Pharisees said."

Translation Strategies

To keep translations clear and natural you will need to study the grammar and punctuation of your language. Observe how your language presents background information in writings. Follow those same grammar rules when you translate.

1. Use your language's way of showing that certain information is background information.

2. Reorder the information so that that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies applied

1. Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULB English translations.

- **Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli.** (Luke 3:23 ULB)- English uses the word “now” to show that there is some kind of change in the story. The verb “was” shows that it is background information.
- **With many other exhortations also, he preached good news to the people. John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20 ULB) The underlined phrases happened before John rebuked Herod. In English, the helping verb “had” in “had done” shows that Herod did those things before John rebuked him.

2. Reorder the information so that that earlier events are mentioned first.

- **Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.** (Genesis 16:16 ULB)
 - “When Abram was eighty-six years old, Hagar gave birth to his son, and Abram named his son Ishmael.”
- **John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20) - The translation below reorders John's rebuke and Herod's actions.
 - “Now Herod the tetrarch married his brother's wife, Herodias, and he did many other evil things, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison.”

Next we recommend you learn about:

- *Connecting Words*
- *Introduction of a New Event*

End of Story

This page answers the question: What kinds of information are given at the end of a story?

In order to understand this page, it would be good to read

- [Writing Styles](#)
- [Background Information](#)

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

Different purposes for end of story information:

- to summarize the story
- to give a comment about what happened in the story
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons this is a translation issue: Different languages have different ways of presenting these kinds of information. If translators do not use their language's ways of doing this, readers may not know

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story.

Principles of translation

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples from the Bible

1. to summarize the story

Then the rest of the men should follow, some on planks, and some on other things from the ship. *In this way it happened that all of us came safely to land.* (Acts 27:44 ULB)

2. to give a comment about what happened in the story

Many who practiced magical arts brought their books together and burned them in the sight of everyone. When they counted the value of them, it was fifty thousand pieces of silver. *So the word of the Lord spread very widely in powerful ways.* (Acts 19:19-20 ULB)

3. to tell the reader what happens to a specific character after the main part of the story ends

Mary stayed with Elizabeth about three months and then returned to her house. (Luke 1:56 ULB)

4. to tell on-going action that continues after the main part of the story ends

All who heard it were amazed at what was spoken to them by the shepherds. *But Mary kept thinking about all the things she had heard, treasuring them in her heart.* (Luke 2:18-19 ULB)

5. to tell what happens after the story as a result of the events that happened in the story itself

After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things, trying to trap him in his own words. (Luke 11:53-54 ULB)

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*